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Why ask for the moon
When we have the stars?




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The Church-Builder.

No. I.

Preface.

“UT of sight, out of mind,” is a saying as applicable to Societies as it is to individuals. In the present day, when so many excellent Charitable Institutions are competing for support, and endeavouring to attract attention to their own special objects, it is indispensable to adopt every legitimate method of keeping any particular Society before the public. Acting upon this view, all the leading Associations connected with the Church avail themselves of periodical publications at short intervals, their Annual Reports to their subscribers, formal in their nature, and full of business details, being found wholly insufficient to interest the public at large. Under these circumstances the Committee of the Incorporated Church Building Society have deemed it necessary to commence the circulation of a Quarterly periodical, which may tend, they hope, to keep in mind the great importance of the special Work which they have undertaken to promote, and to awaken public attention to the claims which that Work has upon the exertions and the liberality of Churchmen.

The often repeated question, “What’s in a Name?” like so many other sayings of the same author, has grown into a proverb and household word, and as we commonly hear it spoken, seems to imply that a name is of the least possible importance. But we think that no father of a family, whether of little children

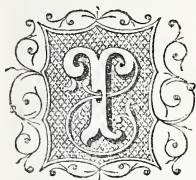
or little books, will accept the presumed answer as a truth. We believe there is *very much* in a name, and that a good or a bad name has more to do with the destiny of those who bear it than many people are used to suppose.

We have selected "The Church-Builder" as the title of our present periodical, because it seemed in fewest words to express the main purpose of the work, viz.: to set forth in a popular form, the progress of Church Extension in connexion with Church Building; but inasmuch as its pages will not be confined to subjects connected only with the fabric of the Church, we have further defined our title to mean "A Journal of Church Extension in England and Wales."

The Periodical being published in connexion with the Incorporated Church Building Society, a considerable space in each Number will be devoted to such cases as afford practical and interesting illustrations of the value of the Society's operations, and the engravings will for the most part represent newly-built or restored churches, towards which the Society has contributed from its funds. It is purposed, however, to take a wider range, and to embrace other Church matters of interest, but indirectly connected with the special branch of Church Extension in which the Society is engaged. Our pages will contain Anecdotes connected with Churches and Church work, popular papers on Church Architecture, Notices of Mortuary Memorials, Antiquities discovered in the course of Church Restorations, Church Poetry, Correspondence, &c. &c. We regard it as no unimportant feature in our undertaking that great facilities will be offered, through our advertising columns, for making known the special needs of particular Churches, and the claims of Church Charities and Institutions. Appeals for such objects, if addressed to the Editor, will be inserted at a rate considerably less than the charges for ordinary advertisements.

With this Preface we commend our little book to the kind notice of our brothers and sisters in the Church of Christ; we hope to find it on the drawing-room table of the rich, as well as the cottage shelf of the poor; and we earnestly trust that it may be prospered of Him who alone can make its humble efforts subservient to the welfare of man, and the progress of His Church in our land.

The recent Census.



THE decennial Census of the population, whether regarded from a religious or a secular point of view, can never fail to be a subject of great and general interest. Nations, as well as individuals, find it to their advantage to take a comparative survey of their condition and progress at stated periods.

To individuals the recurrence of birthdays and the commencement of each New Year bring annually occasions of comparison and self-inspection. But to Nations these opportunities must necessarily occur at rarer intervals. With ourselves, periods of ten years have been fixed as most suitable for taking an account of the numbers of the population, and of such other facts as can be conveniently ascertained at the time of the enumeration, by which an estimate may be formed of the condition of the inhabitants of these islands, and of their advance or retrogression in material prosperity.

We are now in possession of the results of six of these enumerations, the first having been taken, by authority of Parliament, in the year 1801. In that year the population of England and Wales amounted to 9,156,171. Each succeeding Census has shown a progressive advance upon the previous numbers until in the present year the total is found to amount to 20,223,746, showing an *increase* within the comparatively short period of *sixty years* of no less than 11,067,435; the increase alone amounting to very nearly double the whole present population of Ireland (5,764,543), and to more than three and a half times that of Scotland (3,061,251).

An increase, so extensive as to be equivalent to the creation of a new nation, and so rapid as to have taken place within little more than half a century, presents features of lively interest to the Statesman, the Legislator, and the Philanthropist. It is a subject of devout thankfulness that this multiplication of our people has not been the occasion of difficulty or distress. On the contrary, we must acknowledge, that, under the blessing of Almighty God, the means of sustenance and employment have increased with the number of those dependent on them,

and that politically, socially, and intellectually, the country has never been more flourishing than at the present time.

The religious aspect of the question is less favourable. At the commencement of the eighteenth century the population of England and Wales was estimated at 5,000,000—at its close it had advanced to 9,000,000. But it was not until about forty years ago, that vigorous and decided measures were taken to provide increased church accommodation. The grant by Parliament in 1818 of 1,000,000*l.* for building New Churches testified to the sense entertained by the Government of the deficiency, while the simultaneous institution of the Church Building Society showed how deeply the subject had impressed the minds of private individuals who took a warm and thoughtful interest in the spiritual welfare of the population. The public grant, afterwards supplemented by 500,000*l.*, being administered upon the faulty principle of building *for* instead of *with* the local promoters of Church-building, produced results inadequate to the outlay. No further grants have since been made. But the Society has continued its efforts with systematic and untiring zeal; and it is owing largely to its exertions that even the present inadequate provision has been attained.

In the forty-three years of its existence the Society has aided in obtaining 1,000,000 additional sittings in new, enlarged, and rearranged churches. We have no positive data for calculating the additions in churches unaided by the Society, but we shall probably not be far wrong in estimating it, from the year 1700 to the present time, at 800,000 more. We have thus a total of additional church accommodation for 1,800,000 to set against the increase of the population since 1700 of 15,000,000. According to the generally accepted calculation that church-room for one-third of the population, independently of the provision for persons not in communion with the Church of England, is practically sufficient, the addition should have been 5,000,000. Whatever margin individuals may allow for possible error in such large estimates, it is unmistakably clear that the actual provision falls most lamentably short of our requirements, even when calculated upon the closest and most moderate scale.

We cannot, we think, adduce a stronger argument in favour of hearty, earnest, and liberal support of the Incorporated Church

Building and other Church Extension Societies than the Census returns as compared with Church statistics. "Righteousness exalteth a nation;" the due provision, therefore, of the means of inculcating religious principle is a matter of the highest *public* concern; but the State has ceased to afford pecuniary aid to the erection of places of worship. The task is left wholly to *individuals*. We cannot hope, indeed, judging from all past experience, to accomplish by means of the unaided Voluntary Principle all that is required. But this is no reason for indifference or neglect. On the contrary, it is an additional motive for exertion, that at least some portion of the duty may be fulfilled. "She hath done what she could" is at once the highest praise, and the surest rule of action, both for Churches and individuals.

Want of space will not allow of our entering into the details of the Census Returns on the present occasion. We must content ourselves with entreating our readers to weigh well the deeply important considerations involved in the following figures:

Estimated population 1700	.	.	.	5,000,000
Parliamentary Census 1801	.	.	.	9,000,000
Do. do. 1861	.	.	.	20,000,000

We would also ask them to bear in mind, that, although the Return of 1861 will be quoted for the next ten years as the latest authoritative statement, it will have ceased to represent the actual amount of the population. A *progressive* increase is continually going on. This had amounted in the decennial periods ending

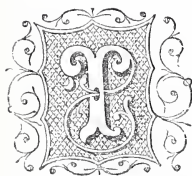
1811 to 1,298,358	|	1841 to 1,983,212
1821 — 1,718,135	|	1851 — 2,018,972
1831 — 1,879,322	|	1861 — 2,169,576

In the absence, therefore, of any great calamity to check prosperity and the ordinary advance in numbers, 200,000 should be added for each year that has elapsed since the previous Census.

Plain and simple as appears to be the duty in the abstract of increasing church accommodation according to the increase of population, the promoters of Church Extension, when they attempt to carry it into practice, are encountered with all kinds of objections, many of them plausible and specious, but proving fallacious when submitted to close examination. It is not

always easy, however, to bring forward the right answer at the right moment. We think then we shall do good service to both friends and objectors by calling their most serious attention to the facts we have brought forward in the course of these remarks, and by urging them, in all their discussions upon this most important subject, to remember, as an argument, overwhelming and unanswerable, the portentous facts of THE CENSUS.

Free and Open Seats in Churches.



THE poor of Christ's flock are in a peculiar sense His representatives on the earth:—"Forasmuch as ye have done it unto the *least* of these my brethren, ye have done it unto *Me*."

"Man is God's image ; but a poor man is Christ's stamp to boot ¹."

For our sakes "He became *poor*." His nearest kinsmen and His closest friends were the *poor*. With them He lived and laboured ; and departing, committed them to His Church as a sacred trust ; to be moreover the living witnesses of her love and her fidelity. "To the poor the Gospel is preached ;" "Ye have the poor with you always, and whensoever ye will, ye may do them good." These words were not spoken in vain to the early founders of our Churches ; none who came to worship God were excluded from the splendid sanctuaries they built ; the noble and the peasant found there a free and an equal welcome. And still for centuries, and even through those ages when many errors of doctrine had found their expression in the outward fabric of the Church, that Christian love and unity which placed all on one common level in God's house, survived unchanged.

At length, in God's strength, our Church cleansed her services from many corruptions, and her buildings from many deformities ; but, alas ! it was even then, when these tokens of God's special favour were fresh upon her, that that grievous spirit of pride and selfishness stole in, which often either thrust away the poor altogether, or forced them into remote corners

¹ George Herbert.

and recesses of the sanctuary. Then the large and cumbrous pew was built, and the poor were robbed of their rightful heritage, that the wealthy might sit in luxurious seclusion; then "the buyers and the sellers" returned to the temple, and "the chief seats of the synagogue" were bestowed only upon the rich and the powerful.

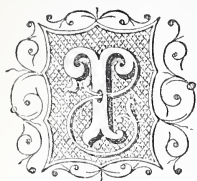
When we thus look back a few years in the history of our Parish Churches; nay, alas! when we regard the still existing condition and arrangement of some of them, we are led to wonder, not that so many of the poor wandered from our fold to swell the ranks of dissent, but that our Church still retained so much of the allegiance and affection of those whom she had so neglected.

But whilst we mourn for the past, we rejoice to see the dawning of a brighter day. In thousands of churches the poor are again taking their rightful place, and the wealthy squire has learnt to recognize in his meanest retainer an equal claimant for a place in God's sanctuary: the high and the low, the rich and the poor, once more meet together, where that God, who is "no respecter of persons," is alike the Father of all.

To bring about this most desirable, long-hoped-for, long-prayed-for result, has the Incorporated Church Building Society laboured for more than forty years, in the face of some opposition and many difficulties. In every new church receiving its aid, it has required that *AT LEAST one-half of the seats* should be *free*. In the 4,365 churches that have been assisted by its funds, not less than 895,526 sittings are for the free use of the poor, being *three-fourths* of the whole Church accommodation the Society has assisted to provide. In *nine-tenths* of the new churches erected under its auspices, during the past five years, a *considerable majority* of the seats are unappropriated, and in *one-fourth* of these churches *the whole of the seats are free*. Such is the good work this Society has been forward in accomplishing; and still does it "go forth into the streets and lanes of the city," out too "into the highways and hedges," the remote uncared-for hamlets of the country, to gather Christ's poor together, "that *His house may be full*."

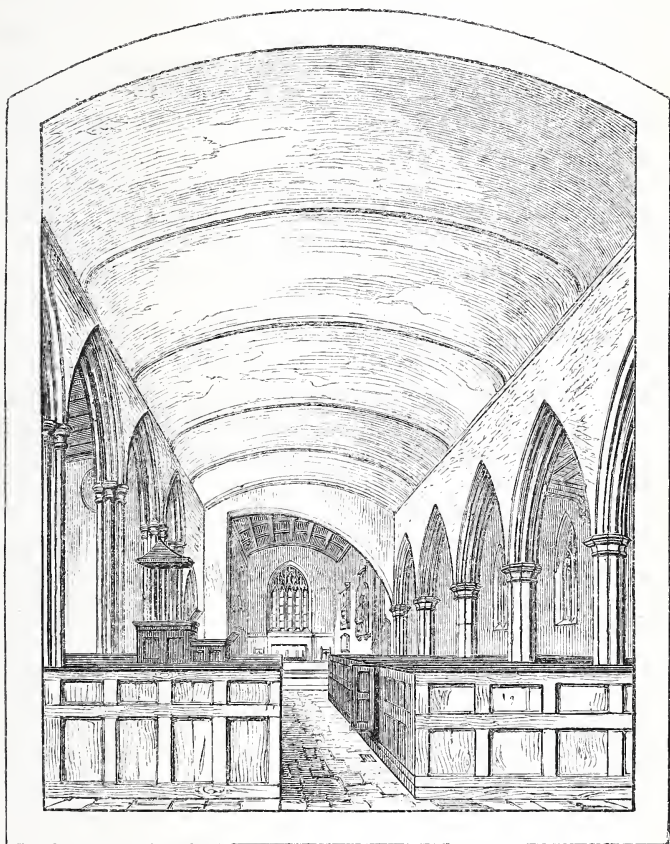
[To be continued.]

Church of St. John the Baptist, Keynsham.



THE Parish Church of Keynsham, whose lofty tower is so conspicuous an object to persons travelling between Bath and Bristol, is a spacious fabric, and not without some special features of considerable interest.

The exact period of its foundation is unknown; but it was appropriated to the neighbouring abbey in the year 1292. The oldest portion of the building, and probably coeval with its foundation, is the chancel. This is Early English in character; in its north and south walls are lancet windows, but all blocked up to afford space for mural monuments within. The east window is modern, and filled with stained glass. The huge and unsightly chancel-arch is much mutilated and disproportioned. The ceiling (now in a sad state of decay) is of plaster-work, arched and divided into square panels, with bosses of various devices. In the centre is a shield charged with the arms of the Brydges family, the former patrons of the church. This ceiling was placed there in 1634, at which time was also erected a chancel-screen, of bad design, and surmounted by the royal arms. This has been recently removed. The pulpit, which is of carved oak, also bears the date 1634. In the south wall, under a plain semicircular niche, is a double piscina. Within the communion rails on the north side, on a massive altar-tomb, surmounted by a renaissance canopy, lies the armoured effigy of Henry Bridges, Esq., the first of that ancient family buried in the church of Keynsham. He died on the 14th of April, 1597. The opposite wall is nearly covered by a monument in memory of Sir Thomas Bridges, K.B., great-great-grandson of the former. It was erected by another Sir Thomas, the father of the deceased, who survived his son. His own less ambitious tablet may be seen hard by. Both were distinguished loyalists. The father seems to have been a man of many virtues; and, although he seriously impaired his fortune by the sacrifices he made in the cause of Charles the First, he and his consort, the Lady Anna Bridges, were great benefactors to this parish. The monument represents their son kneeling under a canopy supported by
[twisted



Keynsham Church previous to Restoration.

twisted columns, attired in the robes of the order of the Bath. From his arm hang the ribbon and badge of the order. He wears a crown of gold on his head, and, under similar canopies, one on each side of the central figure, are two angels, each proffering him another golden crown. The simpler character of the opposite tomb, and especially the prostrate position of the effigy, with hands compressed upon the bosom as if in supplication for mercy, seems better suited to the spirit of the sacred place. A wide flattened arch, filled in its interior sweep with perpendicular panelling, and springing from the south pier of the chancel-arch, opens into a large chantry chapel, separated from the east end of the south aisle by an elegant perpendicular screen, a continuation of the ancient rood-loft.

In the nave a great difference in date is apparent between its two opposite ranges of pillars, the southern piers being of the fourteenth century, and those of the north aisle late perpendicular. Both aisles have carved and panelled oaken roofs, the compartments being supported by carved ribs springing from stone corbel-heads of quaint devices. The ceiling of the nave is of plaster. The stone font, near the west entrance, resembling in form the pedestal of a sun-dial, was "the gift of Harry Bridges, Esq., 1725."

The vestry at the east end of the north aisle, formed the lower story of the original tower of the church. The walls are of great thickness; and through the fine old belfry arch is its present communication with the nave. The awful accident which destroyed the ancient tower, and led to the erection of the stately western one, beneath which is now the principal entrance to the church, is described in a most rare and curious Church-brief, issued in the ninth year of Charles the First, for the reparation of the fabric¹. The statement there given fully

¹ It is stated in that document, that "the parish church of Keynsham, a very fayre, large, and substantiall church, and a great ornament to the sayd towne, is lately most lamentably ruinated by reason of a most disasterous misfortune by tempestuous weather, happening upon the thirteenth day of January, 1632, which continued in a most fearfull manner, being intermixed with hideous clapps of thunder and flashes of lightning, about sixe of the clocke in the afternoon of the same day, and by reason of the force thereof in a moment threw downe the steeple or spire of the tower, which

explains the cause of the fractured chancel-arch, and why several of the pillars of the nave have remained so much out of the perpendicular. The repairs from the proceeds of this brief took place in 1634. The new west tower was erected chiefly from materials afforded by the ruins of the adjoining abbey church. The noble tower is of mixed perpendicular and debased work, but very effective in its general character. It is divided into three stages by string courses, and the parapet has a dancette moulding, the triangular spaces being pierced with trefoil openings. It contains a peal of eight musical bells. A north porch, of great beauty, has long been used as a receptacle for rubbish. A cornice which runs along beneath the parapet of the south aisle, and winds round the turret at its western extremity, is filled with the well-known ball-flower moulding. The north aisle is perpendicular, and remarkable for the singularly grotesque devices of its gurgioles—grinning fiends, it may seem, seized of some monkish enchanter, and compelled to render endless service to the sacred fabric by conveying away the waste water from the gutters of the roof².

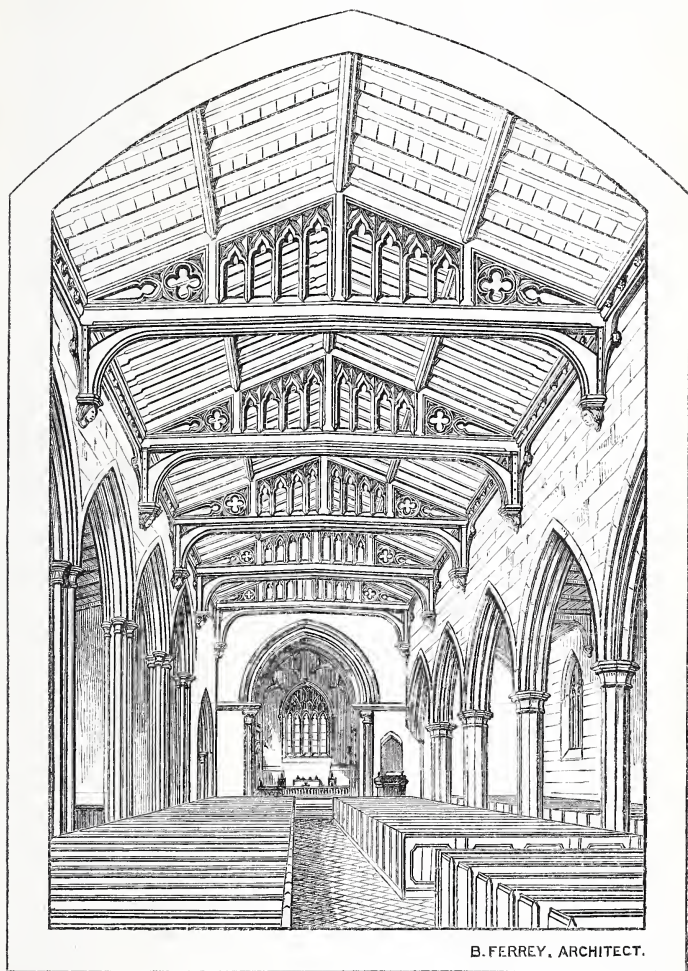
The extent of Church progress in this parish during the past seven years is shown by the following statements. Seven years ago a neglected church, wretched school-buildings, and a dilapidated parsonage, too truly indicated the general condition of the parish. The school teachers were of an inferior class; only

with the fall thereof crushed downe likewise the greatest and principallest parte of the body of the said church, chancel, vestry, pulpit, and seates, and defaced the pavement also. And the tower being therewith erased from the top to the foundation, and the glasse windows for the most part utterly rent and torne: and that part which is standing is subject to a further ruyn unless some speedy course bee forthwith taken. The repaying of which ruynes and decayes as aforesayd, by the judgment of men well experienced in such workes, will amount unto the summe of sixe hundred nynety, or seaven hundred pounds at the least. The said parishioners being men of small ability (they for the most part being poore handicraftsmen) are of themselves, though willing, utterly unable to undergoe this so great a burthen, and are likely by reason of their inabilityie to become destitute of a church for the celebration of Divine worship. And therefore they have most humbly besought Us," &c.

² For this interesting description of Keynsham church we are indebted to the Rev. W. L. Nichols, M.A., of Keynsham House.

twenty children attended the schools ; but very few of the parishioners were present at the Church services ; the church was closed against all religious societies. Two attempts had been made to restore the church, but they had been made in vain. *Now* there are large and handsome schools, an efficient master and mistress, and excellent pupil teachers, and above two hundred children under instruction. A new parsonage-house has been erected. The congregation at church is large, the number of communicants being greater than the whole congregation formerly ; the claims of the leading Societies are advocated ; and the people are heartily and liberally aiding in the restoration of their ancient parish church : even the dissenters of every denomination come forward with zeal and emulation to take part in the good work. The chancel will be restored by the family of the Duke of Buckingham. "A Lady" has contributed £500 towards restoring the carved oaken roofs of the north and south aisles ; and several other munificent gifts have been made in aid of the restoration fund³. At present there are *no seats* in the church for the children of the *Parochial Schools* ; 427 seats are assigned to parishioners, and 100 seats unappropriated. In the restored church, there will be 100 seats for the school children, 475 assigned seats, and 400 seats unappropriated. The annexed engraving shows the complete character of the restorations now in progress, under the direction of B. Ferrey, Esq., the Diocesan Architect. They consist of the entire removal of the high and unshapely pews which at present disfigure the church, and the substitution of low open seats with frame ends ; the demolition of the plaster-covered ceiling of the nave, heightening of the walls, and construction of a new open roof, founded upon certain traces of an ancient roof of like character ; the complete restoration in oak of the very rich panelled and traceried roofs of the north and south aisles ; the removal of the crippled chancel-arch, and erection of a new stone arch of appropriate character ; the restoration of the base of the ancient tower at the north-east angle of the nave ; restoration of the beautifully carved screen at the east end of the south aisle. In addition to these works, the

³ An Appeal in our advertising columns shows that there is yet a considerable deficiency in the sum required.



Keynsham Church restored.

chancel will have a new oak roof, the floor will be paved with encaustic tiles, and the area be fitted up with stall seats; the ancient monuments be restored, and the walls ashlarèd, all at the expense of the family of the Duke of Buckingham.

Church Restoration.

SEE the Church her head once more hath lifted;
 Seemly order dwells within her gate;
 God-sent art adorns her holy precincts,
 And no more she lieth desolate.

What is it that she is saying, brothers?
 All the subtle skill of graver's hand.
 All the heavenward shafts, and bended arches,
 Utter speech to those that understand.

You can hear them telling some things loudly,
 Telling of ungrudging love and care;
 But I catch an inner voice that pleadeth
 Soft and sweet, like music in the air.

And it saith,—from every wreathèd column,
 Every leafy carving, breathing low,—
 "Take our message, O ye *living* temples,
 Fold it in your breasts, before ye go.

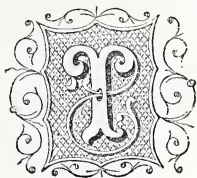
"Purge the shrine of your own souls within you
 From all stain of pride and sloth and sin,
 Grace it with all saintly decoration:—
 Then your God shall come and dwell within."

W. W. H.

Gifts of Stained Glass Windows.

STAINED Glass Windows have recently been presented to Tre-lystan Church, by the Incumbent; to Lymington Church, by Lord George Lennox; to St. James's, Gravesend, by the Rev. H. H. Swinney, in memory of several of his deceased relations; to St. Thomas's, Winchester, by a Parishioner; to St. Giles's Church, Reading, in memory of the late Rev. Sir H. Duckinfield; to St. Philip's, Earl's-court, Kensington, in memory of the late Lord Holland.

Five Years' Experience of the Mission House Scheme.



WO Mission Houses have been built in the large straggling parish of Tydd St. Mary ; the one in the middle of the hamlet extending to nearly two miles east of the church, the other in the centre of the Fen district, lying four and a half miles to the west. In the latter, which is capable of accommodating nearly 200 worshippers, and which received a liberal grant from the Church Building Society's Special Fund, Divine Service is solemnized every Sunday afternoon ; in the former, which only contains sittings for 100, every Sunday evening. Both of these Services are fairly attended, occasionally they are even overcrowded. The cost of these Mission Houses has been very different. That at Tydd-Gote, on account of the advantageous purchase of some neighbouring property, may be considered to have cost next to nothing. That in the Fen has been a more expensive building, and was designed to be a model of its kind. The lower part contains three living rooms for the schoolmistress, and a room with a separate entrance for the use of the Clergyman. At the west end of the building is a good staircase, which leads up to the "large upper room furnished and prepared" for Divine Service. It has a high pitched roof, and three windows on each side, with a large east and west window in addition. Light and ventilation are both thus amply secured. The cost of this Mission House has been about 700*l*. A portion of the lower end of the room is fitted up with fixed school desks and seats ; but the desks are all made with flaps, so that when let down the seats are available for the school children during Divine Service. All the other seats are moveable. A bell turret at the west end gives it a very ecclesiastical appearance.

The peculiar benefit arising from these Mission Houses has been the gathering in of a number of people who never attended any place of worship whatever. There were dissenting congregations before, and the Church had no appreciable influence in either part of the parish where they have been erected. In the Fen dissent was popular,—and deservedly so, for it was the only channel of religious teaching,—but since the erection of the

Mission House the two meetings of Dissenters have been abandoned, and with the exception of one or two families the whole of the neighbourhood for miles around now regularly attend the services of the Church. For the first three years, service had been conducted in a barn, and, although sometimes a considerable number attended, the congregation scarcely attained regularity. It is now however very different, and a more attentive, devout, and regular congregation will scarcely be found in any country parish. For the first year of the Mission House being opened, the Bishop's licence was not applied for, as it was deemed expedient to leave considerable latitude to the Clergy of the parish to adapt the service to the condition of the people; but at the close of that time of probation, the congregation themselves asked their clergyman to administer the Holy Communion among them, and the Bishop's licence was then applied for and obtained. The number of baptisms and confirmation-candidates has very largely increased, and several adults have been baptized.

It is not too much to say that the whole character of that district of the Fen has been altered and elevated since the Church has been fairly planted there; the manners of the people are improved, their intelligence cultivated, their morals advanced: and this has been the result of God's blessing on the religious teaching of His Church brought in an humble and faithful spirit to those who were wandering in the wilderness as sheep having no shepherd. About forty children are under regular instruction, and the books and tracts put in circulation (mainly through a liberal grant of the Society for Promoting Christian Knowledge) are received with gratitude and read with eagerness. Truly the wilderness is blossoming and bringing forth fruit to the glory of Almighty God.

H. M'K.

GIVE all thou canst; high heaven rejects the lore
 Of nicely calculated less or more:
 So deemed the man who fashioned for the sense
 These lofty pillars,—spread that branching roof,
 Self-poised, and scooped into ten thousand cells,
 Where light and shade repose, where music dwells
 Ling'ring and wand'ring on, as loth to die,
 Like thoughts whose very sweetness yieldeth proof
 That they were born for immortality.

WORDSWORTH.

Llanfaenor.

CHURCH RESTORATION IN MONMOUTHSHIRE.



NE lovely spring morning I indulged myself with an excursion into one of those quiet little nooks seldom visited by the tourist, and never by the man of business. It is a spot which has the smallest niche possible in old Welsh ecclesiastical chronicles, but it is interesting to the ecclesiologist, as showing the materials of which the history of the ancient British Church is composed. And what true Churchman can help feeling an interest in the history of that Church founded in the days of the Apostles, persecuted, over-ridden, despoiled, almost destroyed, and now slowly but surely rising again from her ashes? My mind was occupied with these thoughts as I pursued my way along a sequestered road in the agricultural parish of Llangat-tock-Vibon-Avel, whose mother-church is dedicated to St. Cadoc (a British saint of the third century), and possesses a fine peal of six bells, a somewhat unusual distinction amongst the little country churches of Llandaff. My pilgrimage that day, however, was not to the mother-church, so I passed by the noble avenue of firs belonging to the ancient Manor-house close to it, and proceeded some distance further to the little village of Newcastle, which boasts a wishing-well, a haunted oak, and a tump, whereon once stood a castle, new perhaps in the days of the Saxons, but now without a vestige remaining. Turning down a narrow lane more resembling a watercourse than a road, I walked for some time, and then suddenly came upon a scene I shall never forget. In the foreground a village green, with a small barn in the centre, and around it a few scattered cottages, whitewashed and



Llanfaenor Old Church.

thatched; in the background a splendid view of distant mountains, the dark blue Graig conspicuous amongst them. Some old people were standing at their doors, sunning themselves in the early morning, and enjoying the quiet, which was only broken by a distant sheep-bell or the who-ho! of some carter, encouraging his sleek animals to drag their burden through the deep ruts of the neighbouring lane.

"Where is your church?" said I to a hoary-headed man, who in a white smock was leaning on his stick at the entrance to his little domain; "I suppose it is further on."

"Church?" said he, "why, that be our church," pointing with his stick to the barn I had observed on the green.

"That your church? nonsense! I can never believe that."

"Yes, it be, sure," he said. "Here, Rachel, get the key and show the gentleman the chapel."

Thinks I to myself, "No need to lock that up, I should say." But, on a nearer inspection, I perceived that it might by courtesy be termed a church, inasmuch as one end possessed a little wooden place of shelter wherein hung a bell. A dilapidated barn, with a square-headed door, a small cottage window closed with white-washed shutters, this was all the inhabitants of that mountain village could call a church.

The interior was worthy of the exterior. Further description is needless. I could not help thinking of Longfellow's lines—

"What a darksome and dismal place!

I wonder that any man has the face

To call such a hole the House of the Lord;"—

and left, with a depression of spirits easily accounted for. The vision of that barn, of that picturesque village, and of those old people, often recurred to me; and one winter evening some time afterwards, I amused myself by searching for the history of the place, amongst the old deeds contained in the Book of Llandaff.

The information I obtained was scanty but interesting, as far as it went. The most curious document I then found is as follows:—

"Rhiwallon, son of Twdfwlch, came one day accompanied by his household to Llanmocha, excited by anger and fury, and plundered the people of that church; and proceeding with his prey, the relics of the church following him with great outcry and groaning, he fell down at Tynnon Oer (Cold-

well), being exceedingly amazed at seeing a great fish leap out of the well, on account of which his horse started, and threw him to the ground; and having broken his arm, and being half dead, he called his household to him and gave up the prey; and in that place he gave to St. Dubricius, St. Teilo, and St. Oudoceus, and to Bishop Joseph¹, and all Bishops of Llandaff, his hereditary estate of Cecin Penicelli, without any payment to any mortal man, except to the church of Llandaff and its pastors for ever."

Three years afterwards I again visited the little hamlet of Llanfaenor, Llanvannah, Llanmocha, or Llanbocha (for all these names belong to it). During my walk thither I observed an unusual bustle on the quiet roads I had to traverse. Horses and carriages, riders and foot-passengers, were all hastening in one direction. "People are beginning to wake up hereabouts," I thought: "can it be a fair or a wedding they are all bound for?" As I approached the village, the sound of a church-bell told me the attraction was a religious ceremony; and, as the turn of the road brought me suddenly on the green, I found the little barn-chapel had disappeared. In its stead I saw a pretty church, with porch, nave, chancel, and bell-gable, built of warm-coloured stone, with white stone dressings. I entered. There was nothing more to be desired: altar, lectern, handsome font, low open seats, all had been provided by the pious care of one whose taste and zeal will long be remembered in that neighbourhood; and better still, the church was crowded with a reverent congregation. When the little bell had ceased its ringing, the Prayers were said in a devout and solemn tone, the Psalms for the day were chanted, and in these, as in other portions of the service, the whole assembly joined as with one heart and one voice.

After an earnest and impressive sermon, and the celebration of Holy Communion, we left the little House of God.

"What a wonderful change!" I remarked to one of the congregation.

"You may say so indeed," was the reply. "Our new Curate, single-handed as he was, never rested until the church was rebuilt. Besides contributing largely himself, he was indefatigable in inducing others to give: and the result is what you

¹ Bishop Joseph was consecrated October 1, 1022. He died in the reign of Edward the Confessor.

sec. It is only a great shame it was not done years and years ago."

Some time afterwards I paid another visit to this sequestered place, and soon obtained admittance to the church. A mingled feeling of grief and joy took possession of me, as my eye rested upon a brass plate let into the wall, inscribed with the name of the pastor who had done so much—his name and the date of his death. He has entered into his rest; "*his* works do follow *him*."

This may fairly be taken as an example of what is being done throughout the length and breadth of the parishes of Gwent: the Church of Cadoc, of Teilo, of Dubricius and Oudoceus, is raising her head, and returning to her former glory. From the cathedral to the little mountain chapel, a new spirit, or rather the old Catholic spirit, is spreading, and in many places we have now only to pray that the worshippers may be worthy of the temple.

E. H. M.



Llanfaenor New Church.

NEW CHURCHES CONSECRATED.

Sept. 19. *St. Mary Magdalene, Exeter*.—Diocese, Exeter. Architect, Mr. Ashworth. Style, Geometrical. Plan: nave, chancel, north aisle, and vestry. Accommodation, 400. The benches are open, and all free. The pulpit and font are of Caen stone, the latter being supported on five shafts of Cornish marble.

Sept. 24. *St. Katherine's, Tottenham*.—Diocese, Salisbury. Architect, Mr. T. H. Wyatt. Style, Geometrical-Decorated. Plan: nave, north aisle, north and south transepts, apsidal chancel, tower and spire, vestry, and robing room. The screens separating the nave from the north and south transepts are of richly carved stone, with shafts of red Devonshire marble. The altar-table (presented by the Bishop) is of oak, of a massive and simple pattern. The altar-rail is an arcade, composed of alabaster, with columns of green marble. The church is paved throughout with Minton's tiles. The reredos is composed of deeply coloured Majolica tiles. All the windows are filled with stained glass. The church, which supersedes a private chapel at Tottenham House, and a licensed schoolroom in the neighbourhood, is erected by the Marchioness of Ailesbury, to the memory of her mother, the Countess of Pembroke.

Sept. 29. *St. Michael and All Angels, Paddington*.—Diocese, London. Style, Early Decorated. The seats throughout are entirely free, two-thirds of them being assigned to residents around the church. The tower has a peal of eight bells. The building, which for want of funds has long been delayed, has now been completed at the sole cost of a gentleman in the parish, who has also provided a liberal endowment.

Oct. 3. *Holy Trinity, Weston-super-Mare*.—Diocese, Bath and Wells. Architect, Mr. H. Lloyd. Plan: nave, chancel, north and south aisles, north and south transepts, tower and spire, and vestry. Accommodation, 600. The east and west windows, of stained glass, are presented by Mr. Morgan and Mrs. Hayward, of Chepstow; the communion vessels, by Mrs. Drake, of Clifton; the altar-cloth, by Lady Thomas, of Weston.

Oct. 22. *St. Peter's, Mithian*.—Diocese, Exeter. Architect, Mr. W. White. Style, Early Decorated. Accommodation, 340. Plan: nave, chancel, north and south transepts, western tower and spire, and vestry. The benches are of deal, and open, and are free throughout. The pavements are of slate, with borders of tiles, and the flooring of solid wood blocks.

Oct. 24. *St. James, Plymouth*.—Diocese, Exeter. Architect, Mr. J. P. St. Aubyn. Plan: double nave, north and south aisles, and chancel aisles. Accommodation, at present, 330. Only a portion of the church is yet completed, the funds being insufficient.

Oct. 29. *St. Paul's, Newton Abbot*.—Diocese, Exeter. Architect, Mr. Rowell. Style, Early English. Plan: nave, north and south transepts, apsidal chancel, organ-chamber, and vestry. The reredos, sedilia, and credence are richly carved, and the benches are low and open. The church is erected and endowed at the cost of the Earl of Devon, who has also provided a fund for the repair of the building. The font, of red marble, granite and Portland

stone, was presented by the Bishop. The eastern window, by tenants of the late Earl of Devon, to his memory. The western window, by C. C. Wills, Esq.; marble columns of east window, and footpace of altar, by Hon. and Rev. Canon Courtenay; communion plate, by Major Yates. Other special gifts were made by Rev. R. P. Cornish, Rev. W. Clack, Mrs. Relby, Mrs. Harvey, and labourers on the South Devon Railway.

Oct. 29. *St. Paul's, Swanley*.—Diocese, Canterbury. Architect, Mr. E. Christian. Style, Early Decorated. The apse contains seven small windows filled with stained glass; and its roof is in compartments, painted by West. The font, chancel columns, stained glass, lectern, communion vessels, altar-cloth, and other furniture, are the offerings of friends.

Nov. 12. *Christ Church, Shieldfield, Newcastle-on-Tyne*.—Diocese, Durham. Architect, Mr. A. B. Higham. The spiritual destitution of this district has hitherto been most deplorable. The church is a memorial of the late W. Boyd, Esq., erected by his son, the Rev. W. Boyd.

Nov. 13. *Christ Church, Lumley*.—Diocese, Durham. Architect, Mr. Thompson. Style, Decorated. Plan: nave, chancel, tower, and vestry. All the seats are unappropriated.

MISSION CHAPELS AND SCHOOLS.

On Nov. 14 was opened a *Mission Chapel, &c.*, in *Bedfordbury*, a poor district of the parish of St. Martin's-in-the-Fields. Architect, Mr. A. W. Blomfield. The chapel and school are under one roof; the chapel, on the ground-floor, is of a thoroughly ecclesiastical character, having a very pretty sacarium, with a stained glass east window; there is also a tower, which contains two small rooms, lavatories for boys and girls, and a bell-chamber.

A *Temporary Iron Church*, to contain 400, has been erected in *Grosvenor-road, Pimlico*, mainly at the expense of Mr. G. Cubitt, M.P., and Miss Cubitt.

CHURCHES RESTORED OR ENLARGED.

Thurston.—Diocese, Norwich. Architect, Mr. Hakewill. Restoration: rebuilding of tower and nave; substitution of open oak benches for pews; new pavement of coloured tiles. Mr. Bright of Massachusetts, whose ancestors formerly resided in the parish, was one of many liberal subscribers. Reopened Sept. 19.

Clethorne.—Diocese, Bath and Wells. Restoration: new roof, seats, and decoration; restoration of the chancel by the Vicar. Reopened Sept. 22.

St. Andrew's, Harburton.—Diocese, Exeter. Restoration: reseating throughout; removal of galleries; and restoration of font, pulpit, and rood-screen, at the cost of the late Chancellor Martin. Reopened Sept. 26.

St. Gregory's, Norwich.—Diocese, Norwich. Restoration: substitution of open oak benches for the old large square pews; removal of gallery, opening of handsome groined tower chamber, and other improvements not yet completed. Reopened Sept. 27.

St. Michael's, Whitchurch.—Diocese, Hereford. Architect, Mr. Terry.

Ferr

Enlargement and restoration : new north aisle ; open seats instead of pews ; and other improvements, effected chiefly at the cost of J. Tidd Pratt, Esq. Reopened Oct. 1.

St. Mary and St. Nicholas, Nantwich.—Diocese, Chester. Architect, Mr. G. G. Scott. Restoration : removal of high gallery extending across the chancel arch, and other galleries ; substitution of groined and opened roofs for the old flat ceilings ; reseating the nave and transepts with substantial oak benches of good and uniform design ; stained west window of seven lights ;—a complete and careful restoration of the whole of this magnificent church. The beautiful chancel has been restored at the sole cost of the patron, Lord Crewe. Reopened Oct. 8.

St. Mary's, Chester.—Diocese, Chester. Restoration : opening of tower arch and west window ; removal of organ from tower to south chapel ; low and open benches ; new pavement of encaustic tiles. The Marquis of Westminster is a large contributor. Reopened Oct. 11.

St. Margaret's, Abbotsley.—Diocese, Ely. Architect, Mr. Butterfield. Enlargement and restoration : new chancel and north porch ; flooring of Stafford tiles ; and many improvements in the arrangements and decorations of the church. Reopened Oct. 15.

St. Michael's, Dundry.—Diocese, Bath and Wells. Architect, Mr. S. B. Gabriel. Enlargement and restoration : church entirely rebuilt, excepting the tower ; new south aisle ; open benches of pitch pine ; restoration of tower arch, ancient font, &c. The altar rails were presented by the Rev. Prebendary Ommanney ; the altar-cloth by Miss Shorland. Reopened Oct. 17.

St. Mary the Virgin, South Luffenham.—Diocese, Peterborough. Architect, Mr. Street. Restoration : reseating the whole church, with open benches ; raising of floor and paving it with encaustic tiles ; opening the chancel arch ; new stone pulpit, &c. Reopened Oct. 22.

St. Mary and St. Milburga, Offenham.—Diocese, Worcester. Architect, Mr. Preedy. The church has been entirely rebuilt, excepting the tower. The marble reredos possesses much beauty and richness. There are three stained glass windows, one in the chancel, and two in the new aisle. Reopened Oct. 24.

Parish Church, Great Barr.—Diocese, Lichfield. Architect, Mr. Griffin. The church, excepting the tower and spire, has been entirely rebuilt. The accommodation is increased from 240 in the old church, to 500 in the new. A large proportion of the seats are unappropriated. Reopened Oct. 24.

St. John the Baptist's, Coventry.—Diocese, Worcester. Architect, Mr. G. G. Scott. Restoration : chancel, tower, and north and south transepts completed ; the nave, and the refitting of the whole of the interior, as yet incomplete. The east window is presented by Mr. Rotherham, and sixteen clerestory windows by sixteen parishioners. Reopened Oct. 20.

St. Peter and St. Paul, Wymering.—Diocese, Winchester. Architect, Mr. Street. Restoration : a complete renovation of the whole building ; reredos of white alabaster and coloured marbles, representing the Bearing of the Cross, the Crucifixion, and the Taking Down from the Cross ; stained glass memorial east window, and several other stained glass windows, &c.

The work has been mainly done at the cost of the Vicar, the Rev. G. Nugée. Reopened Oct. 28.

Bratton-Flemming.—Diocese, Exeter. Architect, Mr. J. Haywood. Restoration: the rebuilding of much of the nave, chancel, and north aisle; re-roofing the whole church; substituting low open benches for the former high and unsightly pews, &c. The font, of Caen stone, was presented by Rev. J. A. Gould. The late Thomas Bowdler, Esq., Secretary of the Church Building Society, was a munificent contributor to this restoration. Reopened Oct. 31.

St. Andrew's, Rushmere.—Diocese, Norwich. Architect, Mr. E. C. Hake-will. Restoration and enlargement: the rebuilding of the whole fabric, excepting the tower; new aisle; open oak benches, with elaborately carved finials; restoration of the old oak roof, and a Norman doorway; new encaustic tile paving, &c. The chancel has been restored at the sole cost of the Marquis of Bristol. Reopened Nov. 7.

Manton.—Diocese, Lincoln. Architects, Messrs. Hooker and Wheeler. The church has been entirely rebuilt, and consists of nave, chancel, tower and spire, and sacristy; the interior walls are of white oolite with bands of blue lias. The stained glass windows are presented by the Rector, Mr. Huddleston, Messrs. Lavers and Barraud, and by the Architects; the organ is the gift of Matthew Maw, Esq. Reopened Nov. 14.

Holy Trinity, Trowbridge.—Diocese, Salisbury. The centre aisle has been thrown open, and other improvements made. The lectern is the gift of the Rev. E. Palmer. Reopened Nov. 20.

St. Mary, Bensington.—Diocese, Oxford. Restoration and enlargement: new north aisle, and rebuilding of chancel. The cost has been mainly defrayed by Christ Church College, Oxford. The altar-cloth was presented by Miss Newton, and the pulpit by T. E. Field, Esq. Reopened Nov. 23.

St. Peter and St. Paul, Uppingham.—Diocese, Peterborough. Architect, Mr. Parsons. Restoration and enlargement: new chancel and extension of nave; new roof and fittings throughout, of solid oak richly carved; noble east window; handsome credence and sedilia, &c. &c. Much of the work is done in splendid serpentine marble; the pavement is designed by Rev. Lord A. Compton. The old pulpit of Jeremy Taylor is placed on a magnificent base of serpentine. Reopened Nov. 1.

St. Mary Magdalen, Battlefield.—Diocese, Lichfield. Architect, Mr. P. Smith. Restoration. This church, which has been for many years a desecrated ruin, has been thoroughly restored at great cost, mainly by the efforts of Lady Brinkman and the late Mr. Corbet. Reopened Nov. 1.

St. Mary the Virgin, Chilton.—Diocese, Ely. Restoration: new lead-covered roof; entire rearrangement of the interior fittings; new flooring of Minton's tiles; and open benches or chairs in the nave and aisles. This church was previously in a very dilapidated state. Reopened Nov. 6.

St. Mildred's, Canterbury.—Diocese, Canterbury. Architect, Mr. Butterfield. Restoration: entire new flooring of the church; new open seats in the nave and chancel, &c. &c. Reopened Nov. 29.

GRANTS

In aid of Church Building made by the "Incorporated Society."

NOVEMBER, 1861.—At a meeting held at the Society's Offices, No. 7, Whitehall, on Monday, Nov. 18:—the Right Hon. the Earl of Romney in the chair,—grants of money were made in aid of the following objects:—

Building churches at Burgess-hill, in the parishes of Clayton and Keymer, near Hurstpierpoint, Sussex, and St. Philip's church, Lambeth.

Rebuilding the churches at Bromborough, near Chester, and Llanfwrog, near Holyhead.

Enlarging or otherwise increasing the accommodation in the churches at Achurch, near Oundle; Hulcott, near Aylesbury; Keynsham, Somersetshire; Llangenny, near Crickhowell; Swafeld, near North Walsham; and Wichenford, near Worcester.

Additional grants were made towards building the churches at Cowpen, in the parish of Horton, near Morpeth, and Swanmore, near Ryde, Isle of Wight, and towards enlarging, &c., the churches at Dundry, near Bristol; Llanwrtyd, near Brecon; Norton-sub-Hambdon, near Ilnminster; and Wickham, near Fareham, Hants.

A grant was also made from the *Mission-house Fund* towards building a school church at Leigh, near Manchester. The Society accepted the trust of a sum of money to be invested as a *repair fund* for the new church at Checkley, near Cheadle, Stafford.

DECEMBER, 1861.—At a meeting, held on Monday, Dec. 16:—his Grace the Archbishop of Canterbury in the chair,—grants of money were made in aid of the following objects:—

Building churches at Louth, Lincoln; St. Peter's, Vauxhall, in the parish of Lambeth; and at Wimbledon, Surrey.

Rebuilding the churches at Fotherby, near Louth; Shipton George, near Bridport; and Tatterford, near Rougham, Norfolk.

Enlarging or otherwise increasing the accommodation in the churches at Westfield, near Battle; Bramford, near Ipswich; Haddenham, near Thame; Westbury-on-Severn, near Newnham, Gloucester; and towards enlarging the Cemetery Chapel at Owlerton, in the parish of St. Philip, Sheffield.

The Society accepted the trust of a sum of money, to be invested as a *repair fund* for the new church at Pill, near Bristol, in the county of Somerset. In consequence of the very serious diminution in the Society's resources many of the above grants were less than they would otherwise have been.

TO CORRESPONDENTS AND CONTRIBUTORS.

The Editor regrets that he has been compelled for want of space to curtail several interesting papers, and to postpone others.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * * The letter S, denotes Sermon; M, Meeting; L, Lecture, &c.

Diocese of Canterbury.

Oct. 23	Stanford.....	S	£1	15	0
Nov. 19	Addington.....	S	12	11	4
26	Chart Sutton.....	S	3	0	0
Dec. 4	Rolvenden Alms-box ...		0	5	6
9	Frittenden.....	S	5	16	8
12	Walmer, St. Mary's ...	S	5	7	11
12	Walmer, St. Saviour's ..	S	3	18	7
Diocese of York.					
Oct. 9	Wragby	S	2	8	2
19	Warmsworth.....	S	1	13	6

Oct. 22	York, St. Thomas's.....	S	£5	12	7
23	Sinnington	S	2	0	0
Dec. 5	Sutton-on-Derwent (½) S				

Diocese of London.

Oct. 12	Roehampton.....	S	13	6	8
Diocese of Durham.					
Oct. 25	Collierly	S	1	4	1
Dec. 10	Whitburn	S	6	16	0
14	Bywell, St. Peter's	S	0	11	8
18	Hunwick (Special Fund) S		3	9	0
20	Whitworth (Offertory) ...		1	5	0

Diocese of Winchester.

Oct. 18	Warnford	S £4	5	0
30	Shirley	S	13	7
Nov. 23	Oakfield, St John's ...	S	4	0

Diocese of Bangor.

Dec. 24	Bangor	M	1	9
24	Llandudno	S	4	10

Bath and Wells. No remittance.

Diocese of Carlisle.

Dec. 12	Firbank	S	0	5
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Diocese of Chester.

Nov. 27	Wigan	S	11	1
Dec. 3	Mossley	S	2	16
19	Altrincham (moiety) ...	S	8	4

Diocese of Chichester.

Oct. 1	Icklesham, & Rye Harb. S	2	10	0
Dec. 20	Cuckfield	S	5	10
20	Balcombe	S	7	0

Diocese of Ely.

Nov. 23	Leighton Bromswold ...	S	2	0
Dec. 4	Chesterton	S	3	2
17	Tingrith	S	5	14

Diocese of Exeter.

Oct. 1	Duloe	S	1	11
1	South Brent	S	2	12
Nov. 2	Lanteglos	S	1	9
2	Wendron	S	1	11
9	Martinhoe	S	0	11
20	Torpoint	S	4	7
Dec. 19	Northam (moiety) ...	S	3	14

Diocese of Gloucester and Bristol.

Oct. 8	Clearwell	S	1	0
22	Horsley	S	2	19
22	St. Briavels	S	2	2
Dec. 4	Twigworth	S	3	15
10	Oxenhall	S	1	14
10	Pauntley	S	0	17

Diocese of Hereford.

Oct. 5	St. Devereux	S	2	3
10	Pulverbach	S	2	4
Nov. 26	Preston Wynne	S	1	1

Diocese of Lichfield.

Oct. 17	Grinshill	S	2	1
19	Earl Sterndale	S	2	8
21	Risley	S	4	1
24	Broughton	S	1	0

Diocese of Lincoln.

Oct. 22	Riseholme	S	5	0
29	Great Grimsby	S	6	3
Nov. 8	Orby	S	2	7
13	Kirmington	S	2	0
22	Barnetby	S	1	13
27	Appleby (fourth of Parochial Fund)	S	1	4

Diocese of Llandaff.

Nov. 26	Bryngwyn	S	1	0
Dec. 9	Magor	S	1	14
9	Newport	M	2	1

Diocese of Manchester.

Oct. 29	Altham	S	3	17
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Diocese of Norwich.

Oct. 1	Loddon	S	2	5
5	Ryburgh	S	1	18
11	Spixworth	S	1	10
11	East Walton	S	1	14
27	Swaffham (Offertory) ...	S	8	8
29	Walton	S	4	0
29	Kirton	S	1	10

Dec. 4	Gooderstone	S £0	17	1
4	Fornett, St. Peter	S	1	7
20	Mundford	S	0	16

Diocese of Oxford.

Oct. 9	Pyrton	S	1	7
18	Stonesfield	S	1	10
28	South Hinksey	S	1	1
Nov. 20	Little Marlow	S	0	19
20	Adderbury	S	3	19
26	Inkpen	S	1	18
27	Bucknell	S	2	10
Dec. 9	Wendlebury	S	1	10

Diocese of Peterborough.

Oct. 4	Kingsthorpe	S	4	3
9	Paulerspury	S	1	3
12	Cole Orton	S	5	2
22	Eydon	S	1	14
27	Shangton	S	2	1
29	Weston Favell (moiety) S	3	5	0
30	Rockingham (moiety) ...	S	1	3
Nov. 9	Isham (moiety)	S	0	17
Dec. 9	Sewstern	S	1	12
16	South Thringstone	S	0	12
17	Naseby	S	2	13

Diocese of Ripon.

Oct. 22	Chapelthorpe	S	2	0
24	Leeds, St. Jude's	S	2	0
Nov. 28	Flockton	S	2	11
Dec. 7	Burnsall	S	1	15

Diocese of Rochester.

Oct. 15	Rayleigh	S	4	3
16	Leigh	S	2	0
17	Leverstock Green (½) ...	S	19	0
Dec. 2	Wormley	S	9	4
17	High Roding	S	1	6
21	Hadleigh (moiety) ...	S	0	15

Diocese of Salisbury.

Oct. 4	Church Knowle	S	2	0
Nov. 7	Spetisbury	S	1	10
Dec. 11	Wylve	S	3	9
18	Buckland Newton	S	1	10

St. Asaph. No remittance.

Diocese of St. David's.

Oct. 4	Lampeter	M	1	12
4	Cardigan, St. Mary's ...	S	2	15
8	Llanbedr, Painscastle ...	S	0	4
8	Ferryside, St. Thomas ...	S	4	5
8	Ferryside, St. Ishmael's S	1	19	2
8	Llandygwydd	S	5	12
19	Haverfordwest, St. Martin's	S	2	8
19	Haverfordwest, St. Mary's School Room	S	1	15
19	Uzmaston	S	1	0
19	Burton	S	2	13
24	Nevers	S	3	4
Nov. 29	Carmarthen	M	9	16
Dec. 5	Llandefaelog-fach (Offert.)	S	2	2
18	Dinas Cross	S	1	4
20	Llanllwchaearn	S	2	12
24	Crickhowell	M	3	6

Diocese of Worcester.

Oct. 20	Northfield	S	4	9
27	Lillington	S	9	3
Nov. 8	Burmington (Offertory) ...	S	1	10
13	Bilton	S	3	11
20	Birmingham, St. Matt ...	S	2	14
26	Snitterfield	S	5	1
Dec. 10	Dudley, St. James's	S	4	10
20	The Lickey, Bromsgrove S	2	7	0

Sodor and Man. No remittance.

The Church-Builder.

No. II.

Biographical Sketches. No. I.

JOHN BOWDLER, ESQ.,

THE FOUNDER OF THE CHURCH BUILDING SOCIETY.



At a meeting recently held at Stafford in behalf of the Church Building Society, the Bishop of Lichfield said, "I can say what can be said by very few people now living, that I was present at the first meeting of this Society: and I think it deserves to be mentioned that this, like some other of our great

Societies, owes its existence to one of the best laymen that ever adorned our Church,—I mean the late Mr. Bowdler." This testimony is a sufficient apology for placing a brief Memoir of Mr. Bowdler first in our list of Biographical Sketches.

Mr. John Bowdler was born March 18, 1746. He was descended from an ancient Shropshire family, who formerly possessed the mansion of Hope Bowdler in that county. His grandfather was the grandson and adopted child of Dr. Jones, Bishop of Meath; and the influence which the pious and excellent precepts of the good Bishop had upon him was again reflected in the life and character of the subject of the present memoir. With Mr. Bowdler benevolence was a sort of family tradition: he seemed to draw in, almost with the breath of life itself, the desire to do good; and in his youth he declared it to be his resolution not to disgrace his name, by being "the first bad man in the family." In his early years he possessed, moreover, the inestimable advantage of being educated by a truly pious, wise, and prudent mother. Her maiden name was Elizabeth Stuart Cotton; she was descended from Sir Robert

Bruce Cotton, founder of the Cottonian Library, now in the British Museum, and was more remotely allied with the noble family of Bruce, from which sprang Robert, King of Scotland.

In 1765 he went to reside in London, and entered upon the study of the Law: he practised as a conveyancer, but being dissatisfied with this profession, he in a few years finally abandoned it. At this period he was not only well known for the generosity of his private charities, but also for the liberal support he gave to many public institutions, and especially for the active part he took in the establishment and maintaining of several Sunday schools, and in the management of the Magdalen, the Bridewell, and Bethlehem Hospital.

He married Elizabeth Harietta, daughter of John Hanbury, Esq., in January, 1778, by whom he had eight children; four of these died during his own lifetime, and his deep but subdued grief under these bereavements, in addition to much bodily suffering, no doubt tended to strengthen within him that sympathy in the sorrows of others for which he was ever so remarkable.

In 1786 he went to live at Sevenoaks, in Kent, where he resided seven years, and then removed to Pickhurst Farm, near Bromley. His main object in this change was to retrench his personal expenses;—although in these he was always most rigidly economical, that he might be the more liberal in his acts of private benevolence and public charity. About this time he published a pamphlet, entitled “Reform or Ruin,” and several letters in which he courageously denounced the prevailing vices of the period, and urged the necessity of a general reform in the public morals as well as in many political institutions of the country. In 1806 his attention was particularly drawn to the state of the Church in Scotland, whose peculiar circumstances at this time excited in his mind an interest in her welfare and progress, which he ever after retained. With a liberal hand he ministered to the temporal wants of her poorer clergy, and laboured hard to provide an increased number of churches and chapels for the members of her communion; even on his dying bed he dictated an appeal in behalf of the Scotch Church, which he desired might be published after his decease.

In the sixty-sixth year of his age Mr. Bowdler quitted his farm at Pickhurst, and selected Eltham as his future place of re-

sidence. In these frequent removals, however, he never sought retirement from those duties for which he was so eminently fitted, but, on the contrary, every change of place seemed to suggest some new sphere of charitable labour. He had been but a short time at Eltham ere he became one of the foremost among those who were then engaged in establishing the "National Society for Promoting the Education of the Children of the Poor." He also bestowed much time and labour in the service he rendered to the Societies "for Promoting Christian Knowledge," and "for the Suppression of Vice."

Having long regarded the want of church accommodation as one great source of error and dissent among the poor and the middle classes, he, in the year 1814, bent the full force of his powerful mind and indomitable energy to remedy this great and growing evil. His first step was to prepare a letter, addressed to the Bishop of London, setting forth the evils that were resulting from the insufficiency of church room, and proposing a private meeting of the bishops and others for considering the subject. This document was signed by himself and 243 other influential laymen. In the following year he drew up a letter to Lord Liverpool, then prime minister, begging his Lordship to bring before Parliament a Bill for providing additional Church Accommodation for the increased population of England and Wales. The heavy taxation necessitated by the late war prevented any immediate result from this effort, and Mr. Bowdler, impatient of delay in so important a work, assembled a small private meeting, at which Mr. Joseph Cotton, the Deputy Master of the Trinity House, presided, to arrange for the immediate formation of a *Church Building Society*.

On Feb. 6, 1818, was held, at the Freemasons' Tavern, the first public meeting of the Society. The donations soon amounted to £50,000; the annual subscriptions to £340. Subsequent meetings were held for preparing rules for the Society, and on these occasions the chair was generally taken by Mr. Bowdler.

When he saw this Society fairly set on foot, Mr. Bowdler felt that the great work of his life had been accomplished, and in devout thankfulness he repeated the words of the aged Simeon, "Lord, now lettest thou thy servant depart in peace." He was spared however to see its growth and prosperity, and his best and latest

labours were devoted to its service. When infirmity obliged him to give up all other public business, he was still to be seen regularly attending the board of this Society. At length, however, the good man's place there knew him no more. As he lay upon his dying bed, the Archbishop of Canterbury assured him of the gratitude and sympathy of those with whom he had so faithfully laboured to promote God's glory and to extend His Church, and of their deep sorrow at parting with a friend so loved and honoured¹.

It was the motto of Mr. Bowdler's life, given him by a father who added his example to his precept, "Do all the good you can;" and this excellent rule seems to have been present to his mind when not long before his departure he said, "I do not know why I should wish to live; I do not see that I can do any more good." On June 30, 1823, at the age of 77, he resigned into the hands of his Maker the life he had devoted to His service: "Man goeth forth to his work and to his labour until the evening." He had a long and busy day, and it was blessed with a calm and peaceful close. There was a spot in Eltham churchyard he often visited; he used to place his foot on that green turf, and say, "Here I mean to lie;" and there, beside his old and much-loved friend, Bishop Horne, his body rests in peace.

The hands of those that once received his bounty may be for ever cold, and the ears of those that listened to his words of truth and kindness may be for ever deaf, but their children's children are the living monuments of his piety and his benevolence. He lives in the lives of many whose hearts still burn with the love he kindled; he lives in those works of charity he aided to establish or maintain; he lives in the love of those who revere virtue and imitate beneficence; he lives in that great Society of which he was the founder and the patron:—

"A good man never dies."

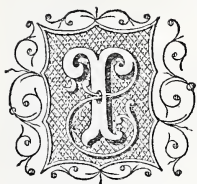
W. F.

¹ It is detracting nothing from the praise due to Mr. Bowdler's untiring zeal to say that he was heartily supported in his efforts by many sincere Churchmen; of these we shall only mention the names of Mr. William Cotton, his earliest and constant associate in this labour of love, Lord Kenyon, Sir T. Acland, Sir James Allan Park, and Mr. Bramwell, for some time Hon. Sec. of the Society.

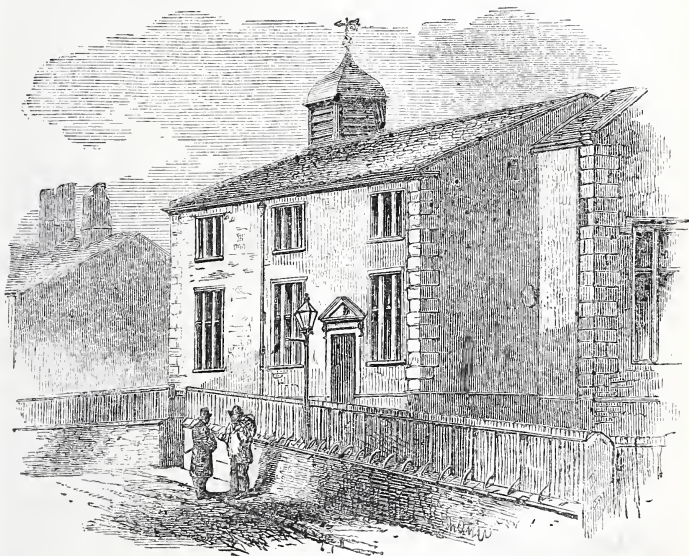


Heywood New Church.

St. Luke's Church, Heywood.



THE new Church of St. Luke, Heywood, in the township of Heap, and parish of Bury, Lancashire, stands upon the site of an old chapel, which was in existence in 1577, as it is marked in Sexton's Map of Lancashire, published in that year. There is, however, no evidence to show that this, so called, parochial chapel was ever consecrated. Bishop Gastrell in his "Notitia Cestriensis," part ii., vol. 1, says expressly that it never was consecrated.



Heywood Old Church.

This chapel continued to be the only building in the township of Heap set apart for the worship of the Church of England until the year 1838. On January 1, in that year, St. James' Church, Heywood, was opened by licence, and in 1840, a district, consisting of about half of the above-mentioned township, was assigned to it by the present Archbishop of Canterbury.

According to the census which was taken in 1851, the district

still attached to the ancient chapel contained a population of 8545, which since that time has rapidly increased, so that the population of St. Luke's, Heywood, may now be estimated at nearly 10,000.

It is needless to say that the chapel, though enlarged and galleried at divers times, was wholly inadequate to the wants of the people ; and although something was done in 1851 (by the licence of a school-room for the celebration of public worship) to meet the necessity of the case, the lack of church accommodation was still felt to be an intolerable evil.

The old building, too, was in itself a disgrace to any Christian community. It is impossible to give by description in words a just idea of its mean and most wretched appearance. It was not even weather-proof ; in one place in the galleries (which surrounded three sides of the building), a tall man could almost touch the ceiling with his head ; the building was often oppressively close, and highly offensive ; there were not more than one hundred free seats, including those set apart for the children of the parochial schools ; and not longer ago than 1850 there was not so much as a font, for which a most unbecoming substitute had been provided. The reader may therefore imagine that it was the very opposite to what a church should be, and to what its noble successor is.

Happily, however, amongst those who frequented the old chapel, and still regard it, though departed, with affection, there were some earnest-minded persons, who determined (God helping them) that there should be built, either on the old, or on a new site, a church, which at all events should remedy some of the evils that had been caused by so glaring a deficiency of church accommodation in Heywood. The first to act were certain members of the large Sunday schools in connexion with St. Luke's Church. It was represented to them by the Incumbent, that the work of rebuilding the church would sooner or later be taken in hand ; that they, as working, with few exceptions, for weekly wages, could do their part in the matter only by contributing by frequent instalments in advance ; and that, if they persevered in so doing, it would be impossible that their claims to be accommodated in the church, when built, should be disregarded. They were likewise exhorted to count

the cost, and to enter on the work before them in a spirit of cool determination to do their duty whatever discouragements might arise.

These suggestions were well received. Accordingly a weekly subscription amongst the teachers and scholars of the Sunday schools was commenced in the month of February, 1852, and this continuing until November, 1859, produced in principal and interest a sum, which, when handed over to the Treasurer of the Church-building Committee, amounted to £539 8s. 1¼*d.* Thus some amongst the poorer members of the Church in Heywood have won for themselves the honour of laying, as it were, the foundation of a really magnificent church. But more than this—these very same boys and girls, young men and young women, have contributed more than £60 for a pulpit, their own special gift—and though struggling with the difficulties occasioned by short time, are now exerting themselves to provide the church, for which they have worked so patiently, with a portion of its new communion plate.

This humble, unpretending effort on the part of the Sunday schools for some time attracted but little attention. At length, however, in October, 1858, more than six years after the first move had been made, a public meeting was held with reference to the rebuilding of the church. The result was an unanimous resolution in favour of the old site, the appointment of a committee, and the receipt of liberal subscriptions; these, together with more recent contributions, at this moment, February 20, amount to £8342 10s. 9*d.* This sum is further increased, by grants of £400 from the Incorporated Church Building Society, and of £250 from the Manchester Church Building Society, to £8992 10s. 9*d.* This is exclusive of the cost of the Bamford Private Chapel, which has been built by Joseph Fenton, Esq., who is also the giver of a bell, and a subscriber of £500 to the General Building Fund.

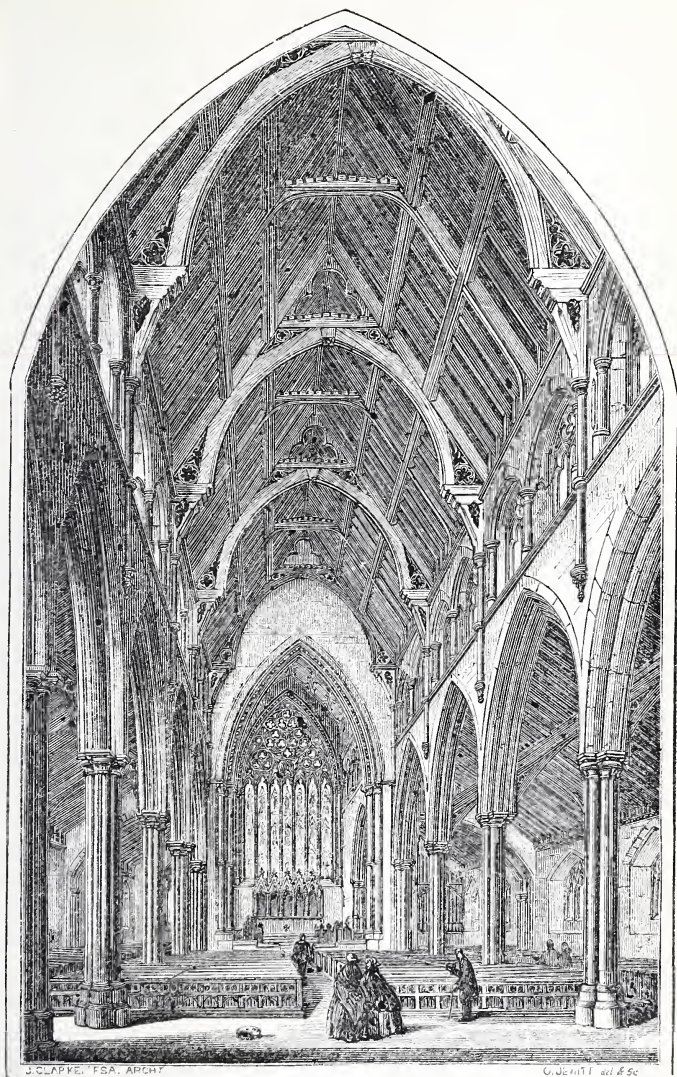
In addition to these subscriptions, eight bells have been ordered for the church; three of which will be given by the three following gentlemen, viz. Joseph Fenton, Esq., of Bamford Hall, John Hargreaves, Esq., and Jesse Leach, Esq. Messrs. William Smith and Brothers, of the Sun Iron Works, Heywood;

the workmen in their employ; the workmen in the employ of Messrs. James Kershaw and Sons; and the executors of the late Mr. A. Stott, present also respectively a bell; so that one only of the peal of eight bells remains at present to be paid for out of the General Fund.

The materials for an embroidered velvet altar-cloth have been given by Mrs. Joseph Fenton, of Bamford Hall, Miss Monck, of Caversham, undertaking to work the cloth. A carved oak lectern is the gift of Captain Shadwell, R.N., C.B. Other persons have furnished funds for the interior carving of the church, and the provision of encaustic tiling superior in quality to that which the contractor was bound to supply.

But largely and liberally as many persons have contributed to the rebuilding of St. Luke's, there has been something else quite as satisfactory in the conduct of those who claimed certain pews in the old chapel as being their private property. It was surprising to see with what readiness such claims were waived. It was said, with hardly a dissentient voice, "We will not, if we can help it, have any private property '*within*' the new church. Whatever our titles to seats that we have bought or inherited may be, we willingly yield them." Such titles, it is true, would possibly, if questioned, have proved entirely worthless. But many a man will fight hard to retain possession of that which is not in strict legality his: and, therefore, the fact that what had been for generations esteemed and treated as property was at once and most cheerfully relinquished, reflects the greatest credit on those who so relinquished it.

A combination of circumstances, which it is needless to explain, occurred to delay the commencement of the work, towards which so good a spirit had been shown by the Church people of Heywood. However, on Christmas Day, 1859, the last services were held in the old building, which immediately afterwards was taken down. The first stone of the new was laid on May 31, 1860—a day to be long remembered in Heywood—and the church (with the exception of the spire, to be commenced in a few weeks) is now fast approaching completion. But meanwhile the times have changed. The cotton manufacturing



Interior of Heywood New Church.

trade, which in 1859 and 1860 was highly prosperous, is now as deeply depressed—and as there is an estimated deficiency of £2000 in the Building Fund, it is feared that considerable difficulty will be found in raising the sum required for a settlement of the contract, and putting the church and churchyard in a thoroughly satisfactory state¹.

The church is a parallelogram, with the exception of the Fenton Chapel added on the north side since the design was made, consisting of a chancel 42 ft. \times 22 ft., and chancel aisles 16 ft. 3 in., with a nave 80 ft. \times 24 ft., and nave aisles 16 ft. 6 in. wide. The tower is detached from the church, standing on the north side, and with the spire, is 188 feet high, forming the principal entrance. A south porch faces Church Street; on the south side of the chancel is a vestry with organ chamber over, and heating-room under. The church has been designed and carried out under the directions of Mr. Joseph Clarke, F.S.A., of 13, Stratford Place, London. The materials are Yorkshire and Staffordshire stone for the outside, with Bath stone ashlar inside. Marbles and other stones have been used for the columns, and the carving of the interior will be completed, as well as the pulpit,—the gift of the school children,—of alabaster and Irish marble, by Mr. Bonehill, of Manchester. Pitch pine, varnished, is used for the seats, and Memel timber for the roof; the decoration of the latter is left for the present. The passages of the nave and aisles are flagged with polished York paving; the chancel is laid with Garrett's tiles; and the sacrarium with Minton tiles. The reredos is contemplated, but with various other matters of ornamental details is left for the present. One painted window, by Messrs. Clayton and Bell, in memory of the late James Starky, Esq., of Heywood, has been presented by Messrs. Langton and Hornby;—others, no doubt, will follow.

The Fenton Chapel attached to the north chancel aisle is not shown in the elevation, it is carried out with more costliness; the windows are to be filled with painted glass, by M. Capronnier, of Bruxelles; the walls are of ashlar, with marble

¹ We invite attention to an appeal, in the advertising columns of this periodical, for funds to complete this work. ED.

shafts; the roof panelled in oak; the floor paved with rich encaustic tiles. A screen by Skidmore is intended to part the chapel from the church. The builder has been Mr. Hughes of Liverpool.

J. S. J. C.

Church-Building, Past and Present.



IN the religious revival which has, we may thankfully hope, marked the present century, one great characteristic has necessarily been, the extraordinary zeal that has been manifested in the building and restoration of Churches. This has evidenced itself more particularly during the last thirty years, and happily it does not yet seem to flag. Indeed, the fame of our Church progress, and advance in the science of Ecclesiastical Architecture has reached far beyond our own shores; the late King of Prussia, as is well known, was so struck with what he heard, that he sent a commission to England to inquire into the cause of this manifestation of religious ardour, and into the means whereby so great a work was effected.

To suggest the probable result of this inquiry is not our present purpose; it is sufficient to state that the king was fully aware of the value of the information then afforded him, and presented to the Committee of Architects of the Church Building Society a handsome gold medal, recording his Majesty's grateful sense of the important service rendered to his country by that Society; but we wish now to submit to our readers some striking statements, drawn from public sources, and published a few years back, which form a kind of measure of the rate of Church-building going on now—at least up to the year 1850¹—compared with that of former times.

¹ The case would obviously be much stronger were the results of the last ten years taken into the calculation; but returns for these years have not been made.

(In our next number we hope to give an accurate account of the number of Churches consecrated and of buildings licensed for Divine Service in each Diocese during the past ten years. ED.)

The number of churches standing in 1850, has been calculated at 12,000; of these, two-thirds, that is, 8000, were built before the Reformation. Of the 4000 built since that period, above 2000 were erected between 1830 and 1851, a period of twenty years; 500 were built between 1800 and 1830, a period of thirty years; and the remaining 1500 were spread over the preceding 250 years. So that the average number of churches built in each period would stand thus:—

Between 1550—1800	an average of	6	per ann.
„ 1800—1830	„ „	16	„
„ 1830—1851	„ „	100	„

The 2500 churches built between 1800—1851 were erected partly by public, and partly by private money. But the proportion of the sums thus supplied in the two periods, 1800—1830, and 1830—1851, are curiously different. During the first thirty years of this century, of the sums expended on the building of churches, £1,800,000 were derived from private benefactions, and £1,200,000 were drawn from public sources. Between 1830 and 1851, the public grants barely exceeded £500,000; while private benefactions mounted up to £5,500,000, and 2029 churches were the consequence. We should, however, pass over one great cause which led to this rapid increase in the number of our churches, were we to omit noticing the great impetus given to Church-building early in this century by the establishment of the Incorporated Church Building Society, and the encouragement which the Society has ever since given to the work².

Besides the growing spirit for erecting churches, and the enlarged munificence which these figures exhibit, it is noteworthy also, at how much less cost (owing to increased experience, skill, economy, and perhaps competition,) each church

² It is remarked by the same eminent architect who is referred to below, Mr. G. R. Street, that—as far as his experience goes, and he conceives the experience of other architects would be the same—a large proportion of the *New Churches* owe their erection to the munificence of private founders. In this respect no doubt the course of Church-building in the present age coincides with that of former ages. In Church *restorations*, the case is probably different; the work being done mainly by subscription and rating.

has been constructed, in the latter period. Between 1830—1851 the cost of each church was, on an average, £3000; between 1800—1830, it was £6000.

Upon these facts a few reflections suggest themselves. It is indeed impossible to compare accurately the amount of Church-building that has been, and is, going on with a like period in any of the so-called mediæval centuries. Still, it is the opinion of a distinguished architect, that probably as large an annual increase in the number of churches has taken place since 1830 as occurred in any similar period in the 13th, 14th, or 15th centuries. And the same with Church restorations. In this respect the “ages of faith” need not be bewailed as past; still we must remember that the growth of the population, and the consequent demand for increased Church accommodation, in any thirty years during the mediæval period, could bear no comparison with the requirements which have arisen from the same cause during the past thirty years.

Moreover, it is to be observed that there have occurred special *periods*, during which, in certain Districts or Dioceses, “fits” (if they may be so called) of Church-building have existed. The churches themselves bear evidence of this; and it is only what we should expect: e. g. the Sussex churches are mainly of the 13th century, built when the Cathedral was being erected; and there was no such period of Church-building there again. In Devonshire and Cornwall, the 15th century was the great age for Church-building, and nearly every church in the Diocese bears evidence of it; whilst a careful examination shows that the earlier churches were comparatively poor and mean in their architectural character. In Norfolk the churches are mostly of the 14th and 15th centuries.

The same thing is to be noticed so often that it may generally be put down to the influence of some particular Bishop or Bishops, or to the example of some great monastic house, the contagion of which passed to the great landowners, or lords of the manor. At any rate, there can be no doubt that there were these “fits” of Church-building in the middle ages quite as much as now.

If this be the case, there is cause for fear lest the present spirit that is exhibited in behalf of our Churches and of Church-building should be only transitory. It is of the nature of such

impulsive movements to be so, and to be succeeded by a reaction—by another sway of the pendulum in the opposite direction. It may be that such another period as that of the last century, a period which it is only wonderful that our Churches—nay, the Church itself,—survived at all, will succeed the present warmth and earnestness that are exhibited in restoring and multiplying the Houses of God.

This, at least, is evident from the past, that, as regards Church-building in *particular localities* and *particular Dioceses*, a time of activity and zeal has commonly been succeeded by one of lethargy and neglect; and we find here a very strong argument in favour of maintaining a *general Society* for promoting Church-building throughout the country, which shall not be affected by that ebb and flow of charitable zeal to which local institutions are more peculiarly liable. And a further particular use to which such a reflection as this should be turned is this:—that we shall do well, each of us, as many as are in a position which either calls upon us or enables us to do so, to *seize the opportunity* of this acknowledged duty or prevailing feeling, for accomplishing that which it is the peculiar work of this generation to do. If the season be allowed to pass in any parish, or during any existing incumbency, and leave any church in the same state in which it found it, it will perhaps be a long time, a century or two centuries, before a like feeling be again revived, and bring a like golden opportunity with it. Indeed, a *like* opportunity may never recur.

A. G.

The Dead Church.

WILD, wild wind, wilt thou never cease thy sighing?
 Dark, dark night, wilt thou never wear away?
 Cold, cold Church, in thy death sleep lying,
 Thy Lent is passed, thy Passion here, but not thine Easter-day.

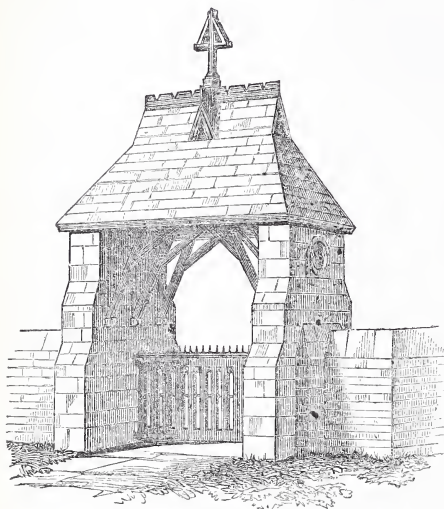
Peace, faint heart, tho' the night be dark and sighing;—
 Rest, fair Corpse, where thy Lord Himself hath lain;
 Weep, dear Lord, above Thy Bride low lying;
 Thy tears shall wake her frozen limbs to life and health again.

KINGSLEY.

Stones of the Temple.

No. I. LICH-GATES.

"These words which I command thee;—thou shalt write them on thy Gates."—DEUT. vi. 6. 9.



Lich-Gate at Healmpton¹.

my old friend," I replied, "and here we are pretty near the port to which we must all come, when the storm of life itself is past."

"I've known this place,—man and boy,—Mr. Ambrose, for near eighty years; and on yonder bit of a hill, under that broken thorn, I sit for hours every day watching my sheep, but my eye often wanders across here, and then the thought takes me just as you've said it, sir. Ah! it can't be long before Old Matthew will need some younger limbs than these to bring him through the churchyard gate;—that's what the old walls always seem to say to me;—but God's will be done." And as the old Shepherd reverently lifted his broad hat, his few white hairs, stirred by the rising gale, seemed to confirm the truth of his words.

"ANY port in a storm, Mr. Ambrose," said old Matthew Hutchison, as with tired feet, and scant breath, he hastened to share the shelter I had found under the ancient and time-worn Lich-gate of St. Catharine's Churchyard. For a few big drops of rain that fell pattering on the leaves around us, had warned us both to seek protection from a coming shower. "Ah, yes,

¹ Recently erected by W. Butterfield, Esq., Architect.

"Well, Matthew, I am glad you have learnt, what many are slow to learn, that there are 'Sermons in stones,' as well as in books. Every stone in God's House, and in God's Acre,—as our churchyards used to be called,—may teach us some useful lesson, if we will but stop to read it."

"Please, sir, I should like to know why they call the gate at the new churchyard over the hill, a *lich*-gate;—these new names puzzle me²."

"The name is better known in some parts of the country than it is here; but it is no new name, I assure you, for in the time of the Saxons, fourteen hundred years ago, it was in common use; but I will tell you all about this, and some other matters connected with the place where we now stand."

"I shall take it very kind if you will, sir, for you know we poor people don't know much about these things."

"Quite as much as many who are richer, Matthew,—but here comes our young squire, anxious like ourselves to keep a dry coat on his back; so I shall now be telling my story to rich and poor together, and I hope make it plain to both." After a few words of friendly greeting between Mr. Acres and myself, we three sat down on the stone seats of the Lich-Gate, and I at once proceeded to answer the old Shepherd's question. "The word *Lich*³," I said, "means a *Corpse*, and so *Lich-Gate* means a Corpse-gate, or gate through which the dead body is borne; and that path up which you came just now, Matthew, used formerly to be called the *Lich-path*, because all the funerals came along that way. Then you know the *Lich-owl* is so called because some people are silly enough to think that its screech foretells death. In some parts of Scotland is still kept up the custom of *Ljke-wake*, or watching beside the dead body before its burial. The pale sickly-looking moss, which lives best where all else is dead or dying, we call *lichen*. And I must just say a few words about the use of this *lich* in the name of a certain city; it is *Lichfield*."

² In some parts of Devonshire and Cornwall, Lich-Gates are called "Trim-Trams." The origin of this word it is not easy to determine; it is probably only a nickname.

³ Anglo-Saxon, *lic*,—a dead body. In Germany the word *leiche* has doubtless the same original; it is still used to signify a corpse or funeral. The German *leichengang* has precisely the same meaning as our *Lich-Gate*.

Now *lich-field* plainly means the field of the dead; and where the city now stands is said to have been the burial-place of many Christian Martyrs, who were slain there in about the year 290. You will remember, Mr. Acres, that the Arms of the City exhibit this field of the dead, on which lie three slaughtered men, each having on his head, as is supposed, a martyr's crown. Now, Matthew, I think I have fully replied to your question; but I should like to say something more about the use and the history of these Lich-gates."



Lichfield City Arms.

"Will you kindly tell us," said Mr. Acres, "how it is that there are so few remaining, and that of these there is probably not one so much as three centuries old?"

"I think the reason is that at first they were almost entirely made of wood, and therefore were subject to early decay; they must at one time have been far more general than at present. The rubrical direction at the beginning of the Burial Office in our Prayer Book seems to imply some such provision at the churchyard entrance. It is there said 'the Priest and Clerks' are to 'meet the Corpse *at the entrance of the Churchyard.*' But in this old Prayer Book of mine, printed in the year 1549, you see the Priest is directed to meet the corpse at the 'Church-stile,' or Lich-Gate. Now, as in olden times the corpse was always borne to its burial by the friends or neighbours of the deceased, and they had often far to travel, their time of reaching the Churchyard must have been very uncertain, and this uncertainty no doubt frequently caused delay when they had arrived, therefore it was desirable both to have a place of shelter on a rainy day, and of rest when the way was long. Hence I suppose it is, that the older Lich-Gates are to be found, for the most part, in wide-

spread Parishes and mountainous districts ; they are most common in the Counties of Devon and Cornwall, and in Wales⁴. But even where the necessity of the case no longer exists, the Lich-Gate, adorned, as it ever should be, with some holy text or pious precept, is most appropriate as an ornament, and expressive as a symbol. Its presence should always be associated in our minds with thoughts of death, and life beyond it. It should remind us that though we must ere long ‘go to the gates of the grave,’ yet that it is ‘through the grave and gate of death’ that we must ‘pass to our joyful resurrection.’ It is here the Comforter of Bethany so often speaks, through the voice of His Church, to His sorrowing brethren in the world :—‘I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live⁵.’”

“Ah ! sir,” said the shepherd, “many’s the poor heart-bowed mourner that’s been comforted here with those words ! They always remind me of Jesus saying to the widow of Nain, ‘Weep not,’ when he stopped the bier on which was her only son, and the bearers, and all the mourners, at the gate of the city.”

“Yes ; and all this makes us look on the old Lich-Gate as no gloomy object, but rather as a ‘Beautiful Gate of the Temple,’ which is eternal,—a glorious arch of hope and triumph, hung all round with trophies of Christian victory. But I see the rain is over, and the sun is shining ; so good-bye, Mr. Acres, we two shepherds must not stay longer from our respective flocks :—old Matthew’s is spread over the mountains, mine is folded in the little village below.” The old shepherd soon took his accustomed seat under the weather-beaten thorn, I was soon deep in the troubles of a poor parishioner, and the young Squire went to the village by another way.

⁴ There are ancient Lich-Gates at Beckingham, Lincolnshire ; Berry-Harbor, Devonshire ; Birstal, York (see Engraving) ; Bromsgrove, Worcestershire ; Burnside, Westmoreland ; Compton, Berkshire ; Garsington, Oxon. ; Tawstock, Devonshire ; West Wickham, Kent ; and Worth, Sussex. The construction of the gate at Burnside is very curious. Tawstock Lich-Gate possesses peculiar features of interest, which will be noticed in our next number.

⁵ St. John xi. 25. The first words of the Burial Office, said by the Priest at the entrance to the Churchyard.

“Who says the Widow’s heart must break,
 The Childless Mother sink?—
 A kinder, truer Voice I hear,
 Which even beside that mournful bier,
 Whence Parent’s eyes would hopeless shrink,

“Bids weep no more—O heart bereft,
 How strange, to thee, that sound!
 A Widow o’er her only son,
 Feeling more bitterly alone
 For friends that press officious round.

“Yet is the Voice of comfort heard,
 For Christ hath touch’d the bier—
 The bearers wait with wondering eye,
 The swelling bosom dares not sigh,
 But all is still, ’twixt hope and fear.

“Even such an awful soothing calm
 We sometimes see alight
 On Christian mourners, while they wait
 In silence, by some Churchyard gate,
 Their summons to the holy rite.”

CHRISTIAN YEAR.



Rich-Gate at Birstal.

The Recent Census.

No. II. THE LONDON DIVISION.



IN our first Number we invited attention to the general Census Returns of England and Wales. We now propose to offer a few remarks upon one portion of them, viz. "The London Division."

This Division comprises the "City of London," and a large cluster of Parishes radiating from it as a centre in every direction to a distance of from six to eight miles, in the Counties of Middlesex, Kent, and Surrey. It embraces not only the vast collection of contiguous streets, and squares, and alleys, which at once rise up to the imagination on the mention of the word "London," but also a semi-rural District, undergoing the process of gradual transformation from meadows and market-gardens surrounding independent hamlets into large and populous townships. From forty to fifty suburban villages are said to have already become united to their neighbour City. Ancient London and, in Scriptural phraseology, her "daughters"¹ have long since parted with their separate existence, and now form one gigantic household, the Metropolis of the British Empire.

The first Parliamentary Census in 1801 found the numbers of the population inhabiting this extensive area to be 958,863. The recent enumeration showed an *increase*, in the short space of *sixty years only*, of no less than 1,844,171, making the astonishing total of 2,803,034.

On examining the details of the Returns, we find a striking contrast, as regards resident population, between the City of London and the outlying Parishes. While these, with two or three exceptions, exhibit an increase, sometimes of overwhelming magnitude, the City is undergoing a steady process of depopulation. In 1801, its numbers were 64,615; in 1851, 55,932; in 1861, 45,550. In the first *fifty* years of the century its residents

¹ It is to be regretted that, in our English Version of Numbers xxi. 25, and other similar passages, the expressive phrase of the original Hebrew has not been rendered literally. Its beauty is lost by the substitution of "villages" for "daughters."

diminished by 8,683 ; in the last *ten*, by no less than 10,382 ; making a total loss since 1801 of 19,065.

On the other hand a rapid increase has taken place in its suburbs : for example,—

Shoreditch (Parish) contained, in 1801, 34,766 inhabitants ; in 1861, 129,339 ;—*increase* 94,573.

Stepney (District, containing the Parishes of Stepney, Wapping, Shadwell, and Limehouse) in 1801, 34,909 ; in 1861, 129,631 ;—*increase* 94,722.

Islington (Parish) in 1801, 10,212 ; in 1861, 155,291 ;—*increase* 145,079.

St. Pancras (Parish) in 1801, 31,779 ; in 1861, 198,882 ;—*increase* 167,103.

St. Marylebone (Parish) in 1801, 63,982 ; in 1861, 161,609 ; *increase* 97,627.

Lambeth (Parish) in 1801, 27,985 ; in 1861, 162,003 ;—*increase* 134,023.

Kensington (District, comprising Kensington Parish, the Fulham Union, and Paddington Parish) in 1801, 20,465 ; in 1861, 186,463 ;—*increase* 165,998.

Greenwich (District, composed of the Parishes of Deptford, Greenwich, and Woolwich) in 1801, 42,447 ; in 1861, 127,662 ;—*increase* 85,215.

Not less remarkable than the difference in progress of population is the contrast in the provision for the spiritual wants of the respective districts. The 45,550 residents in the City are scattered over 58 Parishes, each provided with its Church and its Incumbent. But within a short distance of this privileged region,—at once a testimony to the pious care of our forefathers for the crowded population of their own day, and a silent reproach to succeeding generations,—lie large Parishes in a totally different condition. Their Churches, few and far between, and the handful of Clergymen who minister in them, are utterly inadequate to supply the means of public worship and pastoral superintendence for the many thousands who are grouped around them under the name of Parishioners.

Shoreditch, whose Parish Church stands a mile and a quarter only from St. Paul's Cathedral, is stated in the Clergy List of 1862, to have three Ecclesiastical Districts, with populations

attached to their Churches respectively of 25,111,—21,370,—and 26,627; in all 73,108 persons provided for (at least nominally) by three Churches and their attendant staff of Clergy.

Stepney Rectory has, according to the same authority, 24,843 persons attached to it.

St. James, Clerkenwell, had, until the recent School-church was built, 27,000 in its District.

And, not to multiply details, it was stated by the present Bishop of London, in his "Letter to the Laity of the Diocese," issued in 1860: "There are in this Diocese three Parishes, with populations exceeding 35,000; four, with between 30,000 and 35,000; five, with between 25,000 and 30,000; six, with between 20,000 and 25,000; sixteen, with between 15,000 and 20,000; and thirty-two, with between 10,000 and 15,000."

But, while the great deficiency of the public ministrations of religion is most pressing in the Parishes to the east and north-east of London, it is also keenly felt at its western extremities. Extreme difficulty is experienced by new settlers in West-end Parishes in obtaining regular church-accommodation. In fact the evil prevails in more or less intensity in all quarters of the suburbs,—east, west, north, and south. "Vast wildernesses of houses," it has been truly said, "are growing up in all parts of the suburbs, not only without Churches, but even without any reserve made for a future Church."

To any one who is not familiar with London, it may seem strange that such a state of things not only should have grown up, but should have been suffered to continue without exciting more marked attention, and calling forth more vigorous efforts to remedy it. It is, indeed, a great anomaly. It cannot be attributed to poverty. On the contrary, the steady and continuous growth of the Metropolis testifies to the existence of great material prosperity; for it is obvious that unless it offered advantages and attractions to new settlers, the influx would long since have ceased. Nor can it be attributed to any unusual lack of religious zeal and activity. What then can we assign as the causes of this melancholy result? Among others which may be stated, the four following appear to be specially prominent:

1. The absence of any legal obligation upon landowners to make provision, when building over their property, for the spiritual wants of the new inhabitants whom they bring together.

2. The absence of any Public Fund to aid and encourage Voluntary efforts.

3. The want of adequate endowments for the maintenance of Clergy in new Districts.

4. The distractions of London life, secular and religious.

How far do these drawbacks admit of remedy?

1. We fear that the time has long gone by, for the passing of any enactment, which should impose upon landowners a legal obligation to reserve land, or some portion of the increased revenue, for the religious benefit of their tenants. However just in principle, the complications of property render a legislative remedy of this nature hopeless.

2. It was unfortunate that the efforts for Church-building made by the Government in the reigns of Queen Anne and George III., were conducted independently of the Voluntary Principle, at least as regarded individuals. The success of the plan of supplementing Voluntary contributions, adopted more recently in administering the Grants for Education, and the funds at the disposal of the Ecclesiastical Commissioners in the case of endowments, may well occasion regret that the sums voted by Parliament for Church-building were not expended in the same way. In all great works, requiring long-sustained efforts, and depending rather upon a principle of duty, than upon temporary excitement, or some acute feeling in the public mind, the Voluntary principle, standing alone, is a fallacious and untrustworthy agent; but in union with a Public Fund, it is capable of achieving great success. Parliamentary Grants, however, have now been discontinued for some years, and the state of public opinion, as well as the silent acquiescence of Churchmen, forbid the hope of their renewal.

3. The want of endowments has been and continues to be a very influential cause of spiritual destitution. No scheme of Church Extension can be pronounced complete unless it includes, besides the church, a house of residence, and some certain means of income, for the Incumbent. This principle has not been

overlooked, but it has not been carried out. When, in Queen Anne's reign, some progress had been made in building new Churches from the Parliamentary Grant for that purpose, a Bill was prepared to make provision for the Incumbents; but it did not pass into a law. Some assistance was, indeed, derived from "Queen Anne's Bounty Fund." But the Incumbents were left mainly dependent upon Payments for Occasional Offices, Easter Offerings, Pew-rents, &c. In poor Parishes and Districts, these resources have proved quite inadequate for their purpose; and it is evident, that, if the Incumbents are to have a suitable maintenance, the provision of endowments is indispensable. But the difficulty of raising by subscription the capital sum required to produce a sufficient annual income, has proved insuperable, and Church-building Committees have usually either not attempted it, or have given up the attempt in despair. This has proved a very grievous discouragement to efforts for Church Extension. A brighter day, however, appears at length to have dawned upon the Metropolis. The Ecclesiastical Commissioners have already in their possession, applicable to endowments, a revenue of between £20,000 and £30,000 per annum *derived from Prebendal property in the Diocese of London alone*; and this will ere long be increased to between £80,000 and £100,000 per annum. A Fund will then exist, which, if well and wisely handled, may go far to supply the pressing demands of the Metropolis. It will be adequate to supply moderate endowments; and if some portion of it be also set aside for grants in aid of Voluntary contributions for Church-building, in the Metropolis, an important difficulty will be overcome. To our minds there never was clearer ground for some special arrangement. *The facts of the case* do not admit of dispute. The vast and overwhelming accumulation of population in the Metropolis,—the deficiency of the means of public worship and pastoral superintendence,—the failure of the unaided Voluntary principle,—the success of Grants in aid in other cases,—the admission of the principle, that local wants have the first claim upon local resources, and its adoption in practice, to some extent, by the Ecclesiastical Commissioners,—are all facts. The *inference* seems inevitable, that the great revenues, present and prospective, derivable from Ecclesiastical pro-

perty situated in the Metropolis, ought to be applied, in the first instance, upon a large and liberal basis, to the mitigation of its great spiritual destitution. If a reasonable and well-considered scheme be drawn up, and proper means be taken to interest the Churchmen of the Metropolis in its support, there can be little doubt that Parliament will view with a friendly eye a proposal in itself manifestly equitable, and tending to relieve the Legislature from the anomalous position of receiving reports from time to time of a great evil existing, and yet of doing nothing to correct it effectually.

4. The distractions of London life, secular and religious, form another drawback. Art, science, politics, business, amusement, engross attention to an absorbing degree. "In the provinces," said Sidney Smith in a Sermon at St. Paul's, "the game of life is played with care and with attention; but in London, it is pursued with passion and with intenseness." Turning to the "religious world," we observe a large portion of its energies devoted to schemes of world-wide benevolence. The old proverb, "the shoemaker's wife is worst shod," finds full exemplification in the Metropolis. To lookers-on at a distance, the annual round of May Meetings and other similar assemblages, as well as the transaction of the main business of many large Societies, show fair enough. But residents know, how fallacious would be the inference, that the Metropolitan population is adequately supplied with religious ordinances. London, the sender-forth of Missionaries to all parts of the world, is itself obliged to become the subject of "Missionary" efforts; and schemes for its evangelization are carried on under that title as the most appropriate to the character of the work. We cannot, we fear, anticipate any material change in the main features of what has now become a settled system; but we trust that we are not too sanguine in looking forward with hope to the benefits which may be derived from the more complete organization of the Diocese recently effected by the Bishop of London, in Rural Deaneries, for the purpose of mutual conference among the Clergy. There can be little doubt, that, if the subdivision of the large and populous Parishes under arrangements which shall secure fair and adequate maintenance for the Clergy, as well as attention to the spiritual wants of the Parishioners, be made for

some years *a leading subject of consideration* in these assemblies, great advantage will be conferred upon the Diocese; and the evils of the concentration of so much attention upon far distant objects will be in a great measure counteracted.

One feature of the Census Returns remains to be noticed, viz. the increase of the population since 1851. The addition in the ten years is 440,000, or very nearly 45,000 per annum. It is remarkable that the annual increase of the outlying Parishes thus equals the whole resident population of the City in 1861. While nearly half a million of inhabitants are added to the Metropolis in ten years only, it is evident that there can be no halting in the work of Church Extension. It may rather be asked,—“Is there any department of religious exertion which can equal it in importance?”

The Diocese of London possesses a valuable auxiliary in its Diocesan Church Building Society; and we trust that it will receive from the public that measure of support to which the great importance of its several objects² so well entitles it. The Incorporated Society has also rendered good service by its Grants to new Churches in the Metropolis; and as the Diocese of London continues to make large demands upon its funds, we earnestly commend the Society to liberal support, as a channel through which the offerings of Churchmen may reach the neglected and uncared-for Districts of the Great City. We would remind friends at a distance, that London has a strong claim upon them, inasmuch as the increase of its population is occasioned to a very large extent by *immigration from the country*. We have listened with regret to the details of the moral deterioration of families from country parishes, owing to the unhappy circumstances of the Districts in which they have settled. We feel persuaded, therefore, that, both on local and on general grounds, there exist very powerful inducements to support Institutions which aid in establishing permanent means for the dissemination of Christian truths and Christian precepts in the populous Parishes of the Metropolis.

W. R.

² See the Advertisement of the Society at the end.

Notices of Books received.

AMONG the many encouraging signs of increased vitality in the English Church, is the revival of that powerful agency which she has so long neglected:—the recognized and systematic labours of those handmaidens of her Communion who consecrate their life and love in her service. Few, if any, will deny that there is at least one sphere of religious duty which can never be so efficiently occupied as by a community of pious women, banded together—not by vows of perpetual celibacy or retirement, or even of perpetual servitude—but by a common tie of Christian sympathy, devotion, and order. None like a sister's tender loving hand to raise the fallen daughter of shame and misery! None like her warm forgiving heart to win the outcast wanderer back to the path of peace and purity! Our attention is drawn to this subject by a little volume "*On Penitentiary Work* ¹." The book is an earnest and eloquent appeal on behalf of the fallen daughters of our country; touchingly setting forth, moreover, the beauty of that "*Sisterly Life*" which finds its happiness in the welfare of others, and its peace in the patient following of Him "who went about doing good." The volume consists of a preface by the Rev. W. J. Butler, and two sermons. The first sermon, by the Bishop of Oxford, deals with the *duty* of seeking these lost ones; the second, by the Rev. H. P. Liddon, treats of the *manner* in which this duty can be best accomplished. One extract from Mr. Butler's preface shows that there is no place for romance or sentimentalism in the system he adopts, but that it is simple, fervent, and vigorous.

"The duties of St. Mary's Home,—and this is a type of many others,—are such as to meet all tastes and dispositions, all ages and varieties of health and strength. With us the *main* employment is the care of the *penitents*, for whom especially the house is built and maintained. But in addition to this, the Sisters take charge of a flourishing school for the daughters of tradesmen and farmers of the town and neighbourhood, and of St. Michael's Institution for the training of girls for domestic service; they superintend the education of a portion of the teachers of the National School preparing to become village schoolmistresses; they are engaged in needlework for ecclesiastical and other uses, and the illumination of texts; and they visit, when required, the poor and sick. The payment made by each Sister is £30 per annum, which amply covers all expenses. In some instances this has been *diminished*, or altogether remitted."

An exceedingly interesting paper on *Penitentiaries* appears in the "*Lichfield Diocesan Calendar*" for this year ².

¹ "*On Penitentiary Work*. Two Sermons preached at the opening of the Chapel of St. Mary's Home, Wantage, by Samuel, Lord Bishop of Oxford, and Henry Parry Liddon, M.A., with a Short Preface on Sisterhoods by W. J. Butler, M.A." Oxford and London, J. H. and J. Parker.

² London: J. H. and J. Parker, 377, Strand.

Dr. Markland's pamphlet on "*the Offertory*"³ deals with this important subject in a very plain and practical manner. It is a most earnest appeal for the weekly gathering of the voluntary alms of Churchmen, and where read without prejudice can hardly fail to carry conviction. The following suggestion respecting the apportionment of a part of these offerings is well worthy of notice: "Why should not a *quarterly offertory* be had in turn, on a fixed Sunday in the year, in every church for these four objects; 1. Church and Parsonage Building; 2. Home Missions, viz. Pastoral Aid and Endowment; 3. Foreign Missions; 4. Education? Let the last Annual Report of each work, in its turn, go forth from the Committee, with the imprimatur and recommendation of the Bishop; let it (or a carefully prepared summary of it) be read in church, a sermon preached, and a collection made. This would at once double the incomes of all our Societies for home objects; it would increase the aid for foreign objects; it would also be a wholesome step towards a real and united effort to aid our Church in accomplishing the great works that are before her." One other quotation is all we can find space for. "The Church Militant here on earth can never 'rest from her labours.' She must strive to bestow on the whole of our vast population every blessing and privilege which spiritually belong to those, who are now within her communion. Loudly, therefore, she calls for additional churches and ministers, and the extension of the parochial system, so that the morning and evening sacrifice of prayer and thanksgiving may be offered,—that Christ's Holy Word may be publicly read and taught,—and His holy Sacraments duly administered to all her people."

We commend to an attentive perusal a work by Mr. Coleridge⁴, full of deep reasoning and sound argument, written in behalf of the training system pursued at St. Mark's College, Chelsea. Although no direct attack is made by the proposed "*Educational Code*" upon the Training Institutions, we are none the less indebted to Mr. Coleridge for so ably deprecating any radical change in a system which has already proved such a boon to our Church and country.

"An Illustrated Catalogue of Stained Glass Windows," by Heaton and Butler⁵, contains a very interesting sketch of the history of glass-staining, and is illustrated by several exceedingly beautiful and artistic engravings of stained glass windows.

³ "The Offertory, the most excellent way of contributing money for Christian purposes." By J. H. Markland, D.C.L. London: J. H. and J. Parker.

⁴ "The Teachers of the People; a Tract for the Time." By the Rev. Derwent Coleridge, M.A., Principal of St. Mark's College, Chelsea. Rivingtons, Waterloo Place.

⁵ "Illustrated Catalogue of Stained Glass Windows." Heaton and Butler, Cardington Street, Hampstead Road, London.

It is impossible to watch attentively the progress of our Church at home without also regarding with interest its natural result—the extension of its blessings to other lands. The Mission work headed by Bishop Mackenzie is one of the deepest interest to all sincere Churchmen; and many will rejoice that an illustrated account of the scene of his labours so graphically described by his companion and fellow-labourer, Dr. Livingstone⁶, is now published at a price which renders it attainable by most readers.

Gifts to Churches.

A STAINED glass memorial window, an illustration of the *Te Deum*, executed by Messrs. Lavers and Barraud, has been placed in Christchurch Priory Church, Hants. It is the second presented by Admiral Walcott, M.P. (This fine old Minster is at present under restoration by Mr. Ferrey, Architect.)—A stained glass window in memory of the late Mr. H. G. Christian, of Fysh Hall, has been presented by his family and friends to Knaresborough Church. The stone-work of the window has been restored by Lord Rosslyn. (The Churchwardens have recently much improved this church by removing a chancel gallery.)—The great east window of Carlisle Cathedral has been filled with stained glass, as a memorial to the late Bishop Percy. The work has been executed by Messrs. Hardman. The chief subjects are the Life of Jesus, and the Last Judgment.—A stained glass window, in memory of three sisters, has been presented to St. George's Church, Wrotham, Kent, by Mr. and Mrs. Lane. This is the ninth memorial window which has been presented to this church.—Lord Redesdale has given a large sum to erect a new tower and spire for the church of Moreton-in-the-Marsh.—A stained glass window, by Clayton and Bell, has been placed in Stapleton Church by Mrs. Langton, in memory of her husband, the late Captain Gore Langton.—A stained glass window, by Holland, has been placed in Ladbroke Church, Warwickshire, by the Rev. A. Turner, to the memory of his daughter.—A stained glass window, by O'Connor, illustrative of the Beatitudes, has been presented to Lilleshall Church, in memory of the late Duke of Sutherland.—In Beaminster parish church, a window filled with stained glass, by Wailes, has been erected by Mr. P. Cox, and Mr. and Mrs. E. Cox; and in Trinity Church, in the same town, a memorial window has been erected by Lieut.-Col. Cox.

⁶ "A Popular Account of Missionary Travels and Researches in South Africa. By David Livingstone, M.D." John Murray, Albemarle Street.

New Churches¹.

St. John's, Athelhampton.—Diocese, Salisbury. Architect, Mr. Hicks. Style, Early English. Plan: nave and chancel, with bell-turret and vestry. Accommodation, 119. Consecrated Dec. 31, 1861. This little church supplies the place of two dilapidated buildings at Athelhampton and Burleston, Dorset.

St. Luke's, Blakenhall.—Diocese, Lichfield. Architect, Mr. Robins. Style, Early English. Plan: nave, nave aisles, chancel, bell-turret, and vestry. Accommodation, 899. Consecrated July 18, 1861.

St. Peter's, Chalvey.—Diocese, Oxford. Architect, Mr. Street. Style, First Pointed. Plan: nave, north aisle, chancel, bell-turret, and vestry. Accommodation, 286. Consecrated Sept. 7, 1861.

St. Mark's, Cheltenham.—Diocese, Gloucester and Bristol. Architect, Mr. Middleton. Style, Middle Pointed. Plan: chancel, with vestry on the north, nave, north and south aisles, and north porch. Accommodation, 517. Consecrated Feb. 8, 1862. The seats are uniform and open throughout. The font is octagonal, and supported by four pillars of serpentine marble. The pulpit is of Payswick stone. The marble shafts of the east window are the special gift of a lady.

St. John the Baptist's, Garsdale.—Diocese, Ripon. Architect, Mr. Thompson. Style, Early English. Plan: nave, chancel, bell-turret, and vestry. Accommodation, 220. Consecrated Nov. 23, 1861.

Holy Trinity, Heigham.—Diocese, Norwich. Architect, Mr. W. Smith. Style, Decorated. Plan: chancel, with north and south aisles, apsidal sacarium, with vestry on the south side, nave, transepts, and bell-tower. Accommodation, 1020. Consecrated Aug. 8, 1861. "Previous to the erection of this church there was in this parish of 12,000 persons but a single church, affording accommodation for 600 people."

St. Paul's, Hooton.—Diocese, Chester. Architect, Mr. J. K. Colling. Style, Lombardo-Gothic. Plan: nave, north and south aisles, chancel, with semicircular apse, transepts, having at their intersection a lantern surmounted by a short spire, western porch, vestry north of the chancel, cloisters south of the chancel, having on their south side an open semicircular arched belfry. Accommodation, 350. Consecrated Jan. 5, 1862. The columns are of Peterhead granite with Caen stone capitals. The pulpit is of one block of Caen stone elaborately carved. The font,—of green and red granite, carved in diaper and supported by five columns,—gained a medal at the Exhibition of 1851. The east windows and western St. Catherine window are of stained glass by Clayton and Bell. The church is built at the sole cost of R. C. Naylor, Esq., of Hooton Hall.

¹ Several of the churches here enumerated were consecrated or reopened some months since; the certificates of the *entire completion* of the work originally projected, however, have only been very recently received at Whitehall.

St. Michael's, Horfield.—Diocese, Gloucester and Bristol. Plan: nave, chancel, south porch, vestry, bell turret, surmounted by a slate spire. Accommodation, 220. Consecrated Feb. 28, 1862. There are several stained glass memorial windows, by O'Connor. This is a Memorial Church erected by the Rev. H. Richards, Incumbent of Horfield.

St. Mary's, Kilburn.—Diocese, London. Architects, Messrs. F. & H. Francis. Style, Early Decorated. Plan: nave, north and south aisles, transepts, chancel, vestry. Consecrated Feb. 20, 1862. The nave and aisles of this church were opened for Divine Service in 1857, but the chancel and transepts have only been lately completed.

St. John's, Kingstone.—Diocese, Lichfield. Architect, Mr. D. Brandon. Style, Early Decorated. Plan: nave, aisle, chancel, tower, and vestry. Accommodation, 262. Consecrated Oct. 21, 1861.

Kingswood Common, Codsall.—Diocese, Lichfield. This is a chapel-of-ease for some outlying hamlets of the parish of Codsall and other neighbouring parishes.

St. Andrew's, Leicester.—Diocese, Peterborough. Architect, Mr. Scott. Plan: nave, aisles, transepts, and apsidal chancel. Consecrated Feb. 20, 1862. The church is exceedingly ornamental: it is built of different coloured bricks, having a great deal of decorative brick-work in the interior. The font and pulpit are the gift of Mr. and Mrs. Luck.

St. Paul's, Norden.—Diocese, Manchester. Architect, Mr. Shaw. Style, Decorated. Plan: chancel, vestry, nave, north aisle, tower and spire. Accommodation, 524. Consecrated Nov. 27, 1861. "Since 1844 this parish has increased from 10,000 to 18,000; district churches, which have been liberally aided by grants from the Incorporated Church Building Society, have been erected, but still there is a population of more than 10,000 left to the parish church."

Emmanuel, Sidlow Bridge.—Diocese, Winchester. Architect, Mr. Clutton. Style, Decorated. Plan: nave, chancel, bell-turret, vestry. Accommodation, 193. Consecrated Oct. 10, 1861.

St. Stephen's, Spitalfields.—Diocese, London. Architect, Mr. E. Christian. Accommodation, 1070.

Thornton-cum-Nash.—Diocese, Oxford. Architect, Mr. Street. Style, First Pointed. Plan: nave, chancel, north aisle, and bell-turret. Accommodation, 200. Consecrated Feb. 8, 1862. The site and a considerable portion of the building fund have been given by the Hon. R. Cavendish, of Thornton Hall.

St. Mary's, Walkley.—Diocese, York. Architect, Mr. Weightman. Style, Early Decorated. Plan: nave, north and south aisles, chancel, vestry, bell turret. Accommodation, 258.

All Saints, Whitley.—Diocese, York. Architect, Mr. Wilson. Style, Early Decorated. Plan: nave, chancel, bell-turret, vestry. Accommodation, 204. Consecrated Oct. 25, 1861.

Churches Restored or Enlarged.

Alciston.—Diocese, Chichester. Reseated and repaired.

St. John's, Barford.—Diocese, Oxford. Architect, Mr. Street. Restored and enlarged.

St. Mary's, Bishopshill-Junior.—Diocese, York. Architects, Messrs. Atkinson. Enlarged. Reopened Oct. 29, 1861.

St. Mary's, Burwell.—Diocese, Ely. Architect, Mr. Edlin. Restored and reseated. Reopened Feb. 12, 1862. This church was filled by square and inconvenient pews, in which it was almost impossible for the occupants to kneel; these have all been replaced by open oak seats of uniform design. The pulpit and reading-desk are of carved oak. The carved oaken roofs have all been fully restored. The floor is paved with coloured Stafford tiles. Previous to the rearrangement of the seats there was only room for 450 persons; the church will now accommodate upwards of 800. The chancel is being restored by the University of Cambridge.

Caythorpe.—Diocese, Lincoln. Architect, Mr. G. G. Scott. Enlarged, reseated, and restored. A north aisle has been added, and the tower and spire, together with a considerable portion of the nave, having been much damaged by lightning, have been rebuilt. Open oak benches, all free, are placed throughout the church. The large west gallery has been removed. "The interior of the church presents a model of beauty and order. The congregations have increased both in number and devotion. In several instances Dissenters have returned to the Church of their forefathers; and the public worship hitherto marked by that apathy and listlessness which are the never-failing accompaniment of high pews, has now become and is felt to be a blessing and a reality."

Holy Trinity, Coleham.—Diocese, Lichfield. Architect, Mr. Smith. Enlarged.

Collingbourne, Kingstone.—Diocese, Salisbury. Architect, Mr. Colson. Reopened Feb. 18, 1862. The whole of the church, excepting the chancel, which is in the hands of impropiators, has been restored. The base of the tower has been converted into a baptistry, at the cost of the Marquis of Ailesbury.

St. Mary's, Coppull.—Diocese, Manchester. Style, Romanesque. Reseated and enlarged. Reopened Jan. 9, 1862. For some years previous to 1758 this church was used as a common stable; in that year it was rebuilt of brick, and very unecclesiastically. A new tower of brick and stone, a chancel and vestry have now been added, an unsightly gallery, and the high square pews have been removed, and low open benches are placed throughout the church. The chief promoter of the work has been James Darlington, Esq. An east window by Wailes, together with the pulpit and reading-desk, both of Caen stone richly sculptured, are presented by Mrs. James Darlington.

Crayford.—Diocese, Canterbury. Architect, Mr. Clarke. Restored and reseated.

St. Brynach's, Dinas Cross.—Diocese, St. David's. Architect, Mr. Pen-son. Style, Early Decorated. Plan: nave, chancel, and vestry. Accommodation, 183. Church entirely rebuilt. Consecrated July 19, 1861.

St. Mary's, Dunsforth.—Diocese, Ripon. Architects, Messrs. Mallinson and Healey. Style, Decorated. Plan: nave, chancel, tower, and vestry. Church rebuilt. Consecrated Sept. 24, 1861.

All Saints, Fordham.—Diocese, Rochester. Architect, Mr. Grimes. Re-seated and repaired.

Freefolk Manor.—Diocese, Winchester. Restored and re-seated. Reopened Jan. 12, 1862. White painted box pews, and a very unsightly pulpit and reading-desk, have been replaced by open and uniform benches, and a Gothic reading and preaching desk. There was previously no font in the church; a handsome stone one has now been erected. A handsome quatrefoil east window of stone-work filled with stained glass, takes the place of a plain sash-window. This building was anciently a chapel attached to a religious house in connexion with St. Cross Hospital.

St. Mary's, Frome-Bishop.—Diocese, Hereford. Architect, Mr. Kempson. Style, Norman. Plan: nave, chancel, north and south aisles, tower, and vestry. Partially rebuilt and a new aisle added. The south wall of the church being much undermined by graves, had become very unsafe, and had left the roof in some parts almost unsupported. The present enlargement affords much increased accommodation for the poor.

St. Giles's, Great Maplestead.—Diocese, Rochester. Architect, Mr. W. White. Style, Norman and Middle Pointed. Plan: tower, nave, north and south aisles, shallow transepts, apsidal chancel, and vestry. Restoration and enlargement. Reopened Nov. 18, 1861. By the removal of the high pews, and the erection of short transepts and a north aisle, additional accommodation has been gained for 80 persons. The church is now furnished with low and open benches, a new prayer-desk, lectern, and pulpit have been supplied, and the font is restored to its appropriate place.

St. Peter's, Great Redisham.—Diocese, Norwich. Architect, Mr. Botwright. Repair and rearrangement of seats.

St. Mary's, Haddiscoe.—Diocese, Norwich. Architect, Mr. Jeckell. Style, Norman. Restoration and re-seating. The faithful restoration of this very curious Norman church must be a matter of great interest to Churchmen generally, and especially to Archæologists. In some of its architectural details the church is almost unique. The Norman arch of the doorway is exceedingly beautiful. In the tympanum of this arch is a sitting figure, with a dove above it. The tower is round, and is remarkable for its triangular-headed windows of Norman workmanship. Previous to this restoration both the interior and exterior of the church were in a very dilapidated condition; and, as usual, the state of the fabric of the church too truly represented the neglected condition of the parish. Whilst a Methodist meeting-house was crowded, but twenty or thirty persons ever attended their Parish Church. The present Rector has, with the happiest results, directed his efforts to remedy both these evils; and he has been ably seconded in these efforts by H. S. Grimmer, Esq., Manor House, Haddiscoe.

The old inconvenient and exclusive pews have been removed, and low open seats have been substituted; some ancient windows, that had long been closed, have been opened, and the whole church well restored; and now every seat in the church is commonly occupied.

St. Mary's, Hardmead.—Diocese, Oxford. Architect, Mr. D. Brandon. Entire restoration. Reopened Nov. 26, 1861.

St. Edmund, Hauxton.—Diocese, Ely. Architect, Mr. W. M. Fawcett. Restoration and rearrangement of seats. Reopened Dec. 1861. In the course of this restoration some early Norman and other windows have been discovered, and opened. Some curious frescoes of very early date have also been found, the most interesting of which is one of St. Thomas, holding a crosier in his left hand, and having his right hand raised in the form emblematic of the threefold benediction; this has been carefully preserved.

St. Nicholas, Islip.—Diocese, Oxford. Architect, Mr. Bruton. Style, Third Pointed, and Perpendicular. Plan: nave, north and south aisles, chancel, vestry, and western tower. Entire restoration and repair. A western gallery has been removed, and the tower arch and window thrown open. A new porch has been erected. The garret windows have been removed, and the chancel windows supplied with geometrical tracery. The whole floors have been repaved, that of the chancel with marble and encaustic tiles. The benches, prayer-desk, and lectern, are of solid oak. More than half of this work has been done at the cost of John Parsons, Esq., of Oxford.

St. Cyriac, Lacock.—Diocese, Gloucester and Bristol. Architect, Mr. Blomfield. Reseated and restored.

St. Mary's, Leeds.—Diocese, Ripon. Architects, Messrs. Mallinson and Healey. Repair and enlargement. The arrangements of this church were of the very worst character: a large portion of the building was cut off and unoccupied, whilst the nave was crowded with galleries and high pews. The western portion of the building has been restored to the church, and many other important improvements have been effected. "The first stone of this church was laid in 1823. At that time the population of Leeds was 50,000; it possessed five churches, one parochial school, two Sunday schools, one parsonage-house, and eight parochial clergy. The population (exclusive of the out-townships) is now 120,000, and there are now nineteen churches, twenty national schools, an industrial school having a chaplain, twenty Church Sunday schools, seventeen parsonages, and not less than forty clergymen. The number of children under instruction may be inferred from the fact that on the school-books of this church alone are the names of 1,275 children. The church accommodation of Leeds is still very inadequate to the population; church-room being provided for less than 20,000 of the 120,000 of the people."

St. Mary's, Leigh.—Diocese, Canterbury. Architect, Mr. Bailey. Enlarged, restored, and reseated.

St. Garmon's, Llanarmon.—Diocese, Bangor. Architects, Messrs. Kennedy and Rogers. Restoration and rearrangement of seats.

St. Tyfrydoc's, Llandyfrydog.—Diocese, Bangor. Architects, Messrs. Kennedy and Rogers. Restoration and rearrangement of seats.

St. Michael's, Llanfihangel-yn-Howyn.—Diocese, Bangor. Architects, Messrs. Kennedy and Rogers. Restoration and rearrangement of seats.

Martham.—Diocese, Norwich. Architect, Mr. P. Boycc. Style, Late Perpendicular and Flamboyant. Entire restoration of the church, excepting the tower. The chancel is entirely rebuilt; the east window is filled with stained glass, by Hardman; the reredos and chancel stalls are of beautiful designs; the screen is of iron, surmounted by seven candlesticks; the roofs are all new, and of carved oak; the seats are open; the prayer-desk and lectern are on the north side of the chancel, and the pulpit, of stone, on the south; the floor is paved with Minton's tiles. This church is restored by Mrs. Dawson, of Rollesby Hall, as a memorial of her late husband, the Rev. J. Dawson.

St. Peter and St. Paul, Middle Rasen; Topholme.—Diocese, Lincoln. Architects, Messrs. Bellamy and Hardy. Rebuilt and enlarged. Owing to its dilapidated and dangerous condition, this church has not been used for Divine Service for sixteen years. The tower has for many years been in such a ruinous state that it has been unsafe to ring the bells. The work of restoration has been carried on in the face of many difficulties, but it is now happily accomplished. "The splendid Norman archway, the magnificent arcade of the nave, and the fine old oak screen, have all been well and substantially repaired."

St. Mary Magdalene, Monckton.—Diocese, Canterbury. Architect, Mr. Beazley. Restoration and rearrangement of seats.

All Saints, Newmarket.—Diocese, Ely. Restoration and reseating. Reopened Feb. 27, 1862.

Holy Trinity, Malreward.—Diocese, Bath and Wells. Architect, Mr. Wilson. Style, Perpendicular. Plan: nave, chancel, aisle, transepts, tower, and vestry. Rebuilt. The old church had become so dilapidated as to be unfit for its sacred use, and Divine Service had for some time been held in a neighbouring schoolroom. The carving of the very numerous corbels and capitals, both of the exterior and interior of the new church, is remarkable for its beauty and variety. Several ancient and very interesting tombs have been carefully preserved and replaced.

Ollerton.—Diocese, Peterborough. Restoration and reseating. Reopened Jan. 15, 1862. A gallery and all the old square pews have been removed. The new seats are all open and uniform. The organ has been removed from the west to the north-east. The prayer-desk, lectern, and pulpit have been placed north and south of the chancel-arch.

St. Mary's, Osgathorpe.—Diocese, Peterborough. Architect, Mr. J. Mitchell. Enlarged and partly rebuilt. Reopened Dec. 17, 1861. An apse has been added at the east end of the chancel. New open roofs have been put up in the nave and chancel. The ancient sedilia have been restored, and a new stone pulpit has been erected. In the old church were "pews of all shapes, sizes, and heights, some having brick floors, and some

only the bare earth;" they were, too, very damp. The church is now well ventilated, the seats are uniform, and by their rearrangement fifty additional sittings are gained.

St. John the Baptist's, Pewsey.—Diocese, Salisbury. Architect, Mr. G. E. Street. Style, Early English. Rebuilding of part of chancel, and addition of south aisle for organ and choir. "The stalls, subsellæ, and parcloes are of earved oak; the reredos is of alabaster inlaid with various coloured marbles; the floor is laid with Maw's tiles and marbles. A credence has been added north of the altar. A handsome pulpit of oak, walnut, and ebony, is presented by Mrs. Colonel Ravenshaw; an eagle lectern, by S. W. Dixon, Esq., East Windsor; three stained windows (by Hardman), by Miss H. P. Bouverie; an altar frontal, by Miss Street; and a brass altar desk, by Rev. E. Inman." The general restoration is at the cost of the rector. Reopened Dec. 11, 1861.

St. Andrew and St. Mary, Ridlington.—Diocese, Peterborough. Architect, Mr. Parsons. Rebuilding of chancel and aisles, and rearrangement of seats. Reopened July 5, 1861. The walls of the church had been for some time very insecure, and the internal arrangements were inconvenient and unsightly. Low benches are now placed throughout the church; an open roof takes the place of a low chancel ceiling, which before cut off the upper part of the east window; some interesting old monuments, and relics of a Norman church, have been carefully preserved.

All Saints, Ripley.—Diocese, Lichfield. Architect, Mr. Barber. Partly rebuilt and enlarged. The old church, erected in 1820, was utterly devoid of architectural beauty, and in it "the free sittings were cold, pauperized-looking things." The congregations were always very small. Since the church has been improved and enlarged, the congregation has "nearly doubled; partly owing, no doubt, to the great number and comfort of the free sittings."

St. Mary's, Salehurst.—Diocese, Chichester. Architect, Mr. D. Brandon. Restoration and reseating. Reopened Jan. 7, 1862. The restoration consists of a new roof to the chancel and nave; the clearing away of the old pews "of every form and size;" replacing them by open sittings; and the removal of a western gallery. A new vestry has also been built.

St. Peter's, Stinfold.—Diocese, Chichester. Architect, Mr. Ferrey. Style, Geometrical Decorated. Plan: nave, chancel, aisle, tower, and vestry. The church has been entirely rebuilt. Consecrated Nov. 6, 1861.

St. Mary's, Stratton Audley.—Diocese, Oxford. Architect, Mr. Roger Smith. Repair and restoration. Reopened Dec. 14, 1861. New roofs covered with lead have been placed over the nave and aisles. The chancel arch and adjacent piers have been rebuilt. New sittings, open and free throughout, have been placed in the chancel, nave, and south aisle. The floor of the sacristy has been raised; and the font has been removed to near the western entrance.

St. Michael's, Upton Magna.—Diocese, Lichfield. Architect, Mr. Street. The restoration consists of a new roof to nave, chancel arch, porch, new walls to south aisle, placing the prayer-desk stall-wise, &c. &c. There are

thirteen stained glass windows in the nave; one, by Heaton and Butler, placed opposite the font, is a thankoffering, presented by the Rev. G. F. Clark and Mrs. Clark. Three windows, by Hardman, are the gift of the churchwarden. The other windows are by Heaton and Holland of Warwick.

St. Margaret's, Westminster.—Diocese, London. This church, having been entirely restored, was reopened Jan. 5, 1862.

St. Mary's, Weymouth.—Diocese, Salisbury. Restoration and enlargement. Reopened Jan. 2, 1862.

Woodbridge.—Diocese, Salisbury. This church, having been entirely rebuilt, was consecrated Jan. 28, 1862.

Mission Church.

St. Michael and All Angels, Bromley St. Leonard's.—Diocese, London. Architect, Mr. Morris. Opened Dec. 28, 1861. The building is of different coloured bricks, and of an ecclesiastical character externally as well as internally. In some parts, where windows could not be placed, wall-paintings of Scripture subjects and sentences have been put up; they are the gift of Miss Currie. This parish has a population of 24,000, and till recently there was church-room for only 1,000. The Mission Church is intended to accommodate 650 persons at the public services, but congregations of 700 are frequent.

Union Chapel.

Gainsborough.—Diocese, Lincoln. This chapel has been built at the sole cost of Miss E. Anderson, for the inmates of this Union. The east window of stained glass is a memorial, presented by the late Clerk to the Guardians. The altar plate is given by a neighbouring clergyman. The font is the gift of Miss Coutts, and the harmonium, of Lady Nelthorpe. There are other special offerings.

NOTICE.

In the notice of St. Andrew's Church, Harburton, in our last number, the name of Chancellor Martin should not have been mentioned, except as connected with the *original design* of restoring the church. He was not a contributor to the work.—On page 24, "Thomas Bowdler, Esq.," should have been printed "*the Rev. Thomas Bowdler.*"

GRANTS

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At meetings held at the Society's Office, 7, Whitehall, on January 20, February 17, and March 17, 1862, grants of money were made in behalf of the following objects:—

Building churches at East Ham, Essex; Biddulph Moor, Stafford; South Hackney, Middlesex; Ascot, Berks; Erryrys, Denbigh; and Brighton, Sussex.

Rebuilding churches at Glyncoirwg, Glamorgan; All Saints', Cambridge; Llanllwythllwydog, Pembroke; Lovington, Somerset; the Magdalene Chapel, Birmingham; Aberdare, Glamorgan; and Harlaston, Stafford.

Enlarging or otherwise increasing the accommodation in the churches at Forest Hill, Kent; St. Matthew's, Leeds; St. Paul's, Southampton; Wraybury, Bucks; South Benfleet, Essex; Hatcliffe, Lincoln; St. Matthew's, Birmingham; Brinklow, Warwick; Waldron, Sussex; Upton Bishop, Hereford; Caxton, Cambridge; St. John the Baptist's, Devizes; St. Aldate's, Oxford; Combe St. Nicholas, Somerset; West Cowes, Isle of Wight; Blaxhall, Suffolk; Llanwnnog, Montgomery; North Newnton, Wilts; Wilmslow, Cheshire; and towards the restoration of the tower at Belgrave, Leicester.

The Annual Public Meeting

OF THE INCORPORATED CHURCH BUILDING SOCIETY,

At which His Grace the ARCHBISHOP OF CANTERBURY will preside,

WILL BE HELD AT WILLIS'S ROOMS, KING STREET, ST. JAMES'S SQUARE,

On Friday, May 30, 1862, at 2 o'clock.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

. The letter S, denotes Sermon; M, Meeting; A, Associations, &c.

Diocese of Canterbury.

Jan. 1	St. Nicholas-at-Wade	S	£4	10	0
9	Brookland	S	3	0	6
9	Bekesbourne	S	2	3	6
20	Beckenham (part)	S	5	0	0
30	Deal, St. Andrew's	A	5	9	2
Feb. 17	Ditto ditto	S	2	10	0
24	Croydon, St. Peter's	S	2	3	3
25	Appledore	S	1	11	8
25	Ebony	S	0	8	4
28	Stockbury	S	1	19	3
Mar. 11	Weald	S	6	3	0
13	Ospringe	A	6	1	3

York.

Dec. 31	South Milford	S	2	3	6
Mar. 4	Fylingdales	S	2	11	6
11	Howden	S	6	15	0

London.

Jan. 1	St. George's, Han.-sq.	A	4	2	0
11	Westminster, St. John	A	3	3	0
28	Ealing	A	6	11	4
Feb. 5	Hampstead	A	50	12	0
14	Sydenham	A	6	11	6
Mar. 10	St. George's, Han.-sq.	S	45	18	6

Durham.

Winchester.

Jan. 18	Southamp., St. Peter's	A	18	16	9
Feb. 4	Clapham, St. John's	S	6	8	7

Feb. 11	East Molesey	S	£3	0	6
Jan. 14	Winchester (Deanery)	A	3	15	0
19	Lambeth, St. Mary-the-Less	S	2	8	6
26	Botley	S	3	0	0
26	Millbrook	S	9	3	3
Mar. 6	Weybridge	S	6	15	0
6	Byfleet	S	3	17	8

Bangor.

Dec. 28	Llanvaes	S	17s.	10½d.	
28	Penmon	S	10s.	10½d.	
Jan. 1	Llangristiolus, and Cerrigceinwen	S	1	16	0

Bath and Wells.

Feb. 12	Bath and Wells Dioc.	A	10	15	5
Mar. 14	Glastonbury	S	4	10	6

Carlisle.

Jan. 20	Crosby Ravensworth (Offerory)	S	1	0	0
23	Isle of Walney	S	1	0	0

Chester.

Mar. 7	Bebington	A	13	6	8
18	Ditto	A	9	11	6

Chichester.

Jan. 2	Chailley	S	7	5	0
Feb. 26	Chichester Diocesan	A	38	10	3
Mar. 2	Ditchling	S	4	18	6

Ely.

Dec. 31	Hemingford Grey	.....A	£2 10 0
Jan. 22	Mildenhall	.....S	3 2 0
Feb. 25	Waterbeach	.....S	2 9 7
Mar. 6	Madingley	.....S	3 7 4

Exeter.

Dec. 26	Hessenford ($\frac{1}{2}$)	.....S	1 3 2
26	Sheviocke ($\frac{1}{2}$)	.....S	0 15 9
26	Antony ($\frac{1}{2}$)	.....S	1 3 9
26	Morvai	.....S	5 4 5
Jan. 2	Thurlestone	.....A	1 17 6
15	Washfield	.....S	0 11 8
30	Twitchen	.....S	1 1 6
Feb. 21	Modbury	.....S	1 19 0

Gloucester and Bristol.

Jan. 7	Kington, St. Michael	...S	2 4 6
Feb. 5	Gloucester Diocesan	...A	10 13 8

Hereford.

Dec. 27	Hereford Diocesan	.....A	25 0 0
Jan. 13	Great Woolaston (Offert.)	...	2 3 0

Lichfield.

Jan. 14	Colwich (Annual)	.....	5 0 0
28	Upton Magna (Offert.)	...	5 0 0
Feb. 20	Norton	.....S	8 3 0
25	Horsley	.....A	2 0 0
Mar. 12	Derby Deanery	.....A	19 15 7
12	Bakewell ($\frac{1}{2}$)	.....S	2 14 9
13	Trysull	.....S	5 2 11

Lincoln.

N.B. Those marked * are the proceeds of a Collection after the Bishop of Lincoln's Pastoral Letter.

Jan. 2	Muckton (Offert.)	.....	0 11 9
7	Searby-cum-Owmy (Offertory)	.....A	2 12 10
22	Hawksworth (Offert.)	.....A	1 10 0
Feb. 9	Widmerpool	.....A	2 9 6
14	Stow	.....S	1 1 10
14	Coates	.....S	0 10 0
14	*Mumby	.....S	0 17 6
Mar. 1	*Uffington	.....S	5 10 0
4	*Harworth	.....S	2 15 8
5	*Lincoln, St. Peter-at-Arches	.....S	8 3 3
5	*Corringham	.....S	1 17 0
5	*Horpswell	.....S	0 15 1
5	*Warsop	.....S	4 7 11
6	*Hogsthorpe	.....S	0 16 0
6	*Markby	.....S	0 7 6
6	*West Rasen	.....S	1 0 0
7	*Kimberley	.....S	1 6 6
7	*Welton	.....S	2 2 0
12	*Anderby	.....S	2 0 6
12	*Gainsborough, Trinity Church	.....S	3 17 7
13	*Skopwick	.....S	2 5 6
13	*Kirkby Green	.....S	0 11 3
13	*Timberland	.....S	2 0 0
14	*Orston	.....S	19s. 11 $\frac{1}{2}$ d.
14	*Scarrington (Offert.)	...	19s. 10 $\frac{1}{2}$ d.
14	*Thoroton (Offert.)	.....	0 5 2
14	*Wainfleet, All Saints' (portion of Offertory).	...	1 6 0
17	*Sutton, St. Ann's	.....S	1 12 0
17	*Lincoln, St. Michael's	.....S	2 11 6
18	*Bradley	.....S	0 17 0
18	*Leake	.....S	2 16 4

Llandaff.

Jan. 11	Llandewy Vach	.....S	£1 0 0
Feb. 19	Trevethin	.....S	5 15 9

Manchester.

Jan. 9	Oswaldtwistle	.....S	3 6 9
20	Radcliffe	.....S	13 2 6
25	Leigh	.....S	5 0 0
28	Rochdale	.....S	7 5 6

Norwich.

Dec. 27	Colkirk (Offertory)	.....	3 3 6
Jan. 13	Walpole, St. Peter's	...A	2 10 0
Feb. 11	Brampton (Offertory)	...	0 16 8

Oxford.

Jan. 27	Windsor and Eton Church Union	.....A	27 15 0
Feb. 12	Hethe	.....S	1 18 1
25	Asthall	.....S	1 1 2
25	Newton Purcell	.....A	1 19 6
26	Mentmore ($\frac{1}{2}$)	.....S	0 16 1
Mar. 11	Wing ($\frac{1}{2}$)	.....S	1 10 0

Peterborough.

Jan. 3	Sibbertoft ($\frac{1}{2}$)	.....S	1 1 0
7	Brampton ($\frac{1}{2}$)	.....S	1 17 0
Mar. 15	Staverton	.....S	2 0 0

Ripon.

Dec. 26	Adel ($\frac{1}{3}$)	.....S	1 1 1
Jan. 1	Horseforth	.....S	0 15 0
1	Cautley (port. of Offert.)	...	1 0 0
2	Ilkley	.....S	1 5 0
9	Leeds, St. Matt. ($\frac{1}{3}$)	...S	2 10 0
10	Eastwood	.....S	1 0 0
Feb. 18	Forcett	.....S	2 15 9
25	Ditto for 1861	.....S	2 10 0
Mar. 3	Farnham (Offertory)	.....	3 2 0

Rochester.

Jan. 1	Newport, Rural Dean.	A	3 5 0
16	Beauchamp Roding	...S	2 1 10
Mar. 14	Great Maplestead	.....S	1 14 0

Salisbury.

Jan. 1	Tarrant Gunville	.....S	1 6 9
16	Powerstock	.....S	3 2 0
24	Salisbury Dioc. Society, ($\frac{1}{4}$ of Annual Subs.)	A	95 12 9
Feb. 4	Wareham	.....S	3 6 6
8	Sherborne, Abbey Ch.	S	9 8 10
14	Melksham	.....S	6 15 0

St. Asaph.

Jan. 1	St. George's	.....S	2 4 0
3	Hawarden	.....A	13 11 0
Mar. 6	Flint, St. Mark's	.....S	3 19 0
17	Brymbo	.....S	2 13 6

St. David's.

Jan. 1	Aberystwith	.....S	7 4 0
9	Oystermouth	.....S	9 2 0
15	Ferryside	.....A	1 9 3
28	Hay	.....A	4 13 6
30	Llangel	.....S	1 14 6
Feb. 18	Swansea	.....S	10 8 3

Worcester.

Jan. 1	Stourbridge, St. Thos.	S	4 10 0
1	Old Swinford	.....S	16 10 0
1	Grimley and Hallow	...A	3 8 6
1	Yardley Wood (1-5th Off.)	...	2 10 7
4	Shirley (1-5th Offert.)	...	5 0 2
6	Barford (part of Offert.)	...	5 0 0
16	Hagley	.....S	11 15 0
Feb. 25	Wribbenthal ($\frac{1}{4}$ Offert.)	...	2 5 0

The Church-BUILDER.

No. III.

All Hallows' Church, Ringmore.



THE parish of Ringmore lies under Dartmoor, upon the south coast of Devon. The village is situated in a pretty "combe" stretching down to the sea, and the ancient parish church stands on an eminence above the cottages¹. It is dedicated to All Hallows, and consists of a nave, chancel, and a north transept, with a tower and spire on the south side, the lower stage of which forms the porch. The transept is of very early Norman date, and may

even be as early as the admitted Saxon work at Tintagel, in Cornwall, which it much resembles.

¹ The woodcuts of this church have been executed by Mr. J. T. Blight, of Penzance, an amateur artist, who has kindly engraved them to illustrate this paper.



It was anciently the manor chapel, and is probably, at least, contemporaneous with Heche, who held the manor at the time of the Domesday Survey. The rest of the church dates from about the year 1300. Until lately the whole fabric was in a miserable state of neglect and decay. The chancel especially was in an almost ruinous condition; but this has been already restored by the present rector, and the restoration of the body of the church is rapidly progressing. We will briefly describe what has been done. And first of the chancel. Of three windows, two on the south side, and one at the east end, two had been almost, and the third entirely blocked. The chancel door had also been blocked, and an ugly square-headed aperture cut through the opposite wall. The rear arches of the splay remained intact, and the relieving arches in the wall; but in the case both of the door and windows, all the other dressed stone had been removed, and miserable wooden frames substituted, which, from age and neglect, were in a very rotten and decrepit state.

When the blocked windows were opened, large fragments of early geometrical tracery were found among the rubbish, but so sadly chipped and mutilated as to be past recovery. The walls were rough and uneven, groaning under accumulated coats of whitewash within, and rough-cast (locally and very fitly called "slap-dash") without, and the roof was coved in lath and plaster. The first step was to clear the roof, which resulted in the discovery of a very fine oak roof of arched braces contempo-

aneous with the church, and in very fair condition. Then the walls were stripped of plaster, and carefully pointed within and without. The rear-arches of the windows, supported in the case of the east window by elegant octagonal shafts, have been cleaned, and the windows themselves renewed in stone, as conjectural restorations of the original work. Two of them have since been filled with very beautiful stained glass, executed by Messrs. Horwood Brothers, of St. Andrew's House, Mells. A string-course has been carried across the east and under the sill of the window, and the space below is occupied by a reredos of encaustic tiles.

On the south, and projecting into the splay of the window, is a very pretty piscina, with a cinque-foiled arch and hood-mould.

Longitudinal seats have superseded two hideous pews which filled the whole chancel, and rose to the height of seven feet at the end next the altar. Simple sedilia for the assistant clergy have been framed out of the remains of the rood-loft and one or two fragments of benches from the nave. A low screen under

the chancel arch separates it from the nave. The fittings of the chancel are very beautiful. The hangings and the vestments for the altar were provided by Messrs. Jones and Willis; and the candlesticks, standards, lamp and other iron and brass work by Messrs. Hardman of Birmingham.

Externally the walls have been pointed, the whole of the slating of the church renewed, ga-



ble crosses erected, and handsome ridge-tiles put up. Neither must we forget to mention that the church, which was nearly buried by the raised soil of the churchyard (at the chancel end to the depth of ten feet), has been excavated to the foundation, and a gravelled walk carried all around it between the walls and the turfed banks.

The restoration of the nave has been commenced, and is in rapid progress. The roof (of the same date as that in the chancel) has been thoroughly restored, the plastering renewed, and the wooden windows replaced with stone. Some stained glass has also been inserted in the western rose, and in the two little round-headed lights in the transept. The re-seating and paving of the nave and transept, will, it is hoped, be shortly accomplished.

A curious room in the tower, with three windows and a fireplace, communicating by a winding staircase with the church, is at present used as a vestry. It is mentioned in Walker's *Sufferings of the Clergy*, as the refuge of the rector, William Lane, B.D., for three months, after his house had been rifled by some Roundheads from Plymouth. The present rector has been his own architect, and the works have been carried out under his superintendence by the masons of Ringmore and a neighbouring village.

F. C. H.

Loans for Church-Building.



IN reply to an oft-repeated inquiry, we inform the readers of the "Church Builder" that *money for the restoration of churches* may be obtained on loan from the "Public Works Loan Commission." The interest charged is four per cent., and the repayment is effected by annual instalments during ten or twenty years. The parish rates are made responsible to the Commission for the repayment with interest of the money borrowed.

Any clergyman whose parishioners desire to avail themselves of this very convenient means of providing for the repair of their church, can obtain the requisite information by applying to the Secretary of the Public Works Loan Commission, South Sea House, London.

J. G. H.

St. Andrew's Church, Halstead.



THE restoration of this beautiful Parish Church was for the most part accomplished in the year 1852 ; but since that time the six bells which hung in the old tower have been placed in the new one, and some additional improvements have been carried out, and the good work is now about to be most fittingly completed by the erection of a handsome organ. The old Church, which consisted of a nave, two aisles, a chancel, and square tower, was of great antiquity ; but the hands of the spoiler had done their worst in robbing the Church, both within and without, of its original beauty.

Previous to its restoration—through the exertions of the present Vicar, the Rev. Charles Burney—the Church had lain for some years in a state of dilapidation, almost of desolation. It was,—to use the language of a local paper,—“dark, damp, and decaying;” the aisles had been parted off for parish schools, and a gallery was run up to make good the space thus taken away. Mr. Clarke, the Architect engaged in the restoration of the nave and western part of this Church¹, has endeavoured as much as possible to *restore without destroying*. All the fine perpendicular arches of the nave, and, where possible, the windows of the aisles have been preserved ; but the old tower, which stood as a dead wall into the Church, has been removed, and the present beautiful tower, rising 110 feet, has been erected 25 feet to the west of the previous site, and, by placing seats under the belfry, a space of 50 additional feet has been secured. The gallery, and the walls cutting off the aisles, have been removed, and the ancient and interesting chapel of the Bouchiers has been thrown into the Church. All the pews are taken away, and low open oak benches have been substituted. The east window and several others have been filled with stained glass, and the Church has been handsomely decorated and appropriately arranged throughout. The churchyard has been closed by an Order of Council, and a cemetery formed not far from the Church, so that

¹ The chancel has been restored under the superintendence of Mr. H. W. Hayward, of Colchester.

the bodies of all members of the congregation are brought to the Church previous to interment.

The spire of the old Church was twice destroyed by lightning. In 1717 a new one was erected, at the sole cost of Mr. Samuel Fiske, an apothecary in Halstead; and on this occasion Prior composed the following verses:—

“ View not this spire by measure giv’n
 To buildings raised by common hands.
 That fabric rises high as heav’n,
 Whose basis on Devotion stands.
 While yet we draw this vital breath,
 We can our faith and hope declare :
 But Charity beyond our death
 Will ever in our works appear.
 Blest be he called among good men,
 Who to his God this column rais’d :
 Tho’ lightning strike the dome again,
 The man who built it shall be prais’d.
 Yet spires and towers in dust shall lye,
 The weak efforts of human pains :
 And Faith and Hope themselves shall dye,
 While deathless Charity remains.”

W. F.

The Widow's Mite.



HAVE given my mite,” we often hear said by those who abound in the things of this world. “I have given my mite,” and they sit down complacently, believing that they have done all that can be required of them. “The widow’s mite was accepted, and of course mine will be.” Yes, but *what was the widow’s mite?* It was all that she had, even *all* that day’s living. Can the man of thousands a year call the five or ten or twenty pounds he subscribes to a church his “mite?” A mite it is, but not in the sense he fondly imagines.

In one of the rural parishes of Monmouthshire, a pauper woman went to the vicar and said, “I hear, sir, you are going to rebuild the church, I have two and sixpence a week from



Architect,]

[J Clarke, F.S.A.

St. Andrew's Church, Hulstead.



the parish, and I have brought you this sixpence that I may have at least one nail in it." Nor is this a solitary instance. A little time ago, in a Gloucestershire town, an almshouse woman begged the clergyman to accept the hood of her scarlet cloak to cover the pulpit cushion. It was all she had to give, and very proud was she when the offer was accepted. It is more of this spirit that we want, more of the temper of self-sacrifice, and then the widow's mite would be oftener given and seldomer talked about. We should always remember that Jesus chose out the poor widow's little dull coin as it lay among the glittering wealth of the rich men who had "cast in much," and praised it far above the rest, because it was a *real sacrifice*, and not a mere *nominal offering*. We can imagine her using the very words of David (the sentiment must have been in her heart as she placed her gift in the Treasure Chest) — "I will not offer to the Lord, my God, of that which doth cost me nothing." But *for what* did the widow bestow her alms? No doubt the money cast into the Temple Treasury was devoted to the *Temple itself*, and to the *Temple Services*. We may, therefore, certainly learn from this that God closely watches the tribute of our goods we render in His House of Prayer, and graciously accepts and blesses those costly hard-earned offerings which we there devote to His service and His glory.

E. H. M.

Church Bells.

CHIMING bells! with changeful sound,
 Scatter music all around;
 Tolling, clanging, sinking, swelling,
 Griefs and joys of homes out-telling:
 When the soul is gladsome, they
 Make all round seem holiday;
 When the spirit droops, they fill
 With their music, soft and still,
 All the air around, supplying
 Utterance for its voiceless sighing.
 'Tis their bright and blessed part
 To be voices of the heart;
 Never seeming to intrude,
 Ever blending with the mood

Of the soul, whate'er its leaning,
And interpreting its meaning ;
Telling out, whate'er it be,
Each man's grief and each man's glee.

From the church tower, where they dwell,
Tolls to prayer the passing bell ;
When with dull and solemn tread
Mourners bear to church their dead,
Muffled voices, sad and low,
From those bells sob out their woe.

Merry marriage chimes are ringing,
Mirth on all sides round them flinging,
From the church door softly glide
Happy bridegroom, blooming bride ;
Young and old around them press,
Kindly gaze, and fondly bless.

By those chimings gently shaken
Hope and memory awaken ;
Youth hath bright and happy gleamings
Of such bliss in future dreamings ;
While the oldest in the train
Think that they are young again.

Happy bells ! thus happy making,
Hopes and memories awaking ;
Nor the less beloved, when they
Call us on the holy day,
Or on other week-day times
Bid to prayer with cheerful chimes.

They without, their common praise
To the great All-giver raise ;
As within, His people share
The repose of common prayer.
Then each bell's expressive note,
Seems some scripture-text to quote,
Touches here and there our lives,
Buried griefs and joys revives,
Holy influences given
Hearts to harmonize with heaven.

J. M.

The Recent Census.

No. III. OUR LARGE TOWNS.



IN our two previous Numbers we have considered the Census Returns of 1861, in connexion with Church Extension, as regards the Country at large, and the Metropolitan District. We now propose to add a few remarks upon those which relate to our large towns.

It is a remarkable feature of the late Census, that, while the towns of the agricultural Districts have for the most part either made no progress or have receded in point of population, since the previous Census of 1851, the seaport and manufacturing towns have, with very few exceptions, received large additions to their numbers. The following statement will show the principal places where the increase has occurred, as well as its extent:

Birmingham	63,114	Northampton	6,156
Blackburn	16,589	Norwich	6,219
Bolton	9,225	Nottingham	17,124
Brighton	17,638	Oldham	21,980
Bristol	16,765	Portsmouth	22,450
Bury (Lanc.)	6,302	Preston	13,419
Chatham & Rochester	9,487	Rochdale	8,969
Devonport & Plymouth	25,241	Sheffield	49,847
Dudley	7,013	Southampton	11,665
Hastings	6,092	Stoke-upon-Trent	17,295
Hull	14,304	Sunderland	18,354
Ipswich	5,035	Walsall	12,182
Leeds	34,880	Wolverhampton	27,898
Leicester	7,468		
Liverpool	67,919		
Manchester & Salford	58,697		
Newcastle-on-Tyne & Gateshead	29,528		

South Wales.

Cardiff	14,070
Merthyr	23,764
Swansea	11,120

Such are the results of an interval of *ten* years only. But in order to obtain a just notion of the disturbance in our Eccle-

siastical arrangements occasioned by the increase of population in particular localities, we must go further back, and compare the returns of the beginning of the century with those of 1861.

	1801.	1861.		1801.	1861.
Birkenhead .	110	51,649	Northampton	7,020	32,813
Birmingham .	70,670	295,955	Nottingham .	28,801	74,531
Blackburn .	11,980	63,125	Norwich . .	36,238	74,414
Bolton . .	17,966	70,396	Oldham . .	21,677	72,334
Bradf. York .	13,264	106,218	Portsmouth .	33,226	94,546
Bristol . .	61,153	154,093	Preston . .	12,174	82,961
Bury, Lanc. .	9,152	37,564	Rochdale . .	8,542	38,164
Derby . . .	10,832	43,091	Sheffield . .	45,755	185,157
Devonport &			Southampton	7,913	46,970
Plymouth .	39,787	127,621	Stoke-on-Tr. .	23,278	101,302
Hull . . .	29,580	98,994	Sunderland .	24,998	85,748
Leeds . . .	53,162	172,270	Walsall . .	10,399	37,762
Leicester . .	17,005	68,052	Wolverhampt.	30,584	147,646
Liverpool . .	82,295	443,874			
Manchester &					
Salford . .	94,876	460,018			
Newcastle-on-					
Tyne . . .	33,048	109,291			

South Wales.

Cardiff . .	1,870	32,421
Merthyr . .	10,127	83,844
Swansea . .	10,117	42,581

This list might be very largely extended, but it is sufficient to present a fair specimen of the marvellous rapidity with which our trading communities have expanded, under the combined influences of the application of steam-power to machinery in all branches of manufacturing industry, of increased facilities for trade, and of the peace with which the country has been blessed almost uninterruptedly for nearly half a century.

It cannot be a matter of surprise, that the previous provision of church accommodation and pastoral superintendence has been found utterly inadequate to supply the wants of these vast centres of industry under their altered condition, and that extreme difficulty has been experienced in making the required additions to the parochial arrangements. The growth of towns has been, in many cases, gradual and stealthy, and the increasing deficiency has not been appreciated in its probable extent. At the commencement of the century, there existed no public

provision for the creation of new parishes; there was much reluctance to break up old parochial boundaries, especially in the absence of endowments for new incumbencies; and, as invariably happens with the Voluntary System, great difference of opinion, leading often to utter inaction, as to the wisest course to be pursued. As time, however, advanced, the increasing accumulation of population in the principal towns became too evident, and the disproportion between the Ecclesiastical provision and the numbers for whose benefit it existed became too manifest, to be overlooked or neglected. The decennial Census began to tell its tale only too clearly; and influential members of the Church were stirred up to take active measures to relieve the pressure. Grants of money were made by Parliament, and various enactments were passed to facilitate the building of Churches and the formation of new parochial Districts. Associations of private individuals were also formed with the same objects. It is unnecessary to refer to these in detail. The extent of these efforts has, however, it must be confessed with regret, fallen far short of the real necessities of the case, and it is evident that much more must be undertaken and carried forward with vigour and energy, if the difficulties under which the Church now labours, in attempting to provide for increased and increasing numbers, are to be overcome.

Since 1851, much additional information has been afforded as to the provision for the religious wants of the community. The Census of Religious Worship, and the Select Committees of the House of Lords upon the Deficiency of the Means of Public Worship, and upon Church Rates, have thrown much light upon the subject, and have supplied us with many facts and statements of great value, respecting particular towns.

Birmingham, for instance, we learn from the Hon. and Rev. G. Yorke, is divided into several large parishes, or districts, with populations varying from 30,000 to 6,000, each with its one church, and one, two, or three clergy respectively. The income of the clergy is derived chiefly from pew-rents, when these can be obtained. "They are very indifferently provided for . . . In some cases, where the clergyman is very popular, and attracts a large number of hearers, his church is well filled, and his seat-rents

are tolerably large, but it is a very uncertain and very precarious income; when a man's strength fails, and his powers are deteriorated, the whole thing falls off. There are many in a very sad state of depression." Church-rates not being collected, great difficulty is experienced in raising funds for maintaining the fabrics of the churches, and for carrying on the services. "The churches go on for a few years with an inadequate fund, and then the incumbent has to apply to the general public for assistance to pay the debt upon his church, and the general public means some 2,000 charitable individuals who bear all the expenses of all the good deeds done in Birmingham." "The Clergy have a great deal of external work to do, such as collecting subscriptions. The buildings are maintained by every means of begging, which falls entirely on the Clergy. It is most afflicting; our pulpits are made begging boxes, instead of places of instruction." "The present system, as carried on in Birmingham," says Canon Miller, "is a perfect millstone round the necks of a great majority of the ministers in the town." In answer to a question put to Mr. Yorke, "Are you prepared with any suggestion with regard to the means of providing for the deficiency in spiritual instruction?" he replied, "I was just about to say that, looking back to the last 21 years, it will be found that the church-building spirit of the people of Birmingham has gradually been falling off, and I think the prospect with regard to an increase of accommodation in the church in Birmingham is certainly worse than it ever was, and that has arisen from one or two causes; and one cause which I must mention to your lordships is this, that an idea has been very widely gaining ground among the people of Birmingham that the Ecclesiastical Commissioners have a sufficient surplus of church revenues in their hands to provide not only endowments but churches for the whole population of England, and I do not know anything more difficult to disabuse the minds of the generality of the people of than that idea. I suppose it proceeds very much from a desire to have an excuse for not giving, but such is the idea; they have this notion, and they think that the Church is quite rich enough to provide every thing for its own children, and that they need not put their hands into their pockets at all. Of course it is only a few very zealous persons who constitute the chief movers in such

a matter as church building, and these are followed by a few more, perhaps double or treble their own number, who give because the others give, but are very glad to find an excuse for not giving."

At Liverpool, we are told, that in the one church of St. Anne's district, for a population of 9,353¹, there are no free sittings; in that of Trinity, population 7,739, 200 sittings only are free; while St. Peter's district, containing a population of 6,843, has no church at all². (*Rev. A. J. Tomlin.*) St. Matthew's, Scotland Road, with a population of 12,177, has 60 sittings only free; St. Thomas, Toxteth, has for a population of 20,362³, 130 sittings only free. "St. Anne's is a melancholy case; no curate⁴; cannot get a grant; one Scripture reader; 16,000 people in gross; proportion of Churchmen two-thirds; sittings in gross 1860; number of free sittings, none . . . The clergyman observes, 'My clerical income is so wretched, that I am not able to devote my whole time as I ought to do to my church or district. My endowment is only £80, and, being a family man, I am obliged to educate my own children myself.'"

"Liverpool is in a very anomalous condition, and I do not think that any gentleman can possibly understand all these statements without a little information as to its character altogether. The reason why so many of these churches have such a small number of free sittings is, that they were erected first [in accordance with special Acts of Parliament] to suit the wants of the respectable class of society who lived in those districts at the time when they were erected. These classes have now gone upwards into the environs of the town, and these places are deserted; the pews are not free, and they cannot therefore be occupied." (*Archdeacon Jones.*) Nor is

¹ In 1861, the Census of the Borough of Liverpool was made according to Ecclesiastical Districts, and by adopting the more correct populations ascertained by it, the information is brought down to the present time.

² This has since been remedied, the church of St. Mary Magdalene has been erected in it, with Schools and a Parsonage attached.

³ By a re-arrangement of districts the population has been reduced to about 16,000.

⁴ There is now a Missionary Curate paid £150 by the Church Aid Society; many of the sittings are enfranchised, and the church expenses are paid. There is a good congregation in attendance at St. Anne's.

the migration confined to Churchmen—Dissenters also quit the no longer profitable regions inhabited almost wholly by the poor. Dr. Hume, to whom we are indebted for several valuable publications connected with Church Extension and the Census of Liverpool, illustrated by carefully prepared maps, gave the following evidence to the Church-rate Committee of 1859 :

“ It is your decided opinion that in the poorer districts it will soon be impossible to maintain the churches by voluntary subscriptions ?—Quite so.

“ Have you heard of any Dissenting meeting-houses being closed in the poorer places ?—There are none in some of the very poorest places.

“ Have there been any in Liverpool which have been closed ?—Yes ; several have been closed for want of support, or sold and abandoned, when their resources diminished.

“ By reason of the district having become poor ?—When a district becomes poor, the Dissenting congregation generally migrates ; the chapel is given up, and it is replaced in a better district of the town. In my pamphlet I mention nine Dissenting chapels which have occupied 26 different sites⁵ ; that is to say, there have been 17 migrations ; whereas a church is a permanent building for various grades of the population, and when all the richer part of the population leave the neighbourhood, it is left finally surrounded by paupers, for whom it should still make provision.

“ Do you consider that Dissent as a system is able to supply the wants of a poor population, and to act in that Missionary character which you say the Church is obliged to assume in the poorer neighbourhoods ?—Dissent, as a system, does not supply the poorer classes. It supplies the middle classes, but more usually the lower section of the middle classes. In our large hives of industry in England, the action of Dissent, jointly with that of the Church, has utterly failed to evangelize the people ; and it has come to this, that, in several instances, the non-

⁵ In a subsequent pamphlet, 1862, he mentions 33 chapels which have occupied 130 sites ; and shows, in the lower parts of the town, the sites of more than forty deserted chapels.

worshipping community quite outnumber the worshipping community of all kinds."

Dr. Baylee, of St. Aidan's College, Birkenhead, also gave much interesting evidence respecting Liverpool; and stated the beneficial operation of the College, through the system of parochial visitation by the students, in leading to the building of three additional churches, and to an increase of five clergymen, as well as in increasing the Church attendance.

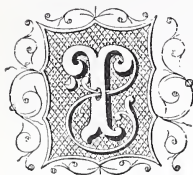
In the Report on the Deficiency of the Means of Public Worship, &c., the Select Committee state: "The important Diocese of Durham presents many particulars of much interest. It contains 41 parishes or districts, having more than 5,000 each, only five of which can be considered as tolerably well supplied with the means of spiritual instruction and places of divine worship. The remaining 36 have, on the average, one church for 7,800 persons, and one clergyman for 5,000. Among these there are particular cases of extreme deficiency. But we specify only the great town of Newcastle-upon-Tyne, which, for a population of 100,000, has only seven churches, one for 14,000, the free accommodation in which is so scanty, that the great mass of the people may be said to be excluded from them; and there are only 14 clergymen, or one pastor for every 7,000 souls. Even of these 14, it is manifest that the non-spiritual concerns for raising subscriptions for schools and other parochial institutions, as well as the attendance on the offices in church, must very greatly limit the time which can be given to strictly pastoral ministrations."

At Bradford, in Yorkshire, Dr. Burnet stated that there were 78,000 people connected with the parish church, 200 of the sittings only being free. There were also three licensed school-rooms, with 600 free seats, besides seats for 800 scholars. Renewed exertions have since been made to increase the church accommodation.

But our limited space forbids us to continue the enumeration. The few instances which we have cited may be taken, we believe, as fair specimens of our large towns generally, and as such we commend them to the earnest consideration of our readers. Surely, no better commentary can be furnished on the religious aspect of the Census Returns.

W. R.

Llandygwydd Church, Cardigan.



THE little village of Llandygwydd is situated in a lovely and secluded nook of the beautiful valley of the Teify. It is almost surrounded by high hills, on whose slopes the “spiring fir” grows in rich profusion. It is near to the village of Cenerth, and within sound of the falls of Salmon-Leap, the miniature Schaffhausen of South Wales. Six years ago, had the traveller from Cardigan to Newcastle Emlyn been tempted to turn aside from his path to walk up the pretty lane leading to the village,—with its overhanging branches and high banks, on which the feathery fronds of the *Filix Mas* seem like plumed crests knotted together by the broad emerald bands of the Hartstongue Fern, which grows in rich abundance at its root,—he would have found, amid a cluster of picturesque cottages, with their neat well-tended gardens, one house, if not waste and desolate, at least mean, neglected, and unsightly; and that house was the



Llandygwydd Old Church.



Architect,]

[R. T. Withers.

Ylandgwydd New Church.



House of God. All within and without seemed to say that it was the least cared for house in the whole village. It possessed but two objects of peculiar interest, and those were, the little *bell*, with its quaint inscription, dedicated to St. Peter, which was suspended within a kind of dove-cot, painted white, at the west end of the building, and the *font*, of the date of the fifteenth century¹.

Our engravings faithfully represent the change which has taken place since then, in the aspect of God's House in this village. Nothing remains of the little old Church we have described but its bell and font, which have been replaced in the new building. The style of the present structure is the Early English style of the thirteenth century. The Church is built of local stone, with Bath stone dressings. The tower is of three stages, with a wooden spire, covered with slate with lead bands, and rises 130 feet. The roofs are of stained deal, covered with Bangor slate. The benches throughout are low and open. The chancel is raised two steps, and has stalls and subsellæ, with prayer desk on the south side. The sanctuary is approached by two more steps, and the altar, which is of carved oak, is raised on a foot-pace; on the south side are sedilia. The pulpit, of carved oak on a stone base, is on the north, and the lectern on the south side of the nave. The nave is paved with red and black tiles, and the chancel and sanctuary with rich encaustic tiles. The three painted east windows, presented by Mrs. Collins, represent events in the life of Christ. The three west windows, presented by Morgan Jones, Esq., represent four of the "Works of Mercy." Other stained glass windows have been presented by Mrs. R. T. Withers, Mrs. Collins, Rev. D. J. Evans, Mr. Lavers, and Mr. R. T. Withers, the Architect of the Church. The three east windows are by Clutterbuck, the remaining eight by Lavers and Barraud.

The old Church is supposed to have been dedicated to Tygwy, or Tygwydd, a Welsh saint, who lived in the sixth century.

W. F.

¹ The old Church possessed an ancient silver chalice, bearing the inscription "Poculum Ecclesiæ Lland-Ogwy, 1573." This has been repaired, and new silver altar service presented, by John Griffiths, Esq., of Llwyndyrus.

Ventilation of Churches.



HETHER regarded in its *religious* or *physical* aspect, as a sanitary measure affecting the soul or body, the proper ventilation of our churches is a matter of the greatest importance. It is perfectly certain that whilst breathing an overheated and impure air, it is most difficult, if not impossible,

to preserve continuous that earnest devotion and close attention which ought always to characterize our worship in God's House. It is certain, moreover, that the beauty of Christian art, with which we are every where adorning our churches, must lose much of its influence to solemnize the mind and exalt the feelings, as long as the brain is thus dulled to the impression of outward objects by the poison of a noxious atmosphere.

That the breathing of bad air is, too, one of the most fruitful causes of *bodily* disease, is the opinion of all who have carefully examined the matter. That such has been its tendency in the overcrowded and ill-ventilated church we shall soon be convinced, as, at the conclusion of the service, we listen to the buzz of complaints of headache, sickness, and oppression, and watch the pale and wearied appearance even of the most robust. Indeed the most robust and healthful are commonly those who suffer most from this evil. Use may render bad air easy to be endured, because the system gradually adapts itself to the condition of the atmosphere, so that life, *though much enfeebled*, may be preserved; hence a depressed system will often bear the vitiated atmosphere of a close church better than a healthy one¹.

Now, it is well-known that the air we breathe, when in a pure state, contains about 21 parts of oxygen gas, 79 parts of nitrogen, and $\frac{1}{2500}$ part of carbonic acid gas; but the changes effected by *respiration*, where a number of persons are gathered together, continually interfere with the just proportions of these gases, and have ever a tendency to increase the quantity of carbonic acid gas, which in itself is a deadly poison, polluting the atmosphere, and promoting that drowsi-

¹ "Physiology of Common Life." Vol. i. pp. 374. 377.

ness and exhaustion, with which all are familiar who are used to a crowded congregation in a badly ventilated church.

Oxygen is the *air of life*; it keeps our fires and candles burning, and our hearts beating. Carbonic acid gas is the *atmosphere of death*, and its presence in excess produces suffocation in precisely the same way as does the interception of the air altogether. In respiration we are continually consuming the oxygen, and giving out carbonic acid gas;—it is the office of ventilation to afford fresh supplies of the former, and to convey away the latter. In the open air nature is ever doing this work; in the church it must be accomplished by artificial means. And to be convinced of the great necessity for employing the means, we have but to consider these facts:—during the two hours commonly occupied by the Church Service on Sundays, each man requires to be supplied with no less than 40 cubic feet of pure air; at every respiration the air he has breathed has lost from three to six per cent. of oxygen, and has gained from three to six per cent. of carbonic acid gas; therefore, in these two hours, *each man contributes to the atmosphere of the church one cubic foot of the poisonous carbonic acid gas*. In addition to this, the air has become loaded with a noxious vapour caused by emanation from the skin, clothes, &c.² And, moreover, at the evening services the air has been further vitiated by the candles or gas lights, which, like ourselves, live upon its oxygen³.

Having shown the *necessity*, we proceed to notice what appear to us the best *means* of ventilating our churches. When the area of the church is large in comparison with the space occupied by the congregation, sufficient ventilation may commonly be obtained by means of the clerestory and other windows.

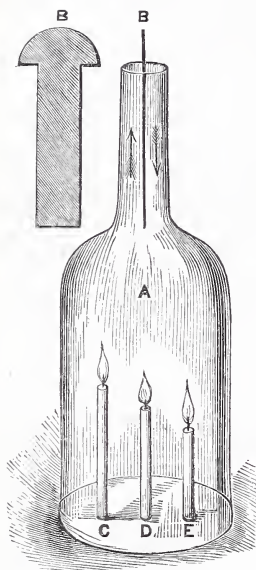
² The following is extracted from a paper written by Professor Penny, of Glasgow, on “Watson’s Method of Ventilation:”—

“On the occasion of a concert given in the Mechanics’ Institution, Manchester, where more than 600 persons were present, Dr. Smith collected a quantity of condensed water from the windows, in which, by applying chemical tests, he detected a large amount of putrid animal matter, which, being heated, emitted a fetid odour that was extremely disagreeable.”

³ It is calculated that an ordinary gas burner vitiates, to the same degree, three times the quantity of air that a man does in the same time.

In by far the greater number of churches, however, such means are quite insufficient.

The attention of the Church Building Society having been called to this evil some time since, the Committee requested several architects and other professional persons to give their opinions as to the best means of counteracting it. The information thus elicited was of a very varied character. We will



first notice the *Double Current Ventilator*, patented by Mr. Charles Watson, of Halifax. The principle on which Mr. Watson's Ventilator is founded may be illustrated by a simple experiment. A glass vessel, A, resembling the receiver of an air pump, with a tubular neck (the aperture of which is about one-third of the diameter of the vessel), is placed on an even surface; the body represents the building, and the neck the ventilating tube. Under the vessel are placed three tapers, C, D, E (the size of which, to make the experiment perfect, must of course depend upon the size of the vessel). We will suppose the taper C to represent the

poor children in the *upper gallery*, D, the persons in the *lower gallery*, and E, those on the *ground floor*. The three tapers at once commence exhausting the oxygen and producing carbonic acid gas, which, being the lighter, ascends, and soon poisons the tenants of the upper gallery, represented by the taper C, which, although nearest to the large aperture at the top, is the first to faint, flicker, and die; D quickly follows, and E survives but a short time. But if, before the tapers have expired, the neck of the bottle is converted into two semi-cylindrical tubes by means of a thin division B, a double current in opposite directions, as indicated on the figure, is immediately established; the impure carbonized air is at once expelled by the one, and pure air, with

its abundant supply of oxygen, flows in by the other⁴; the dying tapers meanwhile revive, and, the circulation of the pure air being perfect throughout the vessel, they retain a steady undisturbed brilliancy. The facts which seem proved by this interesting experiment are, 1, that tubular openings in a roof or ceiling, if undivided, and unaided by any other system of ventilation, afford no relief even to those who are placed nearest to them; 2, that *bisected* tubes are capable of supplying all the ventilation we require.

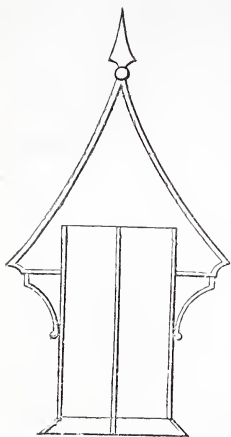
Professor Penny, of Glasgow, bears the following testimony to the efficiency of Mr. Watson's system of ventilation:—

“The method of ventilation invented by Mr. Watson, of Halifax, Yorkshire, which is founded on the discovery, that, in a tube divided longitudinally by a thin partition, a double current of air is established, the heated air passing out by one of the openings, and fresh air entering by the other, has proved, in the highest degree, effective and successful. It possesses many advantages; and not the least of these is the admission of fresh air at an *elevated* part of the building, and, consequently, uncontaminated by the influence of imperfect sewers and other sources of impurity.”

We give further explanation of this apparatus in Mr. Watson's own words:—

“In the cold months the external air is always cooler than the air within a building, and the external air is heavier because it is colder. In summer, in the sunshine, the external air is often insupportably hot, when it is required to have the air *within* a building much cooler than it is out of doors. Without inquiry, persons may say, ‘Then the Ventilator will not act in summer, as the colder air within a building will not escape when the warmer air is outside and cannot come in, because, being warmer, it must be lighter.’ In summer persons perspire freely, and the moisture being absorbed freely by the air within the building, it becomes vapour held invisible in the air; vapour invisible is lighter than air, therefore the air in a church in summer being fully charged with vapour, is *cooler* than the external air in the sunshine, but the vapour makes it

⁴ That this is the mode of action is easily demonstrated by placing a piece of half-extinguished coarse brown paper on the two funnels, when the smoke will be seen to ascend in the one, and as rapidly descend in the other; while on that side on which it ascends it is scarcely possible to hold the hand, the other is quite cool. The explanation appears to be, that from the hottest side of the vessel the equilibrium of the general body of air is disturbed, and by the greater expansion a pressure upwards is created. This theory is corroborated, when by placing the candles alternately at different sides of the vessel, the current in like manner selects the different sides of the funnel. *When the sides of the funnel slightly differ in height*, as in Watson's Syphon Ventilator, the cold air, being the heavier, at once gains an advantage, and invariably enters by the *shorter* one.



Watson's Double-current Ventilator.

lighter, and therefore it is still the difference of weight in the air that sets and keeps the Ventilator at work. The external heated summer air rushes into the church through the Ventilator in a thirsty condition, and by absorbing the perspiration becomes cooler, and thus a continuous and rapid exchange of air takes place. When the congregation is assembled the process of absorption of perspiration constantly and imperceptibly goes on, and yet within the church the air is as sweet as out of doors.

"The Ventilators are provided with valve doors inside, so as to permit of the diminution of external air in the cold months, in order that the temperature of the church may be maintained at the desired heat. The verger, on looking at the thermometer, can see whether the church is too hot or too cold; he can increase or diminish the amount of external air admitted, and of vitiated air withdrawn, by simply adjusting a cord that a child may work.

"When the external air is at 60° out of doors, the Ventilators may be kept fully open, but when below 60° out of doors the Ventilators may be partially closed. A little experience soon enables an intelligent person to ascertain, on looking at the thermometer out of doors, how much the Ventilators should be opened so as to maintain the temperature in the church at the desired heat. A register book is usually kept, and it is an interesting occupation to keep the register. For a congregation of 500 persons and under, one Ventilator will suffice. For a school, one Ventilator for 400 children and under; but it is usually prudent to have more than one Ventilator for 400 children."

Mr. Watson's Ventilator seems specially applicable to churches which have flat or vaulted ceiled roofs⁵, and *except where the tower is conveniently placed to receive it*, could not, without sacrificing much of the beauty of the building, be introduced into a purely Gothic Church. The effect of three large ventilators of from three to four feet in diameter (the extent of ventilation required, by this system, for a congregation of 1100) surmounting a handsome Gothic Church, would be exceedingly painful. .

⁵ For this class of churches, for temporary and iron churches, schools, mission-houses, orphanages, penitentiaries, and rooms of public assembly, we can imagine no Ventilator better than Mr. Watson's.

Stones of the Temple.

No. II. LICH-STONES.

“Man goeth to his long home, and the mourners go about the streets.”—
ECCLES. xii. 5.



Lich-Gate at Carsington.

engaged his services for the work. May God reward you, sir, for the honour you have shown to His Church.”

“And an old man’s blessing be upon you, sir, if you will let Old Matthew say so; for the Church-gate is dearer to me than my own, seeing it has closed upon my beloved partner, and the only child God gave us, and my own poor wicket shuts on no one else but me now.”

“Thank you heartily, honest Matthew, and you too, sir,” replied the Squire, giving to each of us the hand of friendship; “I am rejoiced that what has been done pleases you so well. The restored Gate is in every respect like the original one, even to the simple little cross on the top of it. I have added nothing but the sentence from our Burial Office, ‘Blessed are the dead which die in the Lord,’ which you see over the arch, and which I hope will bring comfort to some, and hope to all who read it. But the work would never have been done by me, Mr. Vicar, had you not so interested Matthew and myself in these Lich-Gates when last we met. And so, as you see your good words have not been altogether lost, I hope you will kindly to-day continue the subject of our last conversation.”

"Most gladly will I do so ; and as I have already spoken of the general purpose and utility of these Lich-Gates, I will now say a little about their construction and arrangement.

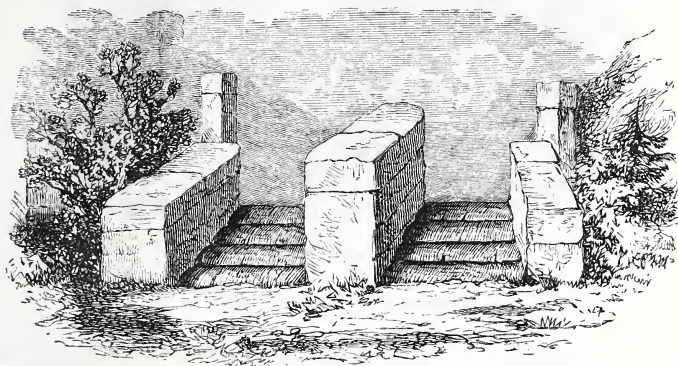
"Their most common form, as you know, is a simple shed, composed of a roof with two gable ends, covered either with tiles or thatch, and supported on strong timbers well braced together. But they are frequently built of stone, and in the manner of their construction they greatly vary. At Burnsall there is a curious arrangement for opening and closing the gate. The stone pier on the north side has a well-hole, in which the weight that closes the gate works up and down. An upright swivel post, or 'heart-tree,' (as the people there call it,) stands in the centre, and through this pass the three rails of the gate ; an iron bent lever is fixed to the top of this post, which is connected by a chain and guide-pulley to the weight, so that when any one passes through, both ends of the gate open in opposite directions. The gate at Rostherne churchyard, in Cheshire, is on a similar plan. At Berry-harbour is a Lich-Gate in the form of a cross. At only one place, I believe,—Troutbeck, in Westmoreland,—are there to be found three stone Lich-Gates in one churchyard. Some of these gates have chambers over them, as at Bray¹, in Berkshire, and Barking², in Essex. At Tawstock there is a small room on either side of the gate, having seats on three sides and a table in the centre. It seems that in this, as in some other cases, provision is made either for the distribution of alms, or for the rest and refreshment of funeral attendants. It was once a common custom at funerals in some parts, especially in Scotland³, to hold a feast at the Church-gate, and these feasts sometimes led to great excesses : happily they are now discontinued, but the custom may help to point out the purpose for

¹ We are indebted to the writer of a very interesting paper on Lich-Gates, in the "Clerical Journal," for much information on this subject. He tells us, that, over the gate at Bray are "two chambers, connected with an ancient charitable bequest."

² This chamber was formerly called the Chapel of the Holy Rood.

³ The custom of distributing "cakes and ale" at the churchyard on the occasion of funerals in Scotland, has been but very recently given up. Dean Ramsay, in his interesting "anecdotes," has informed us that at the burial of the Chief of a clan, many thousands would sometimes assemble, and not unfrequently the funeral would end in a disgraceful riot.

which these Lich-Gate rooms were sometimes erected. In Cornwall it is not customary to bear the corpse on the shoulders, but to carry the coffin, under-handed, by white cloths passed beneath, and through the handles⁴, and this partly explains the peculiar arrangement for resting the corpse at the entrance to the churchyard, common, even now, in that county, and which is called the *Lich-Stone*. The Lich-Stone is often found without any building



Lich-Stone, St. Winnow, Cornwall.

attached to it, and frequently without even a gate. The Stone is either oblong with the ends of equal width, or it is the shape of the ancient coffins, narrower at one end than the other, but without any bend at the shoulder. It is placed in the centre, having stone seats on either side, on which the bearers rest whilst the coffin remains on the Lich-Stone. When there is no gate, the churchyard is protected from the intrusion of cattle by this simple contrivance:—long pieces of moor-stone, or granite, are laid across, with a space of about three inches between each, and being rounded on the top any animal has the greatest difficulty in walking over them, indeed no quadruped even attempts to cross them.

“Lich-Stones are,—though very rarely,—to be found at a distance from the churchyard; in this case doubtless they are intended as rests for the coffin on its way to burial.

⁴ In Cornwall it is, too, the common practice to place a wreath of white flowers on the coffin.



Lich-Stone, Lustleigh.

“At Lustleigh, in Devonshire, is an octagonal Lich-Stone, called Bishop’s Stone, having engraved upon it the arms of Bishop Cotton⁵. It seems not unlikely that the several beautiful crosses erected by King Edward I. at the different stages where the corpse of his queen, Eleanor⁶, rested on its way from Herdeby in Lincolnshire to Westminster, were built over the Lich-Stone on which her coffin was placed. And now, my kind listeners, I think I have told you all I know about Lich-Stones.”

“These simple memorials of Church architecture are very touching,” replied Mr. Acres, as he rose to depart; “and the Lich-Stone deserves a record before modern habits and improvements sweep them away. They have a direct meaning, and surely might be more generally adopted in connexion with the Lich-Gate, now gradually re-appearing, as the fitting entrance to the churchyard in many of our rural parishes.”

⁵ Consecrated Bishop of Exeter A.D. 1598.

⁶ These crosses were erected at the following places:—Lincoln, Northampton, Dunstable, St. Albans, Waltham, Stratford, Cheapside, Blackfriars, and Charing; those at Waltham and Northampton alone remain. The statue of King Charles now stands where the Charing (“Chère Reine”) Cross formerly stood.

"Say, was it to my spirit's gain or loss,
 One bright and balmy morning, as I went
 From Liege's lovely environs to Ghent,
 If hard by the wayside I found a cross,
 That made me breathe a prayer upon the spot—
 While Nature of herself, as if to trace
 The emblem's use, had trail'd around its base
 The blue significant Forget-me-not ?
 Methought, the claims of Charity to urge
 More forcibly, along with Faith and Hope,
 The pious choice had pitch'd upon the verge
 Of a delicious slope,
 Giving the eye much variegated scope ;—
 ' Look round,' it whisper'd, 'on that prospect rare,
 Those vales so verdant, and those hills so blue ;
 Enjoy the sunny world, so fresh and fair,
 But'—(how the simple legend pierced me thro' !)
 'Priez pour les Malheureux ?'"

T. HOOD.

The "Bicentenary Movement."

A PRACTICAL REPLY.



OUR readers are doubtless aware that Dissenters are endeavouring to turn to practical account the excitement which has been stirred up by what is called the Bicentenary Movement ; a movement which, as advocated on the public platforms, and in the pulpits of the meeting-houses, by leaders among a portion of the various sects of this country, involves an inexcusable perversion of history, and an utter abnegation of common truth and honesty¹.

The leaders of this movement propose to build a number of meeting-houses throughout the country, and one or more on a gigantic scale, as a tribute to the memory of those Anabaptist, Independent, and other ministers and laymen, who, upon the passing of the Act

⁷ "Pray for the unhappy."

¹ It is only just to say that several well-known Dissenting Preachers, seeing the untenable ground which has been taken by their less scrupulous brethren, have publicly declined to take any part in the present agitation.

of Uniformity, vacated certain livings of the Church of England to which their rightful owners, previously violently expelled therefrom on account of their attachment to the Government, were thereupon restored.

A large sum of money has already been collected for the proposed celebration and Memorial, and it is intended to make collections from dissenting congregations generally for the same object, on St. Bartholomew's Day next, August 24th.

Now, we have no space for refuting the many misstatements which have been circulated on this subject², but we wish to suggest one consideration:—If Dissenters can urge the slightest show of argument in favour of the course they are now adopting, may not Churchmen adduce a tenfold better plea for collecting funds in all the parishes of this country on St. Bartholomew's Day, for the erection of a number of handsome Churches as memorials of God's goodness in re-establishing, two hundred years ago, the Church of this country on a firm basis, and putting to flight her foes?

The time seems to call for some special effort in Church Building, and we trust that collections will be made in our Churches on August 24th, either for the general funds of the Incorporated Church Building Society of England and Wales, or for a special memorial fund³.

If our enemies are zealous, let us outstrip them in zeal. When, a few years ago, Lord Feilding seceded from the Church, and gave over to the Roman Catholic Communion a building he had erected for the services of the Church, a fund was soon raised by Churchmen for providing a church in the same locality, and sufficient was speedily collected, not only for this object, but also for erecting another church in the neighbourhood, together with two parsonage-houses and schools, and for other Church work. The English Church is now being misrepresented

² An excellent little tract, entitled, "How did they get there?" by Mr. Venables, published by Wertheim and Co., we commend to the perusal of our readers.

³ A Correspondent has suggested a Memorial Fund for ten churches to be built and endowed in some of the poorest districts of ten of our largest towns, and contributions for this object being received by the Secretary to the above Society. ED.

sented and abused for the events of 1662, in order to draw forth funds for multiplying dissenting places of worship—let us erect two churches to every meeting-house so raised, and we shall more than neutralize the *Bicentenary Movement*.

Results of Church Building.

(FROM A SPEECH DELIVERED AT BRISTOL, AT A MEETING IN AID OF THE "INCORPORATED CHURCH BUILDING SOCIETY," BY THE RIGHT REVEREND BISHOP BARING.)



REGARD the open enemies of the Church of England as an evidence of her activity and of her zeal; and I believe that one great reason why their assaults have been more violent and more unscrupulous in the last few years, is simply that the Church of England is enlarging her efforts, and displaying a zeal and manifesting a blessing upon her work which each year is increasing. But our danger is lest the Church of England should fail of gaining a further hold—or rather lose her hold—upon the affections of the people, by not carrying out as she ought the mission entrusted to her. Her theory is that all persons in England find a refuge in the parish church, and a friend in every parish minister; and unless that theory be more fully carried out it is impossible that the Church of England can maintain the position which we, as her hearty members, desire that she should maintain. Now, it appears from the Report of the Committee of the House of Lords, which sat three years ago, and also from the census returns, that, taking London, for instance, the spiritual condition of that place was this—that while there ought to be provision for fifty-eight per cent. of the population in places of public worship, the accommodation for the inhabitants of London in churches and Dissenting meeting-houses is only twenty-nine per cent.—little more than one-half; but the accommodation for members of the Church of England in London is only a little above eighteen per cent., so that, practically, I suppose, one may fairly say that only one out of three who wished to go to church could go to church in our great metro-

polis. In Durham the average is less than eighteen per cent. The increase of population has far exceeded the efforts of the Church to meet that increase, and the consequence is that thousands and thousands never know their parish clergyman, nor find access to their parish church. And yet, while this is the state of things, a great deal has been done to meet, but not sufficient to overtake, the thoughtlessness of past years. Within the last twenty years there has been an advance in providing accommodation to meet the increase of the population; and I do not think I know an instance, where a new church has been erected, where there has not been a very marked and visible effect upon the population among whom that church has been built. There was a very remarkable evidence of this given before the Committee of the House of Lords by Mr. Cotton, who was one of the most active members of the committee formed by the late Bishop of London, when he resolved to raise a large fund to evangelize the neglected district of Bethnal Green—a district with a population of 100,000, having only the parish church and a small chapel. It was resolved to build ten churches in that district. Mr. Cotton stated in his evidence that, when the first stone of the first of the ten churches was laid, such was the condition of the people that, when the Lord Mayor accompanied the Bishop at the ceremony, they were treated with the grossest indignity and insult, and were met by cries of ‘We don’t want parsons and bishops; we want food.’ A poor man who took a lively interest in carrying out the work, went about to collect small funds, and one of the answers he received was, ‘I’ll give you a shilling to hang the Bishop, but not a penny for the church.’ The children who received Church instruction were gathered together at the laying of this stone; and so bitter was the hostility against the undertaking, that the mob got an infuriated bullock and drove it among the children to disperse them; and such was the state of the whole population, that the Bishop of London had the greatest difficulty in finding, in all the district, a single person who was a communicant, to take the office of churchwarden. But how greatly had things changed from the commencement of that work! On the laying of the first stone of the tenth church, so marvellous was the effect produced by the work, that no disturbance interfered with the peaceful perform-

ance of the ceremony. The Eastern Counties Railway lent their large building for the people to meet in—though it was a considerable distance from the place where the stone was to be laid—there was a gathering of children who received Church instruction in that parish to the number of 7000; a procession, consisting of five bishops and a number of persons who took an interest in the work, was formed; and, so far from their being treated as they were treated twelve or fourteen years before, they were met with the greatest kindness and respect. One man said, ‘I will never speak against the bishops and clergy again, now that I have seen the children taught under them.’ Indeed, the feeling of the whole district seemed to have been changed, and this was the result, through God’s blessing, of those ten churches being erected in Bethnal Green. There is, therefore, I say, much reason for hope, with regard to this work, that wherever a new church is built, there God will vouchsafe His blessing upon the labours of the pastor, and that the very fact of the church being erected is a kind of witness for God which is not altogether lost. Now I suppose every church that has been either built or enlarged in this diocese during the past forty years, except those entirely undertaken by private liberality, has been aided by the *Incorporated Church Building Society*; and I would have it known that this Incorporated Society is doing a large work for our own diocese—is doing a large work for the Church of England itself; and one cannot but feel that it is one of those objects which ought to enlist our interest, and draw forth our liberal contributions.

“I hope that the clergy will commend the Society to the support of their parishioners, and aid its funds by having at least triennial sermons in their churches in its behalf.

“I consider the Society strictly, in one respect, a Diocesan Society; and it is important to know, with regard to our local interest, that this Society aids us in enlarging and building our churches; and in truth, if I were to choose between the two Societies—supposing that one must stop and the other continue—I would rather see our Diocesan Society cease than that the Incorporated Society should fail in its funds. We must look beyond our own diocese. We are not members of the diocese only, but members of the Church of England, and our great object must be,

if we are faithful and attached members, to strengthen the Church of England in its operations throughout England, and we should be taking a very limited view of our own duty or our own interests if we did not do so."

New Churches.

Christ Church, Burbage.—Diocese, Lichfield. Architect, Mr. H. Currey. Style, Norman. Plan: nave, north and south aisles, transepts, chancel, tower, and vestry. Accommodation, 400. Consecrated Aug. 1, 1861. This church, although consecrated last year, has only recently been entirely completed; it is built for a population of upwards of 400, previously having no church within seven miles; all the seats are free. The tower contains a peal of five bells. The Duke of Devonshire (who also supplies stipend for a resident clergyman) is a large contributor.

St. Michael's, Byker.—Diocese, Durham. Architect, Mr. W. L. Moffat. Style, Decorated. Plan: nave, south aisle, chancel, vestry, tower, and spire. Accommodation, 498. Consecrated March 11, 1862. The seats are all free. The flooring of the church, and the font and pulpit, are presented by W. B. Wilkinson, Esq. A stained glass window, south of the chancel, by Wailes, is a memorial window, presented by Rev. R. Green, and others. In this district, containing 10,000 souls, there was, till recently, neither church nor schools.

Christ Church, Clapham.—Diocese, Winchester. Architect, Mr. B. Ferrey. Style, Early Geometrical Decorated. Plan: nave, eighty feet long, north and south aisles, chancel, thirty-four feet long, tower, and vestry. Total accommodation, 784; free seats, 416. Consecrated May 6, 1862. The district assigned to this church contains a population of 4,500. The site was presented by the late J. Lucas, Esq. The church supersedes a temporary building erected in the district some years since.

All Saints, Coleshill.—Diocese, Oxford. Architect, Mr. G. E. Street. Style, First Pointed. Plan: nave, chancel, bell-turret, and vestry. Accommodation, 214, all free. Consecrated Nov. 7, 1861.

All Saints, Fleet.—Diocese, Winchester. Architect, Mr. W. Burges. Style, Early English. Plan: nave, north and south aisles, apsidal chancel, vestry, an open porch the whole width of the west end, and bell-turret over chancel arch, containing two bells. Accommodation, 300, all free. Consecrated April 29, 1862. The church is built entirely of brick and roman cement, and in its general design is plain and massive. The tympanum over the west door represents our Lord in majesty; over the vestry door is the figure of an angel holding a model of the church. The reredos contains within a quatrefoil a representation of the Crucifixion; an alabaster recumbent figure of the wife of the founder, C. E. Lefroy, Esq. (recently deceased), is placed under a canopy on the north side of the chancel.

Frankby, West Kirby.—Diocese, Chester. Architects, Messrs. J. W. and

J. Hay. Style, Early Decorated. Plan: nave, chancel, south aisle, bell-turret, and vestry. Consecrated May 6, 1862.

St. Margaret's, Iwer Heath.—Diocese, Oxford. Architect, Mr. C. F. Reeks. Style, Decorated. Plan: cruciform, having nave, chancel, north transept, and tower, forming the south transept. Accommodation, 280. Consecrated March 12, 1862. The reredos is formed of stone and red serpentine marble. Six stained glass windows in the chancel, by Heaton and Butler, the altar cloth, and altar plate, are presented by ladies in the parish.

St. Philip and St. James, Oxford.—Diocese, Oxford. Architect, Mr. G. E. Street. Style, Early English. Plan: nave, north and south aisles, apsidal chancel, tower and spire, and vestry. Accommodation, 700, all free. Consecrated May 1, 1862. The church is built of white stone with bands of red stone running round the exterior. The nave is unusually broad, the walls bending inwards at the eastern end; the aisles are narrow; low columns of Aberdeen granite support a very lofty arcade; the roof of the choir and apse is of groined stone. In the chancel are elegant columns of English marble. The following inscription has been cut deep into the stone and coloured, at a conspicuous spot near the west door:—"This church, which was consecrated on May 8, 1862, was erected out of funds raised on condition that every sitting in it should be free and unappropriated for ever." On each side of the west door are also engraved in full, the texts in *St. James* bearing on the subject, viz. chap. ii. 1—4. 8, 9.

St. Mary's, Selly Oak.—Diocese, Worcester. Architect, Mr. E. Holmes. Style, Decorated. Plan: nave, chancel, north and south aisles and transepts, tower, with spire, and vestry. Accommodation, 611; free seats, 427. Consecrated Sept. 12, 1861.

Holy Trinity, Stevenage.—Diocese, Rochester. Architect, Mr. A. W. Blomfield. Style, Middle Pointed. Plan: nave, chancel, bell-turret, and vestry. Accommodation, 228; free seats, 200. Consecrated April 23, 1862. This chapel is designed chiefly for the use of the infirm who are unable to walk to the parish church, situated a mile from the town, and for others for whom there is not accommodation in the old church.

St. Michael and All Angels, Swanmore.—Diocese, Winchester. Architect, Mr. R. J. Jones. Style, First Pointed. Plan: nave, chancel, north and south aisles and transepts, tower, and vestry. Opened for Divine Service, April 24, 1862. Only the nave and a portion of the central tower are yet completed; at present 400 seats are provided, 350 of which are free. The parish out of which this district is taken is exceedingly poor, and contains 6,600 persons. Before the erection of this church, there was only free accommodation in a consecrated building for eighty persons.

Touchen End, Bray.—Diocese, Oxford. Architect, Mr. J. Turner. Style, Decorated. Plan: nave and chancel, bell-turret, and vestry. Accommodation, 186, all free. Consecrated April 26, 1862. The church is intended for the use of the inhabitants of a portion of the parish situated two and a half miles from the parish church, and at every service since its consecration the church has been crowded beyond its capacity. Nine years ago, previous

to the appointment of the present Vicar,—Rev. J. Austen Leigh,—there were in this large parish but one church, and two schools. There are now four churches, and seven schools.

Churches Restored or Enlarged.

St. Richard's, Aberford.—Diocese, York. Architect, Mr. A. Salvin. Style, Early Decorated and Norman. Plan: nave, chancel, north and south aisles, tower, and vestry. Accommodation, 600. Reopened April 29, 1862. This church has been entirely rebuilt, with the exception of its fine old Norman tower, which has been preserved, and is attached to the new building. The walls are built of stone from the Bramham Moor and Sturdy Bank quarries. All the windows and doors are decorated with rich corbels, some of which represent well-known features; on the sides of the south porch are portraits of the Queen and Archbishop of York; on another is a representation of Samuel Hicks, a blacksmith of Micklefield, far-famed for his benevolence, who lies buried in the churchyard, and in memory of whom a stained glass window has been placed in the church. The seats are open throughout; those in the chancel are of oak, and richly carved. The pulpit is of Caen stone, with short pilasters of Cornish serpentine. There are sixteen trefoil windows in the clerestory. The chancel and sacarium are paved with Minton's tiles. The following stained glass windows have been presented to the church:—the east window, in memory of several members of the Gascoigne family; three windows in the south aisle are presented respectively by Colonel Markham, in memory of his father; by Mrs. Markham, in memory of three daughters; and by her surviving children, in memory of Mrs. Landon. (Near this window is the beautiful Caen stone font, with its gothic canopied cover of oak, also placed there as a memorial to Mrs. Landon.) In the chancel is a small window representing the life of St. Richard, given by the Rev. W. H. Whitting.

St. Mary's, Barrington.—Diocese, Bath and Wells. Architect, Mr. J. M. Allen. Plan: nave, south aisle, north and south transepts, chancel, centre octagonal tower, and vestry. Accommodation, 231; free seats, 91. Reopened April 22, 1862. The recent improvements consist of the new aisle, vestry, and roof of nave. Uniform benches take the place of the old pews, a gallery has been removed, and a new font, pulpit, and lectern have been placed in the church.

St. Michael's, Barton. Diocese, Carlisle. Style, Early Decorated. Plan: nave, north and south aisles, chancel, and central tower. Total accommodation, 350, all free. Reopened March 24, 1862. "The pews in this church were of all shapes and sizes; some had broken floors, and some were on the bare earth." The church has been refloored, the seats rearranged, and other improvements have been effected; 52 additional seats have been secured.

Parish Church, Belecham-Walter.—Diocese, Rochester. The church has been entirely restored; a double western gallery has been removed, and the tower arch and a stained glass window opened to the church. The floors

have been raised and repaved, that of the chancel with encaustic tiles. The benches are open, and made of stained deal, except in the chancel, where they are of oak. More than half the cost has been defrayed by the Rev. T. S. Raymond. "Since the church has been improved and benched, the congregation has more than doubled."

Parish Church, Berwick-St.-John.—Diocese, Salisbury. Architect, Mr. H. Woodyer. Style, Norman and Early English. Additional accommodation, 30; free seats, 19. Reopened May 1, 1862. The tower and the walls of the old church were so dilapidated as to be positively dangerous, and it was found impossible to preserve more than the west wall of the north transept, and a portion of the east wall of the chancel; the ancient stone carvings, including windows, facings, battlements, gurgoyles, the credence, &c., have, however, been carefully replaced in the new building. The church has been considerably extended westward. The tower, north and south aisles, and vestry, have been rebuilt, the roofs and walls generally repaired, and the seats rearranged throughout. The reredos is of stone elaborately carved, above which is an exceedingly beautiful window of four lights, the central mullion of which is the shaft of a cross, the head forming part of the upper tracery of the window. The altar is the gift of the Bishop. Handsome candlesticks for the altar and pulpit are the gift of an unknown friend. Numerous interesting inscriptions and curious paintings were discovered beneath the whitewash on the walls, copies of which have been preserved.

Parish Church, Cellan.—Diocese, St. David's. Reopened June 4, 1862. Some windows in the north wall have been opened, and plain open seats have been substituted for the old square pews.

Parish Church, St. Mary, Cray.—Diocese, Canterbury. Architect, Mr. Nash. Reopened April 3, 1862. The church has been completely restored. Among many improvements, is the total abolition of the pews and galleries.

Parish Church, Dunstew.—Diocese, Oxford. Architect, Mr. G. G. Scott. Style, Decorated and Perpendicular. Reopened March 8, 1862. The restoration consists of new flooring, open oak seats, and roof. The north aisle and chancel have been rebuilt. The work has been done, with but little exception, at the cost of Sir Henry and Lady Dashwood. An elegant silver flagon is the gift of the Dowager Lady Dashwood, and the books of the church are presented by the Vicar. The carting of the materials has been gratuitously done by the local farmers.

Christ Church, Forest Hill.—Diocese, London. Architect, Mr. E. Christian. Style, Early Decorated. Plan: nave, north and south aisles, chancel, vestry, and tower and spire. Total accommodation, 1050, half free. Reopened June 4, 1862. The nave, chancel, and south aisle were consecrated in 1854. A north aisle and vestry have now been added, by which additional accommodation for 478 persons has been obtained. Since the commencement of the church, the population of the district has increased threefold. The tower and spire are not yet built.

Parish Church, Great Smeaton.—Diocese, Ripon. Architect, Mr. G. E.

Street. Style, Early English. Plan: nave, chancel, south aisle, and bell-turret. Additional accommodation, 55. Reopened May 16, 1862. The chancel, which has been restored by the Rector,—Rev. M. Anderson,—is paved with encaustic tiles, has a dwarf screen of carved oak, and carved oak stalls. The altar is of massive oak, and the super altar of black marble; on the south are sedilia, and on the north is a credence table. The reredos is of alabaster, with a Maltese cross in coloured marble. The east window, by Clayton and Bell, representing the Crucifixion, is the gift of Mr. Robert Barry, of Whitby. The pulpit is of stone, and the lectern of oak; the font, of romanesque pattern, is very ancient; the seats are open benches of pitch pine.

All Saints, Hartford.—Diocese, Ely. Architect, Mr. R. Hutchinson. Style, Norman and Early English. Total accommodation, 212; free seats, 84. Reopened April 29, 1862. This ancient church, founded about A.D. 1180, and built on the site of a Roman watch tower, had fallen into a state of extreme dilapidation. The restoration consists of new roofs, new floors, vestry, chancel arch, and porch. The walls throughout have either been rebuilt or repaired. The old gallery and boarded partition, cutting off the tower arch, have been removed. Stone mullions and tracery have been restored to the windows, and they have been glazed throughout with Powell's ornamental coloured quarries. The old pewing has been replaced by oak benches with carved foliated ends and carved tracery in the backs. The prayer-desk and lectern are of richly carved oak. Many objects of great interest have been discovered during the restoration. About twenty stone coffins, much mutilated, with lids of various patterns, some having the Saxon emblem of the cross and anchor, have been found, together with fragments of Norman mouldings. Also some very curious mural paintings.

Parish Church, Hayes.—Diocese, Canterbury. Architect, Mr. G. G. Scott. The tower of this church has been restored; the nave and chancel having been restored, and a new north aisle added, some time since.

St. Michael's, Highworth.—Diocese, Gloucester and Bristol. Architect, Mr. J. W. Hugall. Plan: nave, tower, north and south aisles, north and south transepts, chancel, and vestry. Of this church it has been truly said, that "the poor were fairly banished from their church, and consigned down to the meeting-house." The seats are now of oak, and of one uniform character for rich and poor; the old fittings have been entirely removed, and the oak prayer-desk, lectern, and restored oak pulpit occupy their proper positions. The roofs have been repaired and releaded; and the walls, groined ceiling of the tower, nave arches, &c., have been put in good repair. The south-west window, by Wailes, is a memorial to Prince Albert.

Parish Church, Ken.—Diocese, Bath and Wells. Architects, Messrs. Foster and Wood. Style, Perpendicular, Decorated, and Early English. Total accommodation, 142; free seats, 72. Reopened April 29, 1862. The church has been in great part rebuilt. In the tower is a magnificent stained glass window, in which is a portrait of Bishop Ken, whose family formerly

resided here; it is presented by Mr. Bell, of Bristol. Two stained glass windows are presented by the architects of the restored church, and another (a memorial window) is given by the Rev. J. Acres.

Parish Church, Kenwyn.—Diocese, Exeter. Architect, Mr. J. P. S. Aubyn. Reopened May 29, 1862. This church has undergone considerable alterations and improvements.

St. Mary, Ketton.—Diocese, Peterborough. Architect, Mr. G. G. Scott. Style, Early English and Perpendicular. Reopened March 25, 1862. This beautiful church has been completely restored. The roofs have been repaired and releaded. The clerestory windows, arcade arches, basements, and the stonework generally have been renovated, and the greater portion of the north wall has been rebuilt. The pews and west gallery have been removed. The pulpit, lectern, and prayer-desk are new. Two windows have been filled with stained glass.

All Saints, Llansaint.—Diocese, St. David's. Architect, Mr. R. K. Penson. Plan: nave, chancel, and tower. Accommodation, 136, all free. The church has been rebuilt and enlarged, so as to give 40 additional sittings.

St. Botolph's, Lincoln.—Diocese, Lincoln. Architect, Mr. Henry Goddard. Style, Early English. Reopened Dec. 12, 1861. The interior of the chancel with all its furniture is entirely new. The Revs. A. and F. Sutton (sons of the late Sir Richard Sutton) have designed and executed a very beautiful stained glass window for the church, the stonework being presented by the Churchwarden, Mr. John Foster. The nave of the church has been completely repaved and reseated with plain open benches of stained deal. The gas standards are of simple and chaste design, manufactured expressly by Messrs. Porter and Co., of Lincoln. A new vestry has been added on the south side, and a stone font given by the Rev. J. Fowler, of this city. About £300 have been expended upon these improvements, but *much* remains to be done, as the interior of the church, previous to its restoration, was in a most miserable condition.

Parish Church, Otley.—Diocese, Ripon. The church has been improved and decorated. Stained glass windows have been presented by Mr. W. Fison, of Greenholme, and Mr. F. Billam, of Newall Hall.

Parish Church, Pontfaen.—Diocese, St. David's. Architect, Mr. J. E. Davies. Accommodation, 30, all free. This little church has been reseated, reroofed, and repaired.

St. Oswald's, Rockhampton.—Diocese, Gloucester and Bristol. Architect, Mr. F. R. Kempson. Accommodation, 158; free seats, 96. Reopened May 13, 1862. The whole area of the church has been reseated with open benches, and a considerable part of the church has been restored, but the work is as yet incomplete.

St. Peter's, St. Alban's.—Diocese, Rochester. Reopened May 28, 1862. The old roof has been restored, the columns, windows, and other stonework re-worked, and the whole of the interior repaired and decorated. Some interesting stained glass of the 14th century has been carefully replaced, and a handsome painted window by Capronnier of Brussels has been placed in the chancel.

Parish Church, Stanley.—Diocese, Ripon. Reopened April 13, 1862. The north and south galleries have been removed. The whole of the nave has been reseatd with open benches, the northern half of which are free. The church has been thoroughly restored. The chancel floor is paved with Minton's tiles.

St. Mary's, Stapleford-Abbotts.—Diocese, Rochester. Architect, Mr. T. Jeekyll. Style, Early Decorated. Plan: nave, chancel, tower, and vestry. Accommodation, 250. Reopened April 24, 1862. The nave and chancel have been entirely rebuilt; a western gallery and all the old pews have been removed. The new seats are open and of oak throughout. The chancel and sacarium are paved with Minton's tiles in rich patterns. Minton's tiles also decorate the reredos. A handsome new font, sculptured by Westmacott, has been presented by a lady.

Parish Church, Staveley.—Diocese, Carlisle. Architect, Mr. J. S. Crowther. Style, Early English. Plan: nave, chancel, north and south aisles, bell-turret, and vestry. Total accommodation, 215; free seats, 168. Reopened April 13, 1862. The church has been rebuilt, and by its rearrangement 28 additional sittings have been obtained.

Holy Trinity, Westbury-on-Trym.—Diocese, Gloucester and Bristol. Architect, Mr. Norton. Reopened April 20, 1862. The restorations of this church, which have been going on during the last ten years, are still progressing. The apse of the chancel has just been completed. The large centre panel of the reredos represents in high relief "The Last Supper." This carving is under a beautiful canopy surmounted by a figure of "The Good Shepherd." The nimbi of the heads are gilded, as also is the diapered background, but no other colour is introduced.

St. Nicholas, Wickham.—Diocese, Winchester. Architects, Messrs. F. and H. Francis. Style, Norman and Early English. Plan: nave, chancel, north and south transepts, tower and spire, and chapel south of chancel. Accommodation, 375; free seats, 109. Reopened March 25, 1862. The north transept, east gable, chancel arch, and arches of transepts, have been rebuilt. A new western tower, with wooden belfry-stage and broach spire, has been erected. The gallery, extending across the nave, and the pews have been removed. The church has been reseatd with open benches, and refloored with pavement of red and black tiles. Open roofs have been substituted for flat ceilings. A new stone pulpit, prayer-desk, lectern, and several stained glass memorial windows, have been placed in the church. The work has been accomplished through the exertions of the Rev. T. A. Wills, Curate of the parish. This church has been restored as a memorial to William of Wykeham, Bishop of Winchester, founder of New College, Oxford, and of St. Mary's College, Winchester, who was born of poor parents in this village, A.D. 1324. The great patron of Wykeham, Nicholas Uvedale, governor of Winchester Castle, to whom he was indebted for his education, is buried in a mortuary chapel of this church.

ANNUAL PUBLIC MEETING

IN BEHALF OF THE

Incorporated Society

FOR

PROMOTING THE ENLARGEMENT, BUILDING, & REPAIRING
OF CHURCHES AND CHAPELS, IN ENGLAND
AND WALES,

1862.

THE Annual Meeting of this Society was held on Friday, 30th of May, 1862, at Willis's Rooms, St. James's, His Grace the ARCHBISHOP of YORK in the chair. There were also present among others,—The Bishops of Lichfield, Lincoln, Llandaff, Oxford, Ripon, Salisbury, St. Asaph, St. David's, and Nova Scotia, the Earl of Romney, the Dean of York, the Archdeacons of Middlesex, Carmarthen, and Sodor and Man, the Revs. G. R. Gleig (Chaplain-General), Canon Jennings, R. H. Killick, J. V. Povah, T. Randolph, R. Tritton, the Hon. H. Walpole, J. G. Hubbard, Esq., M.P., W. Cotton, Esq., G. Cowburn, Esq., A. J. B. Beresford Hope, Esq., J. H. Parker, Esq., W. Rivington, Esq., &c. &c.

The proceedings having been opened with prayer,

His Grace the Chairman, said,—“I am sorry to announce to the meeting that I have received an apology from His Grace the Archbishop of Canterbury, who had hoped to occupy the chair on the present occasion. His letter is dated from Lambeth Palace, May 28th, and is addressed to the Secretary. Letters of apology have also been received from Lord Devon, Lord Dynevor, Lord Lyttelton, and others, all expressing their inability to attend.” His Grace then stated that during the reading of the Report the ballot would be taken for twelve members of the Committee.

The Rev. Walter Field, the Assistant-Secretary, then read the following

REPORT.

The Committee beg to lay before the friends and supporters of the Incorporated Church Building Society, assembled at its Annual General Court, a Report of their proceedings during the past year.

Humbly trusting that in their efforts to erect and enlarge the visible temples of Almighty God in this land, they are helping to build

up that "Spiritual House" to His honour, of which holy men are the "living stones," the Committee again desire, at the commencement of their Report, to acknowledge their gratitude to the Great Head of the Church for the privilege which has been accorded them, of dedicating another year's labour to His service, and for the success with which their labour has been blessed.

During the past year, the Society has granted aid in the following cases:—

New Churches built	30
Churches rebuilt with enlargement	31
Churches repaired, enlarged, and rendered more available for Public Worship	88
	<hr/> 149

Towards these objects the Society has granted 16,700*l.* The increase of accommodation thus provided amounts to 29,810 sittings; of which number there are 25,408 (including 6,449 occupied by the children of the Parochial Schools) reserved, as the condition of the Society's grants, for the free use of the inhabitants of the several parishes or districts.

The Society has paid for works completed during the past year, 18,751*l.*; viz. towards—

The erection of 35 new churches.

The enlargement and restoration of 93 churches.

The rebuilding of 28 churches.

Additional church accommodation has thus been secured for 29,483 persons; 25,531 seats being reserved free for the poor.

Twenty-three places, each of them with a population of 2000 and upwards, and most of them previously unprovided with any church, have been aided in the course of the past year, namely:—

Place and Diocese.	Pop.	Place and Diocese.	Pop.
Biddulph Moor, <i>Lichfield</i>	3,464	Llanfabon, <i>Llandaff</i>	3,000
Bradford (St. Thomas), <i>Ripon</i>	8,150	Louth (St. Michael), <i>Lincoln</i>	10,554
Brighton (no district yet assigned), <i>Chichester</i>		Middlesborough, <i>York</i>	9,000
Clapham (Christ Church), <i>Winchester</i>	4,500	Mold Green (Kirkheath), <i>Ripon</i>	3,000
Copley (Halifax), <i>Ripon</i>	2,000	Moorsley (Rainton), <i>Durham</i>	4,200
Crouch End (Hornsey), <i>London</i>	11,124	Plaistow (Bromley), <i>Canterbury</i>	3,139
Durham (St. Cuthbert), <i>Durham</i>	3,486	Reading, <i>Oxford</i>	10,200
Erryrys (Llanarmon), <i>St. Asaph</i>	2,019	South Hackney, <i>London</i>	5,000
Guernsey (St. Peter's Port), <i>Winchester</i>	15,980	Toucher End (Bray), <i>Oxford</i>	2,500
Lambeth (St. Philip's), <i>Winchester</i>	6,000	Vauxhall (St. Peter), <i>Winchester</i>	5,800
		Wellcroft (Dewsbury), <i>Ripon</i>	3,100
		Whitton (Twickenham), <i>London</i>	7,200
		Wimbledon, <i>London</i>	4,645

The following table shows the population in some of the parishes

to which aid has been recently extended—the amount of church accommodation existing at the time when application for the grant was made—and the increased accommodation which the Society has assisted to procure :—

Place and Diocese.	Population.	Former Church Accommodation.		Increased Church Accommodation.	
		Approp. Seats.	Free Seats.	Approp. Seats.	Free Seats.
Bramley, <i>Ripon</i>	8,949	572	80	434	430
Caistor, <i>Lincoln</i>	2,030	296	70	71	141
Clewer, <i>Oxford</i>	2,366	372	232	70	70
Harpenden, <i>Rochester</i>	2,200	287	40	362	266
Haverfordwest, <i>St. David's</i>	2,087	368	133	95	98
Highworth, <i>Gloucester and Bristol</i>	2,500	466	147	188	188
Painshaw, <i>Durham</i>	3,449	400	300	100	100
Sutterton, <i>Lincoln</i>	1,445	253	—	220	192
Tring, <i>Rochester</i>	4,835	530	297	199	199
Whittington, <i>Lichfield</i>	2,687	270	50	370	377
Whittlesey, <i>St. Mary, Ely</i>	4,000	550	200	266	266
Wythyall, <i>Worcester</i>	1,020	166	42	185	211
Ystradgynlais, <i>St. David's</i>	5,000	220	—	420	420

Repair Funds have been deposited in the Society's hands to be held in trust for churches in the following places :—

Parish and Diocese.	Parish and Diocese.
Belvidere, Erith, <i>Canterbury</i> .	Kingston Vale, <i>Winchester</i> .
Blakenhall, <i>Lichfield</i> .	Lowton, <i>St. Mary, Chester</i> .
Glastonbury, <i>St. Benedict, Bath and Wells</i> .	Pill, <i>Gloucester and Bristol</i> .
Hanger Lane, <i>Tottenham, London</i> .	Scarborough, <i>St. Martin, York</i> .
Hixon, <i>Lichfield</i> .	Staunton, <i>Gloucester and Bristol</i> .
Hollington, Cheadle, <i>Lichfield</i> .	Ston Easton, <i>Bath and Wells</i> .
Holme Bridge, <i>Huddersfield, Ripon</i> .	West Town, <i>Dewsbury, Ripon</i> .
	Woolfardisworthy, <i>Exeter</i> .

These several sums have been invested in Consols, and the interest will be allowed to accumulate, or be otherwise dealt with, in accordance with the terms of the different trusts. The amount of Repair Funds now in the hands of the Society is 17,161*l.* 5*s.* 7*d.*

The income of the Society during the past year may be thus stated :—

	£	s.	d.
Donations	754	2	10
Annual Subscriptions	1,286	1	6
Diocesan and District Associations	1,595	17	9
Parochial and other Collections	2,249	5	2
Legacies	17,196	4	4
Dividends on Investments	2,126	16	6
Rent of Chambers, and Income Tax returned	300	11	1
	£25,508	19	2

The Committee express their gratitude to all those whose contributions have been placed at their disposal, and desire specially to record the following liberal benefactions:—

The Bishop of St. Asaph, 100*l.*; the Misses Durell, 100*l.*; Miss Champernowne, 50*l.*; Rev. T. V. Durell, 40*l.*; Rev. J. Ray, 40*l.*; Rev. J. H. Randolph, 30*l.*; Rev. W. Dalton, 20*l.*; Rev. A. B. Wrightson, 20*l.*; Rev. W. N. Darnell, 20*l.*; Rev. Lord Saye and Sele, 15*l.*; Dr. Bisset Hawkins, 15*l.* Also, five donations of Ten Guineas each, and ten of Ten Pounds each, and the following legacies:—John Hine, Esq. 14,530*l.* 0*s.* 4*d.* (one-third to be expended on Church-building in the county of Devon); Miss Ann Mapletoft, 1,854*l.* 5*s.*; Thomas Barber, Esq. 500*l.*; Rev. Sir Charles Farnaby, 200*l.*; Miss Jane Gawen, 50*l.*; Mrs. Holworthy, 27*l.*; Joseph Endor, Esq., 19*l.* 19*s.*; Miss Hussey, 10*l.*; and R. W. Fox, Esq. 5*l.*

From its institution to the present time the Society has laboured faithfully and unceasingly to fulfil its important trust, and it has been so far prospered in its work, that it has been enabled to assist in the erection of 1,262 New Churches, and in the rebuilding or enlarging of 3,252 Old Churches in England and Wales; by which means 1,236,711 additional sittings have been obtained, 920,934 of which are reserved for the *free use* of the parishioners. The Society in thus directing its chief endeavours to provide the *free* means of public worship for our *poorer fellow-Christians*, has been true to its special mission. Of the whole number of additional sittings provided, nearly *three-fourths* are free: in no case has a grant been made where less than *one-half* the seats have been *free*; and in *one-fourth* of the New Churches aided during the past five years, *all* the seats are *free*.

The Committee have again to express their regret that owing to the very limited support which has hitherto been afforded to the "Special Fund for School Churches and Mission Houses," they are not able to give assistance to more than a very few of the numerous cases which have been brought under their notice, each possessing its peculiar interest, and having special claims upon their sympathy and help. The Committee invite the particular attention of the Society's friends to the circumstance that the terms of its Charter forbid the appropriation of any of the general funds of the Society to this object. It can, therefore, only render aid in this important sphere of home missionary work by means of subscriptions and donations *specially contributed for the purposes of this fund*. The sum of 1,454*l.* 2*s.* 7*d.* has been voted from this fund towards the erection of 19 School Churches, 4 Iron Churches, and 6 Mission Houses. These grants have entirely exhausted the amount collected; and the Committee earnestly solicit further contributions.

A feature of special interest in the operations of the Society during the past year has been the restoration to their sacred use of

several churches, which had fallen into a state of either complete or partial decay and ruin. In some cases where consecrated buildings had for many years been alienated from their original purpose and applied to common and profane uses, the rites of our most holy religion are now regularly celebrated, and from these once desecrated spots the offering of united prayer and praise is daily ascending to the throne of grace.

The publication of the recent Census has shown in figures of startling significance, that the unprecedented increase of the population has outstript, by a distance *which has been widening every year*, the means of public worship provided by the Church for the people of this great, wealthy, and prosperous nation.

It is, however, a subject for much thankfulness, that not only through the aid of this and kindred societies, but also by the unaided liberality of private benefactors, many churches have been erected in various parts of the country, in which the seats are either altogether or in great part provided for the free use of the worshippers. Nor would the Committee omit on this occasion to acknowledge their grateful sense of the zeal and munificence of those devoted members of the Church who have aided, and are yet aiding, to restore to their former beauty and magnificence those time-honoured Cathedrals which are both splendid memorials of the piety of our forefathers, and our grandest monuments of ancient Christian art.

The depressed state of the Society's funds rendering it impossible to continue the liberal aid hitherto afforded to the several dioceses, unless those dioceses contribute in return more liberally to the Society, the Committee feel it a duty urgently to seek from them a more hearty support. In doing so, however, they are most desirous to act in such harmony with the local Church Building Societies as shall tend to promote their mutual interest and success. The Committee are, moreover, deeply sensible of the need for more united action between the Incorporated Society and the several Diocesan Societies, and are fully aware of the inconvenience experienced by the clergy and others from simultaneous appeals for help from two societies engaged in the same work, and occupying to a great extent the same sphere of operation. They have therefore recently appointed a Sub-Committee, under the presidency of SIR WALTER JAMES, Bart., for the purpose of arranging a scheme by which more intimate and friendly relations may be established and maintained between the several local societies and the parent institution. A letter from the Sub-Committee has been addressed to all the local secretaries, soliciting such information and suggestions as may assist them in their important undertaking; and the Committee hope that the friendly proposals they will submit for the approval of the local Committees will secure their favour and co-operation.

In order to give a more public character to the proceedings of the

Annual General Court, which by the constitutions of the Society must be held in the month of May of each year, the Committee have determined that in future the General Court shall always be held together with the Annual Public Meeting in London, when all friends and supporters of the Society will be invited to attend.

At the commencement of the present year the Committee set on foot a quarterly illustrated periodical, entitled "THE CHURCH BUILDER." It is published by Messrs. RIVINGTON¹, and supplied to subscribers of one shilling per annum. The objects of the periodical are:—to supply in a popular form a journal of Church Extension in England and Wales, chiefly as connected with Church Building; to make known the operations of the Incorporated Society, and its claims on the support of Churchmen; and to excite a greater interest in this particular sphere of Church work among all classes of the people. The Committee are glad to state that the periodical has already met with much success; they are, however, anxious to secure for it a far wider circulation, and solicit the clergy and others to assist in making it known in their several parishes and neighbourhoods².

The Society is greatly indebted to the Bishops of Lincoln and Rochester for the pastoral letters issued by their Lordships in its behalf. The Committee venture to hope that other Prelates will be induced to render the same help to the Society, by triennially commending its claims to the notice of the clergy and laity of their dioceses.

The best thanks of the Committee are due to the Honorary Secretaries and Treasurers of the Local Associations, and to those Clergymen who have advocated, by sermons or otherwise, the claims of the Society.

The Committee express their thanks to the Committee of Architects for their most valuable services, kindly and gratuitously afforded to the Society. It is most gratifying to record that many substantial and beautiful Houses of Prayer now stand, where, but for the judicious counsel afforded by these gentlemen, unsightly and insecure edifices would have been erected. Their kind co-operation has, moreover, greatly aided the Society's successful efforts to remove the *irregular and high pews* which have disfigured so many of our old churches, and to substitute for them one *uniform arrangement of the seats* throughout the sacred building; the result of which change, the Committee believe, has in *every instance* been an increased amount of church attendance, and a far more reverent demeanour and devotional habit in the worshippers. It is no slight evidence of the high appreciation with

¹ 3, Waterloo-place, Pall Mall, S.W.

² The Editor desires to take this opportunity of returning his sincere thanks to those who have so kindly assisted him by their valuable and interesting contributions to its pages.

which the labours of this Committee are regarded, that, even where pecuniary assistance has not been sought from the Society, Plans of Churches are submitted for their inspection, in order to secure the advantage of their counsel and advice.

The Committee again appeal to the liberality and Christian feeling of the members of the Church for further support to the great work in which they are engaged; which bears upon it so manifestly the mark of God's special favour and approval. Most grateful indeed would they be if it were in their power to render more effectual assistance, by larger grants, to those who are struggling, under great disadvantages, to provide for the spiritual destitution in the midst of which their lot has been cast.

This is a labour of love, in which all may rejoice to bear a part. Even the poorest member of Christ's Church may cast some offering into this His temple treasury, and place though it be but a single stone in the walls of His sanctuary.

In concluding this Report, the Committee venture to repeat the plea of God's ancient prophet for the honour of His house, trusting it may reach the hearts of some whom He has made stewards of this world's wealth:—"Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of Hosts, Consider your ways, go up to the mountain, and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith the Lord."

His Grace the Archbishop.—I am sure, my Lords, Ladies, and Gentlemen, no one can have listened to the Report without feeling the absolute necessity of more earnest and zealous endeavours being made to support this Society, because, whatever may be its merits, and they are very great, it has not yet been able to meet the spiritual destitution which lies before it in this country. One part of the Report particularly struck me, the reference to the vast increase in the population of late years. This appears to be a suitable occasion for touching upon that subject, inasmuch as the Census of 1861 gives us a far more clear insight to that increase of population, and to the consequent spiritual destitution. It appears that as far back as 1700 the population of England and Wales amounted to no more than 5,000,000; in 1800 it reached 9,000,000, but in the sixty years following the population has more than doubled, having reached nearly 20,000,000. What have we done in the way of Church extension during that period? To the credit of this Society, it has provided 1,000,000 additional seats in churches (cheers). It is calculated that, from other sources, about 800,000 sittings have been provided between 1700 and the present time; but the population has increased by 15,000,000, and we ought at least to have made a provision for one-third of that number. That is a very low estimate, but instead of having provided 5,000,000 additional seats,

we have only provided 2,000,000, leaving 3,000,000 persons in the country totally without the means of Public Worship according to the rites of the Established Church. Our ancestors set us a good example in that respect, and we would do well to follow it. Take the City of London, properly so called, within the walls. I do not believe that the population ever exceeded 70,000 (it does not now exceed 45,000), and yet for those how many churches were provided by our ancestors? Why fifty-eight, or nearly one for every 1000. Would we could say that their successors in other places were animated by the same spirit. How, then, can we supply the vast deficiency? We cannot look to Parliament in the present day, and when a Parliamentary grant was made, and when Queen Anne bountifully aided the building of fifty new churches, they proceeded on the wrong principle. They spent the whole capital in raising the edifice. They did not adopt the more prudent plan of the Incorporated Society, offer certain sums and let the rest be met by private and local benefactions, and the consequence was that the 1,500,000*l.* granted by Parliament, and the large sums spent by Queen Anne, did not make that provision which we ought to have had. All this shows the need of increased exertion; for what has been done beyond the borders of the City of London? Look at the parish of Stepney, with its one church for 24,000 people. I could quote many other instances of that kind. I don't however say that there is no encouragement connected with what has been done. I will mention an anecdote of what occurred to myself in my first diocese of Ripon. On a Sunday I was engaged to preach at two churches, and after the service in the first was over, I walked, accompanied by the churchwardens, to the other, a distance of about three miles. After we had gone some distance, one of the churchwardens said, "Now we have crossed the limits of the great town of Leeds at midday on Sunday, and we have not witnessed a single scene which would shock the most delicate, nor heard a single sound which could offend the ear of a Christian. This would not have been so twelve years ago." That was very encouraging, and proves how much the good Vicar of the town must have done during those years. Let us take encouragement from such instances as these, and proceed in the good work,—and let us place within reach of the multitudes who are exposed to the assaults of infidelity, and to the temptations of poverty with all its distress, misery, and anxiety, those means of grace which are the great cure for all the evils to which man is heir. (Cheers.)

The Bishop of Oxford rose to move the first resolution,—“That the Report be adopted, printed, and circulated.”

He said,—My Lord Archbishop, I have been requested, in moving this resolution, to touch on that part of the Report which records, not what has been done by this Society in providing new churches, but what it has done in the way of the restoration and the rebuilding of old churches, which we have received as an inheritance from our fore-

fathers. I fully assent to every word which has been said as to the exceeding importance of multiplying our churches, so that, by God's blessing, they may bear some proportion to the multiplying numbers who ought to worship in them; yet there is a special claim on the attention of Churchmen in this second part of the Society's work—promoting the restoration of our older churches. The theory of course has been that all these churches have been kept in good repair by the church-rate,—that the funds so raised have been judiciously administered by churchwardens under the wise counsel of the Archdeacon, and where necessary, with reference to the Bishop of the diocese, and, therefore, that these churches would all be found in perfect order, with no innovations dictated by ignorance, meanness, or bad taste, but with those little inroads which the corroding tooth of time must necessarily make in all material things, removed by timely mending, and the church handed down to us with all the beauty and perfectness in which it appeared when originally received as a gift from its builder and founder. But alas! no one knows the country districts of England without being aware that this beautiful theory, like many others, is very remote from the fact. In many instances the church-rate is doled out with a niggardliness which has reached this peculiar form of evil,—that high principle has been cast aside, and, that what the churchwarden for the year has prided himself upon, and appealed to in order to show his zeal and efficiency, is not how thoroughly he has done his duty in maintaining the fabric of the church and providing for its worship, but at how miserably low a figure he has been able to keep down the church-rates. There can be no greater proof of the evil which has crept into the Church than that men should thus pride themselves upon doing in a niggardly way the work of the Lord; and the result has been, as might be expected, that in every part of the country, and in every part certainly that I am acquainted with, we of this generation have received an inheritance of mouldering, neglected, and injured churches. In the country parishes of the diocese of Winchester such has been my experience as Archdeacon there, and since in the diocese over which I now preside it is the same, in spite of some signal efforts by laymen, who loved the Church, and who proved their love by restoring old churches. Yet even there, in the diocese of Oxford, it has been to a vast extent the case throughout the more remote country districts, that when you went into the churches,—or at all events it was so up to a very few years ago,—you found the walls covered; not with the beautiful frescoes by which they had been adorned by their pious founders, but by a nearly uniform shade of green moss and mould in the various degrees of its dampness and wretchedness; the pavement broken so that you could hardly walk up the aisles without carefully minding every step you took; the casements so shattered, old, or so wretchedly restored, that they let in, not the necessary air for ventilation, but the undesirable air of draught and cold; and then, looking

round, you saw the practical effect of this state of cold and misery in that selfishness which is more or less in every thing human, and which in every mixed institution of the Church is always waging its perpetual and lowering war against high principle. You saw that selfishness on the part of the wealthy man of the parish displayed by his providing against the crick in his own neck which those damps and draughts certainly threatened, not by keeping the whole church dry and properly aired and warmed,—that would be a blessing to his poor neighbour as well as himself,—but by running up upon some fine old oak seat, a most unsightly deal invention, just high enough at once to shelter his own sacred neck from the wind, and to allow him to enjoy undisturbed throughout the sermon his usual afternoon slumber (cheers). Then if you cast your eyes to the hangings of the church, there was no variety of colour which the altar-cloth did not exhibit. Originally, perhaps, it was a piece of good crimson Utrecht velvet, but what it was now would defy the skill of the most accomplished artist in water colours to say, for water in every degree of damp and drop,—from damp in the air to droppings from the ceiling,—had so changed the Utrecht velvet, that what had been its original texture or colour, the eye in vain tried to discover. And yet this was all going on contemporaneously with an increasing power of decorative art in the adornment of our houses. Draperies and carpets of greater beauty and richness, papers more elegant and costly in design, enlarged and imposing rooms, all these bespoke that men did really not merely care for keeping the old family inheritance water-tight and habitable, but desired to improve it in every possible way in which modern art would enable them. It is, then, a great work which this Society has helped to forward, to restore our old parish churches, to do away with those decays of many generations, and to show that the House of God was not the one house in the parish which was left desolate and neglected, or as to which it should be thought that the lowest, meanest, and least careful decoration, was that which was most suitable. Another feature of this restoration is not only that it has enlarged the area for Public Worship, and made different parts of the church fitter for its higher acts of worship, but that it has done this;—it has improved the tone of worship, and the habit of the worshippers;—when persons come habitually to God's House and find it in a neglected condition, that very neglect reacts upon their feelings by a necessary sympathy, and lowers down in them the spirit of worship to the low level of the building; and I can most truly say that I have been able to trace in many parishes in my own diocese the rise of a higher tone of devotion, and an improved temper, under God's blessing, and with the aid of a faithful ministry, when the old neglected church has been restored and fitted for the worship of God, and men come to it not as a moss-eaten mouldering building, but to a house cared for because the name of God is upon it. This is a great thing, and I thankfully acknowledge, as

Bishop of the diocese, the help I have received from the Society in this way. In every part of that diocese churches have been or are being restored to a degree which I could not myself, fifteen years ago, have hoped to see accomplished in that time. To a great extent this has been owing to the aid granted by this Society; and I would say here that the work it does is not to be measured merely by the amount of the grants, but by this—the knowing that there is a Society like this to get help from, sets people at first to work, and then they draw from other sources the funds necessary for the accomplishment of the whole design. It is just like the little water which you put into the dry sucker of a pump. You are not going to feed the whole household upon that small draught, but unless you put it into the dry sucker you may pump away for ever, and yet get no water for the supply of your family (cheers). Therefore the work of this Society is to be measured not by the amount of the grants, but by the local and individual efforts to which those grants lead. There is another great work which the Society has done. It has not only in this way promoted good restorations, but, in many instances, it has prevented bad ones. Every one who knows practically the state of our parish churches, will readily appreciate that service. When a churchwarden ignorant and uninstructed in his work, living in some remote country district with an infinite appreciation of the value of whitewash, evinces a desire to signalize himself in the way of church restoration, the result is generally more disastrous than if the moth and the damp had been left in undisputed possession. Fine Gothic column-heads are sawn off in order that heavy galleries may be rounded off and appear in all the symmetry of their plain ugliness, arches are stopped up, or what is worse, pulled down, because in the churchwarden's eye a low beetling arch does not look so well as a flat ceiling and a straight iron girder, which do not shut out the light and are quite as strong. Nor is this limited to the ignorant and perfectly uninstructed. In my own diocese we had a picturesque old church which it was necessary to restore. An admirable plan was furnished by a well-known church architect, and the money had to be raised. A wealthy man, upon whom we had some claim, on being applied to, declined to give us any assistance if we built upon the old plan. "Why," he said, "should you have miserable stone arches, these old-fashioned remains of what you call church architecture? It's all nonsense. Take off that miserable roof (a fine old arched roof) and put on a flat roof, pull down all these columns and arches, and substitute strong iron pillars and make the whole shipshape, and I'll bear the whole expense myself." Now in past time this would have been very well, but it is not so now, and if a change has taken place it is to be attributed to this Society, which has exorcised the old feeling, and "churchwarden's Gothic" is now merely an historical fact, at which churchwardens of the present day, being influenced by a more artistic and correct taste, can well afford to smile.

I repeat that this, in a great part, is due to the exertions of this Society, and therefore in what it has prevented being done, as well as in what it has done, I view its operations with signal pleasure, and I have great satisfaction in moving the adoption of the report.

The *Chairman* then announced the result of the ballot.

The *Bishop of Lincoln*, in seconding the resolution, said it was a sound paradox to begin by expressing the great satisfaction he felt at being called upon to follow his Right Rev. brother the Bishop of Oxford. While all despaired of competing with him in his surpassing eloquence, he had the happiness of knowing that all that could be said upon the subject, his Right Rev. brother had already well and completely said. He had not only moved the resolution, but he had trodden on some ground to which the necessities of his (the Bishop of Lincoln's) diocese compelled him to advert. He had often thought that the Society had suffered in public estimation from being called the "Church Building Society," which led people to forget that a great part of its work consisted not in building new churches, but in enlarging, restoring, and re-seating old churches. In his own diocese the great help he received from the Society was the impulse it gave and the pecuniary assistance it offered for the restoration of parish churches. During his episcopate of nine years, the churches built, rebuilt, or restored in the diocese, numbered on the average twenty per annum, and the sum expended in the same period in rebuildings and restorations was not less than 203,000*l*. What did that signify? He should not undervalue the work done, if it merely amounted to the erection of buildings where the parish might meet for the common worship of God in a becoming manner. He could not but feel that it was a mark of a languid and dwarfed Christianity when Churchmen adorned their houses with all the luxuries which wealth could provide, and allowed the House of God to remain uncared for and neglected; and one great effect of the yearly increase in the restoration of churches, he thought, was a revival of the spirit of religion among us. But the restoration of a church was not confined to mere restoration; in every case there was added a large number of useable or used seats. He was not one who joined in the present crusade against what was called the appropriation of seats. It was a principle of our common nature that our habits of devotion, like other habits, were aided and strengthened by being performed in the same place and under the same circumstances. We should, therefore, have a little sympathy for those who having long used a particular pew should be loth to give it up (hear, hear). But while he would not deprive persons of those seats to which they habitually resorted, no words of his could be strong enough to express the evil which was done to the Church of England and religion generally, by the system of pews as it had existed (hear, hear). Some parish churches are disfigured by huge enclosures capable of containing ten or twelve persons, but really only occupied by two or three loung-

ing at opposite corners. In every instance in which a church had been restored, this was put an end to, and the seats augmented or rendered available for additional numbers. He did not overstate the fact when he said that in the 180 churches rebuilt or restored in his diocese in the nine years, the gain in the number of seats could not be reckoned at much less than 10,000. Besides, who could doubt that since these unsightly enclosures had been taken away, and decent seats substituted, there was greater reverence and devotion on the part of the congregation, and a more intelligent joining in the services of the Church. It was to efforts of the kind he had mentioned that the spirit of Christian unity, and the brotherly feeling which had sprung up in many communities must be greatly traced. Parishes which were formerly divided in opinion had now become united, and he could adduce many instances within his own experience of self-sacrifice by individuals for God's sake in regard to the restoration of churches. Large grants ought to be kept to supply churches in populous places, but the Society gave small grants at the right time, viz. when parishes felt that they ought to do something, but shrunk from it in consequence of the magnitude of the work they wished to undertake. Those grants acted like magic, because they resembled the aid of a strong and friendly hand to the weak, and stimulated the parishes to set to work in earnest to collect the additional sum required. (Hear, hear.)

Resolution carried.

Mr. Hubbard, M.P., proposed the next resolution, thanking the Archbishop of Canterbury, the President, for the unvarying attention to the affairs of the Society; also thanking the Vice-President, trustees, treasurer, and auditors, and appointing auditors for the current year. Every one must be convinced that they fully discharged the duty of administering the affairs of the Society. He thought that the importance of the Society's operations ought not to be measured merely by the amount of money it annually disbursed, because it did infinitely more good by keeping the question of providing church accommodation constantly before the eyes of English Churchmen, and by guiding and assisting those who took an active part in church building and church restoration. The vivid picture drawn by the Bishop of Oxford might be too highly coloured as regarded church restoration in some places, but he was afraid it was not with respect to a great many churches in country parishes. In removing the hideous obstructions which past ages had crowded together, including those capacious pews lined with green baize, they not only made the church more stately, but they effected a great economy of space. The Society, when called upon to assist in the work of restoration, very properly made a stipulation that the seats should be so arranged that those attending the church might worship God in a becoming posture—on their knees. The question as to the means for keeping our churches in repair, was now undergoing its annual trial in Parliament. A favourable and encouraging feature

had been observed with respect to pew-rents. The only plan broached by Her Majesty's Government was one hinted at by Sir George Grey, who suggested that the church-rates should be replaced by a rate levied on attendance at church—in fact, a seat-rent; and it was extremely gratifying to find that that opinion was scouted on all sides of the House; every one, whether Whig or Tory, seemed to be perfectly penetrated by the idea that nothing in these days could be more intolerable and odious to the people at large, than to impose a tax upon a man simply because he went to church. The principle of this Society was “free and open seats,” which he believed to be as necessary for the spiritual worship of the people, as it was in harmony with the true feeling of every English Churchman, because it brought together and upon the same level persons of different ranks in life, and did away with those invidious distinctions which were not only odious in a religious point of view, but extremely dangerous as regarded social order.

The Rev. J. V. Povah, in seconding the resolution, said they all owed a debt of gratitude to the Archbishop and the other members of the Committee for the services they had rendered to the cause of church building.

The resolution having been carried,

Mr. Beresford Hope moved the following resolution,—“A vote of thanks to the Committee of Architects, and to the diocesan, district, and parochial agents, for their exertions in promoting the objects of the Society.” The Committee of Architects was part of the change which came over the Society some years ago. When the Society was established many years past, in the days when the walls of churches were beautifully stained with green moss hues, there were two classes of persons who had something to do with churches,—churchwardens, who tried to keep down the rates as far as they could,—church builders, who with the best possible intentions only thought of how many people could be packed together in churches. Without any desire to cast blame upon the Society, he must say that in the first ten, fifteen, or twenty years of its existence, it stood sponsor for some of the most horrid monstrosities in the shape of churches which ever disfigured art. With the money which it liberally granted, many new churches had been built, which were a standing reproach to their taste, and many fine old churches had been hopelessly mutilated. Nobody, however, was in fault, this state of things being attributable to the Cimmerian darkness in which all seemed to be enveloped. All idea of the beautiful, the decorous, and the decent in the worship of Almighty God, seemed to have passed away from men's minds. Happily a movement passed at last over the land. Architects studied church building both as a duty and a pleasure, and all sorts of people, high and low, rich and poor, men and women, went into the matter, and the Society found it necessary to revise its regulations. It virtually condemned its previous action, by the new course of policy it laid down. It decided that it

was not enough to build, repair, enlarge, or restore churches, but that this should be done with a sense of what was due to the beautiful, and also to that Divine Worship for which they were intended. The Society deemed it best not to rely on amateur architects, but to have a committee of professional architects before whom each plan should come, and whose opinion and advice should be taken as to its conformity or not with the wholesome rules which it had laid down. A good deal of controversy took place as to the advisability of having such a committee. Dangers and difficulties were apprehended in consequence of architects having to submit their plans to a tribunal composed really of professional rivals, but these had not arisen, the committee having worked remarkably well, and in such a way as to be in the confidence of the Society, and church builders, and of the great body of architects (hear, hear). In allusion to the observations of Mr. Hubbard as to the church-rates, he said the Church of England stood in a position different from that of other religious establishments throughout the world, because it held possession of its own fabrics and churchyards, than which there were few of its privileges which, in a semi-secular aspect, were more important, or ought to be more thoroughly maintained. They ought to show themselves worthy custodians of that property which had been handed up by past generations, and he trusted that nothing would be done to deprive the Church of that means of support for its fabrics which it now enjoyed. With respect to the revenues of the Society he thought they ought to be materially raised. It now did much to win popular favour, publishing a quarterly journal of its proceedings, and throwing open its annual meetings to the public; and it would be a great pity if these exertions did not bring about a corresponding rise in the amount of support it received. (Hear, hear.)

The Bishop of Ripon, in seconding the resolution, said he was deeply indebted to the Society for the help it had given to his diocese. The gratitude they owed to it was not to be measured only by the 78,000 additional seats it had provided in the diocese, nor by the 55,000*l.* which it had granted towards that object, but still more by the stimulus thus given to the spirit of church building and church restoration throughout the entire diocese. There was happily something very infectious in the work, and it often happened that when an old church was restored in one parish, the adjoining parish caught the spirit, and set to work to improve and beautify its church. He looked with pride on the zeal, liberality, and energy displayed in the diocese of Ripon, in forwarding the cause, and it was to this that he attributed to a great extent the comparatively small sum remitted by the diocese to the parent Society. He did hope, however, that the Diocesan and District Societies would, on every favourable opportunity, bring forward the claims of this Society, and be enabled in future to remit to it larger annual contributions. (Cheers.)

The motion was then agreed to.

Upon the motion of the Rev. Mr. Tritton, seconded by Earl Romney, a vote of thanks was tendered to His Grace the Archbishop for presiding.

His *Grace*, in returning thanks, said he himself owed a deep debt of gratitude to the Society for the good it had done in the various fields of labour in which he was formerly engaged, and he wished on every occasion to testify to that fact. As regarded the Diocesan Societies, he thought that this, the parent Society, suffered from its own exertions, because it promoted the foundation of Diocesan Societies; the universal tendency of which was to keep the funds for the localities in which they were raised, but it had been and would continue to be his endeavour to instil into the minds of the Diocesan Societies the absolute necessity of contributing handsomely to its funds, in gratitude for past favours, no less than in the hope of future succour: (Cheers.)

The Archbishop having pronounced the Benediction, the proceedings then terminated.

NOTICE.

For want of space, we are obliged to postpone till our next Number the usual notices of *Special Gifts to Churches*, and of *Books received*; neither are we able in the present Number to complete our list of *Churches restored*.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At meetings held at the Society's Office, 7, Whitehall, on April 28, May 19, and June 16, 1862, grants of money, amounting to £5,930, were made in behalf of the following objects:—

Building churches at Bwlchy-ciban, in the parish of Meifod; St. John's, Battersea; St. Paul's, Clerkenwell; St. John's, Colchester; Langton Green, in the parish of Speldhurst; St. Barnabas, Marylebone; Rashcliffe, in the parish of Lockwood; St. Paul's, Stratford, Essex; Torquay; and Waterside, in the parish of Chesham.

Rebuilding the churches at Bright Waltham; Briton Ferry; Cheam; Cowbit; Findern; Flockton; Hunstanworth; Minting; Monkton, Devon; Nympsfield; Shepherdswell; and Wispington.

Enlarging or otherwise increasing the accommodation in the churches at Bicester; St. Luke's, Berwick-street, Soho; Bourton; Bures St. Mary; Camborne; Carhampton; Charlestown; Christon; East Lulworth; Eling; Great Cornard; Helenswick; Hinton-on-the-Green; Holywell; Letcombe Bassett; Llanhenog; Llandough; Llandewi Rhydderch; Long Buckby; Long Compton; Mamhilad; St. Peter's, Marlborough; Nevern; New Seaham; Oxford, St. Ebbs; Partney; Soulbury; Spaldwick; Stanwell; Stewkley; Tonbridge Wells, Christ Church; Waddesdon and Wormley. Additional grants of money were made towards building the churches at Byker and Jarrow Dock; enlarging the churches at Combe St. Nicholas, Outwell, Swafeld, and Tetney.

Building School Churches at High Ercall, Salop, and Hulme, Manchester.

Repair Funds have been accepted by the Society for the following churches:—All Saints, Chardstock (Troyte Special Fund); All Saints, Chardstock (Troyte Williams Fund); Whitley, Yorkshire; and Broomfields, Bradford.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * * The letter S, denotes Sermon; M, Meeting; A, Associations, &c.

Diocese of Canterbury.

Mar. 27	North Malling Deanery	A	£2	17	0
27	Mersham	A	2	6	6
April 1	Loose	S	5	15	6
1	Chislest	A	2	1	0
2	Ightham	S	3	2	4

York.

Mar. 25	Barmby-in-the-Marsh	S	0	10	6
28	North Allerton	S	4	4	6
April 10	Stokesley	A	4	14	0

London.

April 24	St. James's, Piccadilly	S	19	13	2
May 30	Annual General Court and Public Meeting held at Willis's Rooms, St. James's	M	38	2	8

Durham.

Mar. 24	Houghton-le-Skerne	A	2	0	0
27	Sockburn	S	1	8	6
April 4	Elwick Hall	S	3	2	1
May 24	Gateshead, St. Albans	S	0	18	0

Winchester.

Mar. 31	Dorking, St. Paul's	S	£9	2	6
31	Barnes	S	19	18	9
April 7	Whippingham	S	16	10	10
16	Seale	S	4	13	2
22	Medsted	S	1	15	0
May 14	Wreclesham	S	2	8	3
20	Church Crookham (Off.)		4	5	0
27	Chawton	S	2	5	2
June 13	Merstham	S	3	15	7

Bangor.

June 17	Llanwenllwyfo	S	0	8	0
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Bath and Wells.

Mar. 26	Bath and Wells (Dio.)	A	123	15	10
June 4	Timsbury	S	4	4	11

Carlisle.

April 22	Woodlands	S	1	5	2
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Chester.

May 9	Liverpool	A	8	8	0
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Ely.

April 12	Cambridge Ch. Union	A	250	0	0
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Exeter.

Mar. 20	St. Agnes (Offertory) ...	£1	1	0
31	Duloe	S	1	10 0
April 10	Phillack	S	1	12 0
17	Whimble	S	3	2 6
19	Pinhoe	S	2	3 1
May 7	Rewe ...Offertory and S		2	6 10
13	Newton Ferrers	S	5	0 0
16	Bratton Fleming ($\frac{1}{2}$) ...	S	1	11 3
30	Padstow, St. Merryn (portion)	S	0	7 6

Gloucester and Bristol.

Mar. 31	Bristol	A	7	17 8
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Hereford.

Mar. 22	Hereford	A	7	6 7
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Lichfield.

Mar. 29	Shrewsbury	A	7	5 3
April 2	Crich	S	4	17 0
2	Wombourne	S	4	18 0
4	Wolverhampton	A	3	17 6
19	Holmesfield	S	0	12 3
May 14	Priors Lee	S	1	0 6
16	Dunstall	S	1	0 7
16	Tatenhill	S	3	16 0

Lincoln.

Collections after the Bishop of Lincoln's
Pastoral Letter.

Mar. 19	Scotton	S	0	16 7
20	Syston (Offertory)		1	0 4
20	Manthorpe and London- thorpe (Offertory)		0	11 6
21	Kinoulton	S	3	4 4
22	Rippingale	S	1	2 3
24	Thrumpton	S	3	0 0
26	Sutton-in-the-Marsh ...	S	1	0 0
April 2	Doddington	S	3	12 3
4	West Halton	S	3	0 0
7	Dunston	S	0	10 4
9	Barnoldby-le-Beck	S	0	12 0
10	North Hykeham	S	2	4 6
12	Rempstone	S	1	3 6
17	Wakeringham	S	0	13 10
22	Fledborough	S	4	2 8
22	Lincoln, St. Botolph (Offertory)		1	1 4
22	Lincoln, St. Botolph ...	S	0	15 1
27	Tydd St. Mary, Parish Church	S	2	2 2 $\frac{1}{2}$
27	Ditto, Mission House ...	S	1	4 3 $\frac{1}{2}$
28	South Elkington	S	3	8 0
28	North Elkington	S	1	4 2
May 1	Cumberworth	S	0	6 0
1	West Stockwith	S	0	6 8
2	Barkston	S	0	17 0
3	Muckton (Offertory)		1	17 7
3	Burwell (Offertory)		1	5 10
7	Market Rasen	S	2	8 0
7	Sleaford	S	7	1 3
8	Weston	S	1	3 6
9	Broughton	S	1	5 6
13	Southwell	S	9	9 0
13	Barrowby	S	4	10 0
14	Lusby	S	1	13 0
15	Langton	S	2	5 0
15	Bole & South Wheatley	S	1	3 4
20	Mansfield-Woodhouse	S	5	2 11
22	Honington	S	0	11 0
22	Braceborough	S	4	18 0

May 26	Grainstby	S	£1	13 0
26	Waithe	S	1	12 6
27	Stamford, St. John's ...	S	3	10 11
27	Tuxford	S	2	13 6
30	Metheringham	S	1	9 6
June 3	Little Ponton	S	2	3 0
3	Bilsthorpe	S	3	17 3
5	Thorpe-on-the-Hill ...	S	1	2 10
5	Reepham	S	2	7 6
6	Ancaster	S	2	5 0
7	Mattersey	S	1	13 4
16	Grayingham	S	1	2 0

Llandaff.

Mar. 19	Llandogo (Offertory)		3	19 2
25	Llanvair-Kilgildin	S	0	5 0

Manchester.

May 24	East Crompton	S	5	0 0
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Norwich.

Mar. 28	Norwich Deanery	A	5	5 0
May 23	Shottisham	S	1	12 4

Oxford.

Mar. 24	Oxford Church Aid	A	35	8 6
April 16	Hook-Norton	S	1	2 3

Peterborough.

Mar. 31	Leicester	A	8	7 0
April 9	Edith-Weston	S	6	8 11
May 27	Houghton-on-the-Hill	S	1	10 0

Ripon.

Mar. 29	New Wortley ($\frac{1}{2}$)	S	0	10 0
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Rochester.

Mar. 27	William	S	1	2 8
29	Writtle	S	3	0 7
31	Rochester	A	0	12 6
June 18	Hartley	S	1	1 9

Salisbury.

April 23	Sturminster - Marshall (Offertory)		5	0 0
May 14	Baydon	S	1	12 6
14	Beechingslake	S	0	19 6
June 6	Bradpole, Parish Ch. ...	S	2	12 4
6	Ditto St. Andrew's	S	2	3 5

St. Asaph.

Mar. 20	Whittington	A	2	4 2
April 15	Oswestry	S	11	12 5
22	Llandyssil	S	2	17 3

St. David's.

Mar. 26	Llangwm	S	1	10 0
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Worcester.

Mar. 19	Barnard's Green	S	3	13 0
22	Hatton	S	4	2 7
22	Dodderhill & Elmbridge	S	3	7 0
25	Solihull ($\frac{1}{4}$ of Offert.) ...		10	10 0
28	Martley	S	12	5 0
April 16	Aston White Ladies ...	S	2	1 0
16	Malvern Wells	S	6	17 7
22	Ditto West	S	4	2 9
May 7	Stoke	S	4	4 6
13	Dudley, St. James's ...	S	8	8 0
24	Leamington	A	10	14 6
June 2	Tibberton	S	1	0 2
2	Ditto (Offertory)		1	5 1

The Church-Builder.

No. IV.

Death of the Archbishop of Canterbury,

President of the Church Building Society, &c. &c.



HE Right Honourable and Most Reverend Archbishop Sumner, D.D., deceased at Addington Park, on Saturday, Sept. 6, 1862, in the eighty-third year of his age. His Grace was consecrated Bishop of Chester in 1828, and Archbishop of Canterbury in 1848.

As one peacefully taking his rest in sleep, has sunk to his eternal rest the good Primate of our Church. The kind, gentle, peace-loving, and peace-making Archbishop has passed away from us in just that quiet painless slumber which we would have desired and prayed might close in the last of his many days. There was no shock, no break; his going away was but the still ebbing out of the even current of his life. He seemed to be "dying when he slept, and sleeping when he died." How like him in life is this description by his physician of the last scene:—"His Grace's last moments were perfectly calm and peaceful, and he died without a struggle." Thus many a pious Christian seems almost to be "taken up to Heaven *without dying*;" and we read the story of his life and death in the short and simple Scripture epitaph:—"He walked with God, and he was not, for God took him."

His indefatigable exertions in erecting additional churches in the Diocese of Chester, where they were so greatly needed, and in promoting Church Extension at home and abroad by the able support he rendered to the various Church Societies, merit for him the lasting gratitude of Churchmen. To the parish of Croydon he has bequeathed an enduring monument of his Episcopate, in the erection, at his own expense, of the district church of Christ Church, consecrated by himself in 1852.

To us, who have personally witnessed the unwavering interest which the Archbishop has taken in the *Church Building Society*, and have watched him from month to month taking his accustomed place at its Board, and presiding over its proceedings, with so much zeal, amiability, and courtesy, his loss will be felt with a keenness approaching theirs who have known and revered him in the closer relationship of home life as a benevolent, meek-hearted, self-denying Christian friend. We would remember too, as a stimulus to further efforts towards making our little periodical subservient to the great work he ever had at heart, the hearty *God speed* with which he encouraged its first issue.

In remembrance of his many excellent virtues, his mildness of disposition, his gentleness of manner, his simple integrity of purpose, his conscientious discharge of duty, we offer this tribute of love and respect to the memory of our departed President.

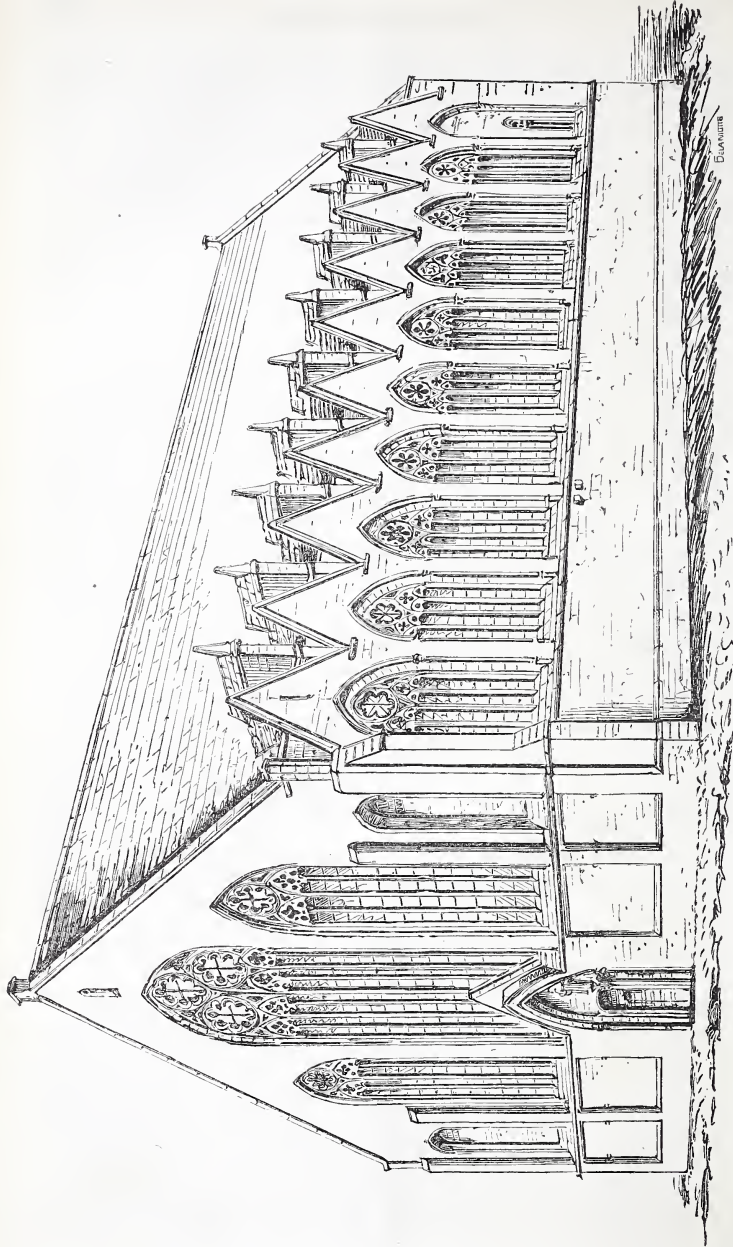
Churches in Towns.



T may appear too obvious and trite to be worth repeating, that the primary object for which churches are built is for the assembling of Christians together for the purpose of public worship, and that the larger the number of persons that can be accommodated in a decent, convenient, and proper manner, for that purpose, the better is the object accomplished. Yet this truism

seems to be too frequently lost sight of by modern church builders, who appear to consider that their first object is to produce something pretty and novel, if they can, and that every thing else is subordinate to this. Nor is this peculiar to any school, or to any style of architecture; the so-called Grecian or Italian churches of the last generation were equally open to this charge with the Gothic churches of our own day. We need only mention the notorious one of St. Pancras church, in the New Road, as a proof of this. On the other hand, we are no advocates for building churches like barns, or like the meeting-houses of the time of our fathers. In the present day even the meeting-houses are made to look like Gothic churches; and, happily, a sense of decency and propriety and fitness for the purpose is allowed by all classes to be necessary for the House of God. But many church builders seem to consider entirely the æsthetical principle, and to overlook altogether the comfort and convenience of the worshippers, and the ritual which is to be observed in the performance of divine service in their buildings. They seem to ignore entirely the wide difference in principle between the ritual observances of the Church of Rome and of the Church of England. The leading idea of the Roman ritual is worshipping *by the eye*; the priest acts for the people, whose chief duty in church is to watch his actions. Every position and every movement of the priest at the altar is symbolical of some event in the Passion of our Lord, and the highest object of Roman Catholic worship is the elevation of the consecrated bread, called the Host, above the head of the priest, when all the congregation watching him are to fall down and worship. The Church of England refuses to believe in the apostolic origin of all this symbolism, which it stigmatizes as vain and idle fancies, and the leading principle of the English ritual is worshipping with the mind, guided *by the ear*. The minister is to be so placed that he can be distinctly heard as well as seen by the congregation. It follows from this difference of principle that some difference of arrangement in our churches is often necessary, especially in town churches where the congregation is large, and the space at command generally limited and valuable.

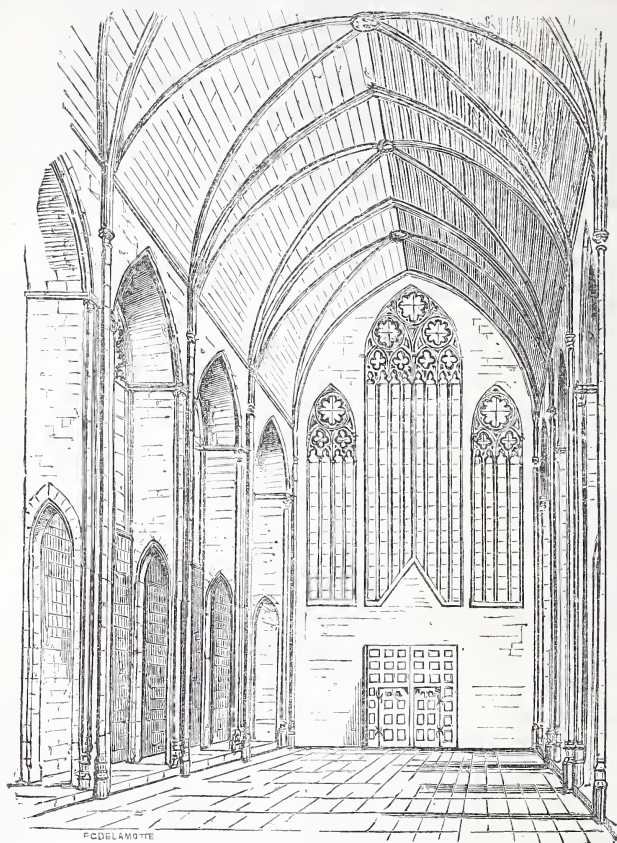
The ear cannot reach so far as the eye, and the long-drawn vista of the Roman church, with the altar raised on a platform



Dominican Church, Ghent.

at the end of it, is much better suited for seeing than for hearing. It is true that when there are no obstructions in the way a tolerably good voice may be heard distinctly from one end to the other of most English churches, but any obstructions, such as large square high pews, or the pulpit and reading-desk when the minister is at the altar, or massive stone piers, are great impediments to the voice, and often make it impossible to hear at all beyond them. It seems therefore expedient to consider whether we cannot find some better model for our town churches than the long-drawn aisles of a Gothic cathedral, without sacrificing that beauty and propriety, the necessity for which we all acknowledge, and without abandoning the beautiful style of the middle ages, which all Europe has now agreed to admire, and to consider as the style best adapted for churches.

It so happens that there is a class of mediæval churches still remaining in many towns on the Continent, though they have generally been destroyed in England, which were built for the Dominicans, or "preaching friars," and which seem to be admirably adapted for the use of the English ritual, being built expressly for hearing, without neglecting a proper place for the altar, and without forgetting the "beauty of holiness." A very striking church of this class was recently destroyed at Ghent; but fortunately drawings of it have been preserved by Mr. T. C. Buckler, whose accuracy can always be depended on, and they have been engraved, and published by his son, Mr. C. A. Buckler, in the Gentleman's Magazine for March of the present year, and we are permitted to reproduce them here. This fine church was commenced in the year 1240, and is supposed to have been about twenty years in building. According to the usual custom of that age, its style was the Early Gothic of Flanders, quite consistent with its historical date. The windows had been removed probably in the nineteenth century. The original windows were probably of the lancet form only, and there would very likely have been two rows of small windows between the buttresses, but it is obvious that the large windows at the two ends would give so much light as to make the side windows of no importance. It will be seen by the engravings that the place of the seats was a simple parallelogram of 167 feet long by 53 wide in the clear, independently of the side chapels between the but-

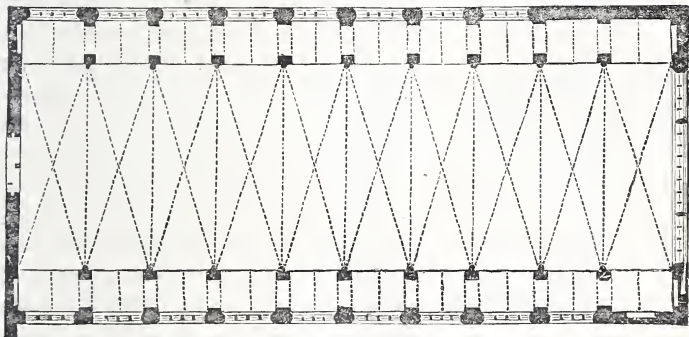


Interior of the Dominican Church, Ghent.

tresses. This space is sufficient to afford ample accommodation to at least fifteen hundred persons on the floor in the body of the church only, independently of the side chapels. But these chapels are an essential part of the plan ; the bold projection of the buttresses is necessary to carry a roof of so wide a space. We do not require a number of separate chapels for the English service, since we do not worship a number of saints each at a separate altar, but hold with the early Fathers of the Church the doctrine

and practice of "one church, one altar." We have therefore to consider in what manner we can best turn to useful account the spaces thus supplied, and they appear to us admirably suited for family pews¹. They offer no obstruction either to sight or sound, while the arches, pierced through the buttresses, would enable the persons placed in them to see and hear distinctly.

There is room for forty convenient seats on the ground floor, each sufficient for any ordinary family; and if more were wanted, it would be perfectly easy to introduce a gallery between the buttresses, with a second row of arches through them; and in this manner the side chapels would accommodate conveniently at least five hundred more worshippers, without any interference with those in the nave or body of the church. If such a church were to be built in London, and economy was an object, the buttresses and arches would of course be of brick, and the outer roof of iron, carrying an ornamental wooden ceiling, the best adapted for sound. The walls would be quite unimportant; they



Ground Plan of the Dominican Church, Ghent.

might be entirely of glass, without affecting the stability of the building, which would depend entirely on the buttresses and

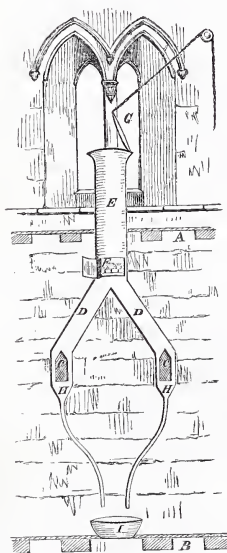
¹ We would recommend that these seats, which might from time to time be assigned to families regularly attending the church, should be in every respect of the same form and character as those in the nave. But might not a portion of these aisles be conveniently employed for passages, and the remaining space be occupied by moveable benches or chairs?—ED.

arches. We believe it would be hardly possible to accommodate so large a number of worshippers, in such a manner that they could all see and hear conveniently, on any other plan that would be equally economical with a grand church-like effect.

J. H. P.

Ventilation of Churches.

(Continued from p. 94.)



THE annexed engraving illustrates a system of ventilation which has been successfully adopted in many churches, where the roofs are open and lofty, and the tower is conveniently placed. A represents the floor of an upper chamber in the tower, and B of a lower chamber. CC are apertures, about seven feet apart, opening into the church. These are placed as high as the arrangement of the roof with respect to the tower wall will permit. Within the tower the apertures open into zinc tubes, DD, of about ten inches in diameter, each terminating at the lower end in an inverted cone, HH, to the apex of which is attached a small metal pipe, for the purpose of conveying away the condensed vapour, for the reception of which a vessel, I, is placed on the floor of the chamber¹. The two zinc tubes are about eight feet long, and communicate with a larger tube of the same metal, E, about twenty inches in diameter, into which they discharge the impure air which they have drawn up from the church. From this larger tube the vitiated air is conveyed into the upper tower-chamber, and is there dispersed. A few inches

¹ In a suburban church, capable of accommodating about 800 persons, there is commonly not less than from a pint and a half to two pints of condensed vapour thus collected after evening service in the summer months.

above the point where the lesser tubes meet is a small circle of gas-jets, F, the access to which is by means of a little metal door which fits closely on the tube. The object of the gas-jets is to increase the upward current. It is necessary to prevent a downward draught when the ventilator is not used; and for this purpose a metal cover, G, should be placed on the top, which, by means of a small chain, may be opened or closed from below. Fresh air may be brought into the church by means of apertures (which admit of being closed in winter) in the upper part of the walls, just below the roofs, where they would not be noticeable from below, and perhaps also from a few casements. In some cases where this mode of ventilation is adopted, fresh air is admitted into the church by means of perforated tubes, placed in various parts of the building, and forming part of the general architectural design.

This mode of ventilation is also referred to in some letters received in answer to the inquiries made by the Church Building Society on this subject; some extracts from which, as containing important suggestions and information, we now lay before our readers²:—

1. "The subject of ventilation is one to which I have given considerable attention, and the observations I could make on it would exceed the limits of a letter. I believe there are very few churches, except village churches, in which means of ventilation are provided sufficient to ensure the comfort of the congregation (especially if numerous) in warm weather, when there are three, or even two, services in the course of the day: but the construction of the building is often such as to render it extremely difficult, in some cases, perhaps, impossible, to apply such a system of ventilation as, I believe, would be thoroughly efficient; and this happens quite as often in new churches as in old ones; indeed a large proportion of new churches are erected in a way

² The following, extracted from one of these letters, is simply curious on account of its utter impracticability:—"I think, that in addition to the simple operation of leaving the doors and windows open during service, a fan similar to that in a winnowing machine, with wet cloths attached to the sails, might be advantageously used. Such a machine might be easily carried into the centre of the building, and the disturbance of the air would, I believe, to some extent accomplish the end desired."

In the churches of India, where the thermometer rises to 130°, the *punkah* is perhaps the best kind of ventilator; but such an apparatus would be altogether out of place in an English church.

to render their perfect ventilation very difficult. I doubt there being any objectionable currents of air from casements, when used as auxiliaries to other or more extended means of ventilation; something also depends on the construction of the casements, for they do not all admit equal currents.

“I consider that ventilating apertures are needed at the top and bottom of a church, in addition to the casements in the windows, with, of course, the power of opening and shutting them; and that the openings at the top should not communicate directly with the outer air, and that the orifices which do communicate with the outer air should not be large (though they may be numerous), and should not be in close proximity with those from the interior of the building.”

2. “I know of no better mode of ventilating churches during divine service than that adopted by Messrs. Haden and Trowbridge, viz. by means of extracting flues.

“I have often found that towers make really good ventilating shafts, when properly arranged; but unless care be taken in the construction of the apertures, I can readily believe that they would seriously interfere with the working of the heating apparatus.”

3. “I have found the use of ‘Moore’s patent lever glass ventilator,’ the louvres of which can be placed at any angle, or quite square, a simple and considerable improvement to the ordinary casements. The louvres can be glazed with the ordinary lead glazing, so that the ugly appearance of the hopper casement, or huge handle of casements, is avoided.

“The ventilators should be placed as high as possible in windows (immediately under the springing of the tracery), or in any outer wall where they would not be too prominently seen, as from their good mechanical construction and springs, the height they are placed at does not impede their performing without effort, and at the same time allows the air to diffuse itself without causing down draught to inconvenience the congregation.”

4. “A flue constructed in the walls of the tower, or an angular turret having an internal sectional area of four feet, would afford, if rarefied by gas-jets, the means of entirely renewing the air of a church containing 120,000 cubic feet, every hour—the ventilation being at the rate of 2000 feet per minute. The expense for gas for the evening service, which would perhaps be the only period during which it need be lighted, would be under sixpence. In churches which have no tower, or where the tower is inconveniently situated for the purpose, a small turret rising from the centre of the roof would answer the purpose; the general arrangements in such a case resembling that adopted at the assize courts, Maidstone.

“In the case of a turret rising from the roof, some difficulty might perhaps be experienced in lighting the gas, from the want of a convenient access. This difficulty might be overcome by mechanical means; but if it were found to be insuperable, a small coil of pipes filled with steam would answer equally well as a rarefying apparatus. Such a coil might be connected by small pipes with a small boiler erected in any convenient situation. The cost of fuel for such an apparatus would be very trifling.

“In churches which have lofty towers, a very efficient mode of ventilation

could be adopted by forming an opening like a window in the wall of the tower, on the side next the church, as high up under the roof as possible. This opening should be enclosed on the inside, *i. e.* within the tower, by quartering, lathed and plastered, so as to form a flue from four to eight feet of sectional area, and carried up through the different stories as high as the bell-chamber, into which it might be permitted to discharge itself; the vitiated air dispersing itself about the bell-chamber, and escaping at the open louvre boards of the windows. The rarefaction of the air within the church by the heat evolved from the congregation, the gas-lights, and, in winter, from the warming apparatus, would be quite sufficient to keep up an active ascending current in the flue described, without any artificial aid from gas-jets or steam-coils.

“The situation of the apertures for admitting fresh air into a church, to supply the portion withdrawn by ventilation, is an important consideration, and one which cannot be determined by an absolute rule, but must depend upon the plan and internal arrangement of the building.

“Generally speaking, the best position for the fresh air inlets is at the sills of the windows; vertical channels being constructed in the thickness of the wall beneath the window, and the gratings through which the air enters being fixed horizontally in the sill, so as to be invisible to the congregation.

“In churches already built this plan cannot be adopted, and the fresh air openings must then be distributed about the aisles, in positions where the current of air entering by them will be least likely to occasion annoyance.”

5. “It appears to me, that it would be well in ventilating churches, to follow the plan usually adopted at the present time in schools, *viz.* to have gratings (with sliding valves, or some such arrangement for closing them when necessary) at or near the floor line, and openings for the escape of the heated air as high as possible in the building. It would always be easy to provide any amount of ventilators for the escape of the heated air at the level of the wall plate. There is always a space there which requires to be filled in after the roofs are put on, and which might just as well be closed by a shutter or board, which might lift up and down with a line from below. I should also advise openings in the gable walls. These might consist of pierced tracery inside, with a passage in the thickness of the wall rising to another opening in the exterior.

“It would be necessary to know that all such openings should be easily closed, as in cold weather, if the church was warmed in any way, they would become most inconvenient.

“When a warming apparatus is in operation, I think great good may be done by building flues formed of glazed pipes in the walls: they should open in the upper part of the building, and be carried to the furnace of the heating apparatus below the floor.

“If the furnace does not require a large supply of air, it will still be easy to ensure a sufficient draught. I have done it in this way—by building the flue for the furnace rather larger than usual, and fixing in the centre of it an iron flue, about six inches in diameter, from the furnace fire, which very

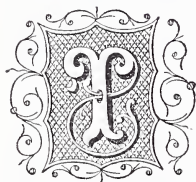
soon gets so warm as to heat the air in the flue, which, ascending, draws the air down the pipes in the wall, and so frees the building from the bad air."

One of the most effectual means that can be adopted for airing and ventilating a church in the intervals between the services, is the provision of light skeleton-framed doors, covered with wire or peg-lattice, to be closed instead of the wooden ones. These doors may also be used during every fine day throughout the year, with great advantage to the general dryness and durability of the building.

The best method of *warming churches*, a matter so intimately connected with their ventilation, will form the subject of a future paper.

W. F.

Church of St. Peter and St. Paul, Ringwood.



THE old parish church of Ringwood, Hampshire, situated on the borders of the New Forest, was erected in the thirteenth century. It was a fine building of large proportions, with a massive tower at the intersection of the nave and transepts, and a chancel of 50 feet by 22 feet, with a lofty triplet at the east end, and eight continuous lancet lights on the north and south sides, the internal arch mouldings being supported by Purbeck marble shafts.

In consequence of insufficient repair, the building had become much dilapidated, and both its exterior and interior had from time to time been greatly disfigured by the various additions which had been made. It was therefore determined by a Local Committee, in the year 1854, to restore the church. As they proceeded to take down parts of the building, at every step it was found that the walls were so much more decayed than they had anticipated, that they were compelled to take down one part after another, until the whole body of the church, with tower and transepts, were removed, leaving only the chancel of the ancient church remaining, which was afterwards pulled down and rebuilt by the Provost and Fellows of King's College, Cambridge, the patrons of the living, at an expense of about £850.



hitects,]

[Messrs. Francis.

Church of St. Peter and St. Paul, Ringwood.



The population of the parish at that time was about 3,930, and accommodation was provided in the old church for 907 persons, of which *none was free*. The new church will contain 1,600 persons, and the *whole area of the nave and aisles is free*; the Incorporated Church Building Society having made a grant of £450 to secure 707 sittings for the free use of the parishioners. The present church,—represented in the annexed engraving,—of which Messrs. Francis were the architects, is an exceedingly beautiful building. Its re-erection has cost £6,659, £3,750 of which was the amount of a rate voted by the parish for this purpose. The church was so far completed in 1856 as to be opened for Divine Service.

W. F.

The Recent Census.

No. IV. CONCLUDING REMARKS.



HAVING called the attention of our readers to a few of the leading facts of the recent Census Returns, with especial reference to their bearing on Church Extension, we propose to add in our present Number some general remarks, which the consideration of the subject has suggested to us.

Churchmen of the present century enjoy a great advantage over their predecessors in the amount and accuracy of the information which they possess regarding the progress of population in the various parts of the kingdom. Previously to the institution of the Decennial Census, the primary fact on which all efforts for Church Extension are based, viz. the disproportion between the provision for the religious wants of the community and the numbers to be provided for, was liable to question and doubt. Great difficulty was experienced in arriving at calculations which could be depended on, or which would be received without dispute. But for the last sixty years we have been supplied by the Government with returns which show the actual numbers at successive stages, and which, from their minuteness and careful subdivision, enable us to ascertain not only the extent, but also the locality, of their increase or decrease.

Whatever obstructions the advocate of Church Extension may afterwards encounter, he is at least relieved from the necessity of proving, amidst much uncertainty, his preliminary point; and he can now appeal to an authority, not only accurate, but impartial and independent. No demur can be made to the allegation that the short period of sixty years has witnessed the advance of the population of England and Wales from 9,000,000 to 20,000,000; of the Metropolitan division, from 950,000 to 2,800,000; and generally of our great towns, from three to five-fold their numbers at the close of the last century.

The clearness and accuracy of this information appear to us to increase very considerably the responsibility of Churchmen of the present generation with regard to the question of Church Extension. It cannot be denied that it is incumbent upon a National Church to provide an adequate number of Houses of Prayer, conveniently situated, for the use of the population, together with a corresponding amount of ministerial agency; and, looking to the unspeakably important consequences involved in the due training of the people in the faith and fear of God, no public duty appears to be of more pressing urgency. Yet it must be confessed with regret, that this great object has not received that general and systematic attention from the members of our Church which might and ought to have been accorded to it. However indispensable to the maintenance of Christianity in this land, Church Extension, as a cause in which all Churchmen are equally interested, apart from merely local efforts, is not popular. Its advocates have been appropriately designated by an eloquent preacher¹, "a feeble band." The consequences of this neglect are but too faithfully detailed in the Reports and declarations of public bodies and private individuals. Considerable sums, it must be admitted with thankfulness, have indeed been disbursed, great munificence has been displayed by individuals, numerous churches have been erected or enlarged,—but the efforts have been and continue to be as a whole quite disproportioned to the *extent* of the work to be accomplished². Whenever Churchmen

¹ The Rev. Canon Wordsworth.

² "Perhaps no statistics in this statistical age would convey such a lesson, and exhibit such a picture of moral influence and energy, as a full and accurate view of the exertions and expenditure of the English Church within

meet together to deliberate upon Church affairs, or when individuals discuss them formally, they almost invariably arrive at the conclusion, that, although, under God's blessing, much has been effected, great and persevering efforts are still needed, if the teeming populations of our great towns are to be Christianized, or if the scattered hamlets which spring up in these days of commercial enterprise at points far distant from our parish churches are to be provided with the means of public worship and pastoral ministrations. The Reports from the two Houses of Convocation of the province of Canterbury, and from Select Committees of the House of Lords, the Papers read at the Congresses recently held at Cambridge and Oxford, and various private publications, all speak the same language, and establish the point with a force and an unanimity which appear to leave no room for dispute or for discussion.

And yet, when it comes to action, who that has taken part in efforts for Church Extension has not had occasion to regret the incredulity and indifference which too frequently prevail among Churchmen generally upon this subject? It is a matter of general remark among persons conversant with it, that it is far easier to obtain a hearing for addresses upon the spiritual wants of distant lands, than upon those of our own native population. This proneness of benevolent Churchmen to look abroad has been for years a standing jest with the satirists of the day, not less than the remark in sober earnest of more serious writers. It is obvious that "the people who walk in darkness" are not less objects of compassion, nor less worthy of Christian attention and regard, because they may be found congregated in some vast Metropolitan parish, or some manufacturing town, or some crowded seaport, instead of on the shore of a Colonial possession,

that period [the last twenty years], in the multiplication, enlargement, improvement, reconstruction, and decoration of churches, in the erection of parsonage-houses, in the creation and maintenance of schools, in the increase and decorous performance of religious services, and, we wish it could be added, in the establishment of religious and charitable institutions. True, that this work has been wrought by comparatively few hands; that its extent is still wholly inadequate to the real wants of the nation; that the offerings, though counted by millions, bear but a small proportion to the wealth of the empire, and to the mercies which have been showered upon it."

—*Quarterly Review*, No. 222, April, 1862, p. 400.

or in a country not under the dominion of the Queen. Yet, as far as combined and associated efforts are concerned, the latter do, as a matter of fact, enjoy far more of the favour of the religious public, and are cared for with more of system and perseverance, than the former.

The consequences of this want of adequate interest are felt not only by the Incorporated Society, but by most of the Diocesan Church Extension Societies throughout the kingdom. With two or three exceptions, they are prevented, by the smallness of their income, from taking any decidedly prominent part towards meeting the demands which ought to be made upon them. Can we wonder, that, although the whole of England and Wales is mapped out into distinct parishes, each with its appointed pastor, the term "Missionary work" is now considered by grave divines as the most appropriate to the task of bringing the overwhelming population of our large towns under the influence of religious teaching³?

We cannot but think that a very important instrument for awakening interest, and imparting information, throughout the length and breadth of the land, upon the relative progress of population and Church Extension, as well as for inculcating the duties of Churchmen with regard to this department of Christian effort, has been sacrificed by the withdrawal of the Queen's Letter on behalf of the Incorporated Society. Under the old system, an opportunity was afforded once every three years for bringing these subjects, under the united sanction of the Queen and the Bishops, before Church of England congregations throughout England and Wales; and the Church presented its collective offering, as one Body, towards relieving the spiritual wants of the more destitute parishes. Pecuniarily, a valuable resource has been wastefully thrown away; for we feel convinced

³ "Much of the work which devolves upon the Church of England at the present day is of a missionary character. Recent inquiries,—for which we are mainly indebted to a learned and venerable Prelate [the Bishop of Exeter],—have disclosed, that there are multitudes in the metropolis, and other populous districts of this land, especially in the mining and manufacturing districts, destitute of spiritual instruction and the means of divine worship, and without even the semblance of religion."—*Archdeacon Sandford's Bampton Lectures*, "*The Mission and Extension of the Church at Home*." Lect. IV. p. 86.

that a very large proportion of the contributions which would have been given are lost to this or any other cause, simply because they remain uncollected ;—morally, a wise and useful method of communicating with the whole Church-going population upon a subject of vital interest to the Church, and of pressing duty as regards individuals, has been abandoned. The policy which dictated the withdrawal appears to us mischievous and shortsighted ; and the Archbishops and Bishops were, we think, fully justified in remonstrating earnestly, though fruitlessly, against it⁴.

It is difficult to see how the loss can be made up. The conflicting claims of various Societies engaged in prosecuting separate departments of the Church's work, and the preoccupation of the ground, render a resort to the ordinary methods most precarious. And yet there appears to be no alternative. The Incorporated Society must still make its appeal to individual clergymen, and leave the cause in their hands. The permanent extension of the Church at Home, in proportion to the increase of the population, must ever be to them an object of deep and vital interest. Humanly speaking, the progress of the cause is in their hands. It is to them that the great body of Churchmen look for guidance and direction with regard to contributions to objects purely religious. Here and there a layman may act independently for himself ; but the majority depend for information as to the relative value of the appeals made to them upon the clergyman of their parish ; and the particular direction of the aid which they may be disposed to render to extra-parochial objects will usually follow his predilection, and be

⁴ "The criminal population are getting too strong for the Government," was the observation of a police officer of thirty years' standing, with reference to the increase of crimes of violence, which has recently attracted much notice, and created uneasiness and alarm. Surely the public have not much reason to be surprised. If we "sow the wind," we must look, in the usual course of God's providence, to "reap the whirlwind." We are not warranted in expecting peace, and quietness, and good order, if the means of religious cultivation are withheld from the increasing masses of the population. The relative position of the Church and Non-conformity may place obstacles in the way of public grants for increasing the parochial provision. But is it wise on the part of the Government to check the development of the Voluntary Principle *within* the Church, by withholding its countenance and influence from a cause of so much importance to the spiritual interests of the people, and by presenting an example of indifference, when both duty and interest appear to prescribe a totally contrary course ?

governed by his advice. Under present circumstances, therefore, it is most important that the condition and prospects of our home population should receive, even at the hands of the Clergy, more consideration than they have yet had. We cannot but think that advantage might well be taken of their organization in Rural Deaneries, and their less formal association in Clerical Unions and Meetings, for the purpose of coming to a better understanding upon principles, and of adopting a more settled and uniform policy, with regard to the treatment of the subject. Not merely the extent to which church building should be encouraged, but the means by which the officiating Clergy of new churches should be maintained, require to be more fully discussed. The various branches of Church Extension all demand careful consideration, inasmuch as consequences the most important may result, for good or for evil, from the wise or indiscreet settlement of questions requiring much knowledge and judgment in those who undertake to deal with them. The Endowment of New Churches, Pew-rents, the Offertory, the regulation of appropriated sittings in parish churches⁵, &c., involve many points of intricacy and delicacy, and should not be left for settlement to the uncertain handling of zealous but not always competent persons. More of sympathy and assist-

⁵ Great good might, we think, be effected, by the adoption, in all parish churches, of two simple rules, with regard to appropriated sittings: viz. 1st, *that no locks shall be allowed on the doors of pews*; and 2ndly, *that, at the time of Divine Service, all sittings not occupied by their owners before the reading of the Lessons shall be open to any one not otherwise accommodated*. In a village church in a southern Diocese, which we seldom saw more than half full, parishioners were excluded, because the absent owners of pews kept them locked up. Dr. Hume mentions in his Evidence before the House of Lords (Select Committee on the Means of Divine Worship in Populous Districts, p. 461) the case of a parish church in Liverpool, St. Anne's: "It is surrounded," he says, "by a poor population, 10,000 in number; yet, so far as they are concerned, the church might as well be 100 miles distant. The pews are nearly all held by the legal representatives of the original proprietors, who in general reside far from the locality. They are all bound to pay a fixed ground-rent annually; and as they cannot shake themselves free of this responsibility, they exercise their undoubted right of *prohibiting any other person from entering these pews*." We may also refer to the well-known case of Mr. Simeon. When he was appointed to the incumbency of Trinity Church, Cambridge, "the disappointment which the parish felt proved very unfavourable to his ministry. The people almost universally *put locks on their pews, and would neither go to church themselves nor suffer*

ance might also be extended to clergymen who are labouring, as pioneers, under much discouragement, and frequently at private pecuniary risk, to provide for the wants of new and large populations. No argument surely is required to prove that the general well-being of the Church is a matter, although remote, of individual interest to every parish in the kingdom. If our large town parishes are allowed to become unmanageable from their overwhelming numbers, and dissent, or, far worse, the absence of all religious profession, takes root among them, the evil result must eventually be felt in our rural parishes. The position of the Church becomes lowered; prestige is lost; and legislative changes will from time to time be proposed, based upon, or perhaps suggested by, a state of imperfection which has been suffered to grow up without impediment among the masses. And as regards individual Churchmen, while the gravitation of population inclines towards the towns⁶, the parishioners of rural parishes who may be led by circumstances to migrate, encounter a state of things most perilous to their spiritual welfare; and thus the advantages of previous pastoral care and training in their native places are liable to be lost. We feel indeed persuaded, that nothing but a more enlarged and systematic treatment by the Clergy of the question of Church Extension at Home will avail to make the Church the adequate instrument of good to the increasing numbers in this land, which by its prominent position it is expected to be, and, notwithstanding all the disadvantages of the Voluntary System, might be. We know that there is abundance of wealth in the

others to go." The abolition of locks and of the system of entire exclusion would be a very useful reform; but, simple as it is, it requires the support of general opinion, to induce Parish Vestries to adopt it. Even in these apparently small matters isolated efforts fail, for want of encouragement from without.

⁶ "Our population in England is rapidly increasing; but it is still more rapidly becoming a town population. In 1851 we had 9,000,000 in towns of 10,000 people and upwards, and only 8,000,000 in smaller towns, in villages, and rural districts; and at the close of the present century, I believe that 70 per cent. of the gross population will be seated in large towns. Therefore, if our large towns are left to themselves, practical heathenism must inevitably soon outgrow Christianity."—*Rev. Dr. Hume, Evidence before Select Committee of the House of Lords on Church Rates, No. 1288.*

hands of members of the Church; and we believe that there is in many, very many of them, the disposition to meet the claims upon them, if only they be encouraged and directed to feel that home objects are of primary and leading importance⁷.

Upon the whole, we look upon the publication of the Census Returns, recurring as they do at regular intervals, as a most seasonable and valuable admonition, and we cannot too earnestly recommend our readers to make themselves masters of the lessons which they are capable of teaching⁸. The more they are studied, the more surely will they prove that what has hitherto been done towards supplying the spiritual wants of the population, is but a *portion* of the great work which has fallen to the lot of this generation. Many blessings result from the multiplication of a people under the material advantages enjoyed in this land. Surely we can present no more appropriate thank-offering than earnest, persevering, self-denying endeavours to supply the spiritual deficiencies resulting from the accumulation of such masses of population, and to render them, in the best and highest sense, "a wise and understanding people."

W. R.

⁷ "To affirm that this country is the richest in the world is even less expressive than to say that its annual savings are estimated at from sixty to eighty millions sterling. Churchmen constitute three-fourths at least of the population of England and Wales, possess their full proportion of its wealth, and could without difficulty spare from their savings tenfold the sums which are now spontaneously devoted to works of charity and piety. Or, without detracting from their savings, all that the Church requires might be contributed out of what the upper classes spend in vanity and luxury, and the lower classes waste in pernicious self-indulgence. There can be no doubt as to the ability, and there need be none as to the disposition of Churchmen to exercise a Christian liberality, if the duty were commended and the opportunity presented to them."—*J. G. Hubbard, Esq.; Paper read at the Oxford Congress, as reported in the Guardian, July 23, 1862.*

⁸ It may be convenient to some of our readers to be informed, that the Parliamentary Papers can be obtained at Mr. Hansard's, "Parliamentary Paper Office," 13, Great Queen-street, Lincoln's-inn-fields, or 32, Abingdon-street, Westminster. An Index is published at the close of each Session of the Papers printed during the Session. Any bookseller will supply them if required. The prices are extremely moderate. It is perhaps superfluous to add that the Papers often contain a great amount of very valuable information, which ought to be in more general circulation, than unfortunately, from the current prejudice against "Blue Books," is usually the case.

Church Decorations.

You ask me why our churches show
 Fair sculptures on the walls ;
 Why storied windows softly glow
 Above the oaken stalls.

You say, " What need ? the *heart* can pray
 In buildings cold and bare ;
 God heareth all His children say,
 And He is every where."

" Listen. Two monks of olden time
 Agreed with one accord,
 To copy out the life sublime
 Of Jesus Christ our Lord.

" How hard they worked ! and Brother John,
 That patient man of old,
 When all was written, laboured on
 With brushes dipped in gold.

" He filled the margins fair and wide
 With landscapes, garlands, birds,
 That lovely pictures side by side
 Might stand with lovely words.

" ' What gorgeous tints ! ' said Brother Bede,
 ' How brilliantly they glow !
 Yet I would ask thee, why the need
 Of all this outward show ?

" ' My simple pages do not shine
 With red and blue and gold,
 And yet therein the Word Divine
 Is faithfully enrolled.'

" ' It may be so,' his brother said,
 ' My work is my reward ;
 I pour sweet ointment on the head
 Of Jesus Christ our Lord ! ' "

E. H. M.

P.S. We are requested by the Rev. Charles Burney to correct the statement, contained in our last number, that to his efforts entirely was to be ascribed the restoration of Halstead church. The greater portion of the funds had been raised, and a considerable part of the work had been accomplished through the exertions of the previous Vicar and Curate of Halstead.

Stones of the Temple.

No. III. GRAVE-STONES.

"When I am dead, then bury me in the Sepulchre wherein the man of God is buried; lay my bones beside his bones."

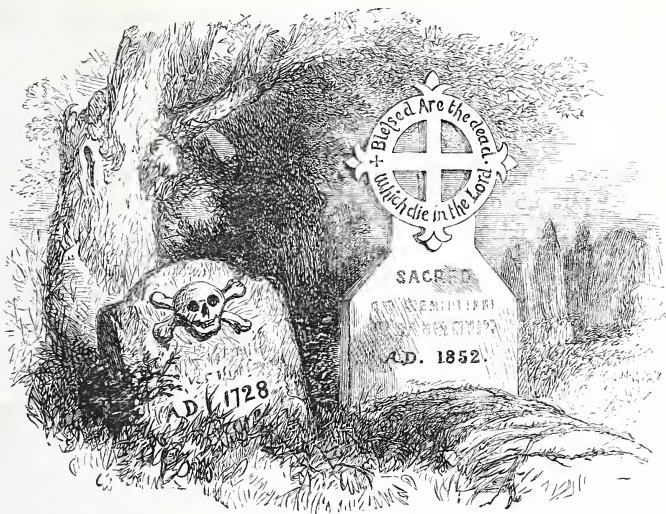
1 KINGS xiii. 31.



Grave-stone in Stratham Churchyard.

"AND so, Matthew, the old sexton's little daughter is to be buried to-day. What a calm peaceful day it is for her funeral! The day itself seems to have put on the same quiet happy smile that Lizzie Daniels always carried about with her, before she had that painful lingering sickness, which she bore with a meekness and patience

I hardly ever saw equalled. And then it is Easter-day too, the very day one would choose for the burial of a good Christian child. All our services to-day will tell us that this little maid, and all those who lie around us here so still beneath their green mounds, are not dead but sleeping, and as our Saviour rose from the grave on Easter-day, so will they all awake and rise up again when God shall call them. I see the little grave is dug under the old yew-tree, near to that of your own dear ones. Lizzie was a great favourite of yours, was she not, Matthew?"



Grave-stones in High-Weck Churchyard.

“Ah, she was the brightest little star in my sky, I can tell you, sir; and I shall miss her sadly. She brought me my dinner every day for near two years up to the old thorn there, and then she would sit down on the grass before me and read from her Prayer Book some of the Psalms for the day; and when she had done, and I had kissed and thanked her, she used to go trotting home again with, I believe, the brightest little face and the lightest little heart in England. Well, sir, it’s sorry work, you know, for a man to dig the grave for his own child, and so I asked John Daniels to let me dig Lizzie’s grave: but it has been indeed hard work for me, for I think I’ve shed more tears in that grave than I ever shed out of it. But the grave is all ready now, and little Lizzie will soon be there; and then, sir, I should like to put up a stone, for I shall often come here to think about the dear child. Poor little Lizzie! she seemed like a sort of good angel to me,—children do seem like that sometimes, don’t they, sir? Perhaps, Mr. Ambrose, you would be so good as to tell Robert Atkinson what sort of stone you would like him to put up.”

“Certainly I will; and I think nothing would be so suitable

as a simple little stone cross, with Lizzie's name on the base of it. And as she is to be buried on Easter-day, I should like to add the words 'In Christ shall all be made alive.' "

"Thank you, sir; that will do very nicely. I'm only thinking, may be, that wicked boy of Mr. Dole's, at the shop, will come some night and break the cross, as he did the one Mr. Hunter put up over his little boy. But I think that was more the sin of the father than of the son, for I'm told the old gentleman's very angry with you, sir, 'cause he couldn't put what he calls a 'handsome monument' over his father's grave; and he says too he's going to law about it."

"Ah, he'll be wiser not to do that, Matthew. The churchyard is the parson's freehold, and he has the power to prevent the erection of any stone there of which he disapproves; and I, for one, don't mean to give up this power. 'Tis true that every one of my parishioners has a right to be buried in this churchyard, nor could I refuse this if I would; but then, if I am to protect this right of my parishioners, as it is my duty to do, and to preserve my churchyard from disfigurement and desecration, I must take care that the ground is not occupied by such great ugly monuments as Mr. Dole wishes to build¹. Why I hear he bought that large urn² which was taken down from Mr. Acres'

¹ In a churchyard in Oxfordshire, a large altar-tomb, surrounded by iron railings, occupying a space of ground in which at least thirty persons might be buried, covers the grave of an infant of three months.

The erection of these masses of stone without restraint would make our churchyards only the burial-places of the rich, and would soon entirely exclude the poor from a place in them; whereas the poor have an equal claim with the rich to be buried there, and when buried, the same title to respect and protection.

² The urns which are placed upon so many tombs in our cemeteries and churchyards, unless they have reference to the heathen custom of burning the dead, and placing the ashes in funeral urns, can have no meaning at all. We moreover not unfrequently see a gilded flame issuing from these urns, and here of course the reference is most clearly marked. The Christian custom of burying the dead, which we practise in imitation of the entombment of Christ, dates from the earliest history of man; and as well from the Old as the New Testament we learn that it has even been followed by those who professed to obey the Divine will. The first grave of which we have any account was the grave of Sarah, Abraham's wife (Gen. xxiii. 19), and the first grave-stone was that over the burial-place of Rachel, Jacob's wife (Gen. xlix. 31).

park gates, to put on the top of the tomb. And then I suppose he would like to have the sides covered with skulls and cross-bones, and shovels and mattocks, and fat crying cherubs, besides the usual heathen devices, such as inverted torches and spent hour glasses; all which would much more fitly mark an infidel's burial-place than a Christian's. For you see, my friend, that *none of these things represent any Christian truth*; the best are but emblems of mortality; some are the symbols of oblivion and despair, and others but mimic a heathen custom long gone by. The stones of the churchyard ought themselves to tell the sanctity of the place, and that it is a Christian's rest³. The letters we carve on them will hardly be read by our children's children:

‘The record some fond hand hath traced,
To mark thy burial spot,
The lichen will have soon effaced,
To write thy doom,—Forgot.’

But even then, if the symbol of our redemption is there, ‘the very stones will cry out,’ and though time-worn and moss-grown, will declare that it is a *Christian's* burial-place. If then as Christian men and women ‘we sorrow not as others without hope,’ let us not cover our monuments with every symbol of despair, or with heathen devices, but, as we are not ashamed of the doctrine, so neither let us be ashamed of the symbol of the cross of Christ. Besides, if we wish to preserve our graves from desecration, this form of stone is the most likely to do so; for in spite of outrages like young Dole's, which have been sometimes committed, we continually find that such memorials have been respected and preserved when others have been removed and employed for common uses. Why, Matthew, I've seen hundreds of grave-stones converted into fire-hearths, door-steps, pavements, and such like, but I never saw a monument on which was graven the Christian symbol so desecrated; and I believe such a thing has very rarely been seen by any one.”

³ There are comparatively but few churchyard grave-stones more than 250 years old, and probably there is not one of an earlier date but has engraved upon it the sign of the Cross. There are two very ancient grave-stones of this character, having also heads carved upon them, in the churchyard of Silchester. It is likely that the old churchyard crosses were often mortuary memorials.

"Well, Mr. Ambrose, I should like there to be no doubt about little Lizzie's being a Christian's grave. I was thinking too to have a neat iron railing round the stone, sir."

"I would advise you not to have it, Matthew, for the grave will be prettier without it. Besides, it gives an idea of separateness, which one does not like in a place where all distinctions are done away with; and, moreover, the iron would soon rust, and then the railing would become very untidy."

"Yes, to be sure it would; I was forgetting that I shan't be here to keep it nicely painted:—but see, sir, here come the children from the village with their Easter flowers. I dare say little Mary Acres will give me some for Lizzie's grave."

"Ah, I like that good old custom of placing flowers and wreaths on Christian graves at Easter, and other special seasons⁴. It is the simple way in which these little ones both show their respect for departed friends, and express their belief in the resurrection of the dead. I would say of it, as Wordsworth wrote of the Funeral Chant:—

‘Many precious rites
And customs of our rural ancestry
Are gone, or stealing from us; this, I hope,
Will last for ever.’

But you remember the time, Matthew, when there were very different scenes from this at Easter in St. Catherine's churchyard. If I mistake not, you will recollect when the Easter fair used to be kept here."

"That I do, sir, too well. There was always a Sunday fight in the churchyard, and the people used to come from Walesborough and for miles round to see it. It's just forty years ago to-day as poor Bill Thirlsby was killed in a fight, as it might be

⁴ The interesting custom of placing natural flowers and wreaths upon graves, is in every respect preferable to that which we see practised in Continental burial-grounds, where the graves are often covered with immortelles, vases of gaudy artificial flowers, images, &c. We have seen as many as fifty wreaths of artificial flowers and tinselled paper, in every stage of decomposition, over one grave in the cemetery of Père la Chaise, in Paris. In Wales it is a more general practice than in England to adorn the graves with fresh flowers on Easter-day.

just where I'm now standing⁵. But, thank God, that day's gone by."



Easter-Flowers.

⁵ This story is true of a parish in Monmouthshire. It may be well here to state that the scenes described in this series are taken from real life.

“And, I trust, never to come back again. But have you heard, Matthew, that some great enemies of the Church are trying to spoil the peace and sacredness of our churchyards, by bringing in all kinds of preachers to perform all sorts of funeral services in them? and if they gain their ends, our long-hallowed churchyards, where as yet there has only been heard the solemn beautiful Burial Service of our own Church, may be desecrated by the clamour of ignorant fanaticism, the continual janglings of religious discord, or perhaps the open blasphemy of godless men.”

“What! then I suppose we should have first a service from Master Scoff, the bill-sticker and Mormon preacher, and next from Father La Trappe, the Roman Catholic minister, and then from Master Scole, the Baptist preacher, and so on. Why, sir, ’twould be almost like going back to the Easter fair.”

“Well, my friend, in one respect it would be worse; for it would be discord all the year round. But I trust God will frustrate these wicked designs of our Church’s foes. Long, long may it be ere the sanctity of our churchyards is thus invaded.”

“Amen, say I to that, sir, with all my heart.”

“And, thanks be to God, Matthew, that Amen of yours is now re-echoing loudly throughout the length and breadth of England.”

“I like that ancient Saxon phrase, which calls
The burial-ground God’s acre! It is just;
It consecrates each grave within its walls,
And breathes a benison o’er the sleeping dust.

“Into its furrows shall we all be cast,
In the sure faith that we shall rise again
At the great harvest, when the archangel’s blast
Shall winnow, like a fan, the chaff and grain.

“With thy rude ploughshare, Death, turn up the sod,
And spread the furrow for the seed we sow;
This is the field and acre of our God:
This is the place where human harvests grow.”

LONGFELLOW.

“ONE place there is—beneath the burial sod,
Where all mankind are equalized by death;
Another place there is—the Fane of God,
Where all are equal who draw living breath.”—THOMAS HOOD.

Public Meeting and Soirée at Norwich,

IN BEHALF OF THE INCORPORATED CHURCH BUILDING SOCIETY.

THE INCORPORATED CHURCH BUILDING SOCIETY held its first Annual Meeting in Norwich on Monday, June 16th. The day's proceedings were solemnized by the celebration of Holy Communion at St. Andrew's Church, after which the morning meeting was held, the Lord Bishop of the Diocese in the chair. In the evening a Soirée was held in St. Andrew's Hall, attracting a crowded assembly of visitors. The centre of the Hall was occupied by four long tables, on which were arranged a goodly collection of architectural drawings and designs, wood and stone carvings, engravings, church plate, specimens of ancient and modern church furniture, in metal, wood, and stone, and a most interesting series of chromo-lithographs of Italian art exhibited by the Arundel Society. There were also numerous volumes on church architecture and decoration, brass rubbings, and some specimens of stained glass; all of which were a source of considerable gratification to those present. Tables were laid out on each side of the Hall, supplied with tea and coffee and other refreshments, which were dispensed by a number of ladies who had tendered their services for the occasion, and who, with other friends, had liberally provided the refreshments. Tickets for admission were supplied at 1s. each.

The musical department, consisting of the Norwich Church Choral Association, and some of the choirs belonging to the city churches (who kindly gave their gratuitous services), was superintended by the Rev. A. C. Copeman, and contributed very greatly to the pleasure of the evening. Mr. Harcourt presided at the organ. The singing of "Jerusalem the Golden" was excellent, and that it was fully appreciated the request for its repetition just before the close of the evening showed. An almost equal meed of approbation is however due to the rendering of the other hymns:—"The God of Abraham praise,"—"The Festival Hymn," by Dr. W. Hayes—"Abide with me"—and the National Anthem. In the course of the evening a paper on "Church Architecture" was read by the city surveyor, Mr. Barry, and speeches were delivered by the Revs. Walter Field and J. B. Sweet, by E. K. Harvey, Esq., the chairman, and Joseph Allen, Esq., the Hon. Secretary for this district.

At the conclusion of the entertainment, the Chairman moved a vote of thanks to the gentlemen who had taken so active a part in the proceedings.

Mr. Allen expressed his thanks for the very favourable manner in which his exertions had been received, and said that whatever measure of success had attended his efforts was more to be attributed to the unexampled kindness with which he had been received wherever he went for help, and the ready and willing manner in which every one had come forward to lend any thing in their possession. He felt that the proceedings of the evening would have a beneficial effect on all present, and trusted that it would be the means of increasing their interest in the work of church building, and of obtaining

many regular subscribers, of even small sums of 1s., in behalf of the Incorporated Church Building Society.

The Rev. W. Field stated that the Committee of the Church Building Society were deeply indebted to Mr. Allen for those exertions which had mainly contributed to the success of the meeting, and congratulated him on the happy result of his charitable labours. He then specially returned his thanks to all those who had helped him and the Society.

The National Anthem was then sung, and was followed by the Benediction; after which the crowded assembly retired, evidently highly pleased with the evening's proceedings.

Sermons on behalf of the Society were preached, on Sunday, at the Cathedral, and at several parish churches in Norwich.

The success which has attended the Norwich Soirée, has determined the Committee of the Church Building Society to hold similar meetings in several other large towns, arrangements for which are already in progress.

Handsone Churches.



HAT should be our aim in the character of our churches? We suppose that it will be generally admitted in the present day that it should be at least as high in point of solidity, durability, and adornment as is the aim of those who are engaged in building the private dwellings of the rich that

we see around us; that inasmuch as the splendid palaces of private persons, which are springing up every where, indicate abundant wealth, so too do they point to a duty incumbent on the men of this generation to build not inferior houses to be dedicated to the public worship of Almighty God. There might seem little doubt about the propriety and excellence of such a principle; but the period has not long passed since men acted as if any thing would do for the service of the Almighty, if only the elements were excluded, and the building were such as to hold people; and as if nothing more were required in the way of ornament than an abundant supply of whitewash, or the like, to make the place look clean and neat, and that time or money spent in providing other ornament than such as this were but wasted. The improved spirit that is abroad is acknowledged heartily and with thankfulness. But while the country rings

with boastful accounts of our greatly increased wealth, and our skill in the arts and in manufactures, and we have only to look around us to be struck with astonishment at the number of magnificent dwellings and the magnificence of their decoration and contents, we too often look in vain for the bestowal of the first-fruits of this skill, and of the wealth which sustains this magnificence, on buildings for the praise and glory of the Almighty. Oh! let not this generation, with its many special blessings and special opportunities, pass away without some greater effort than we have yet made to supply our country with churches, in sufficient number to meet its wants, and bearing manifest marks of the employment of such first-fruits. We have touched on the difficulty of getting this carried into effect. The enormous difficulties which beset those who are sensible of what is required, and who exert themselves accordingly in bringing others to aid with the means, are such, that some may be ready to fail and to apply their energies in another direction. "We will give up; we cannot get means sufficient for buildings even so worthy as man can make them. Numbers are what we must bring in—only run up the walls, keeping the interior as plain as possible, and compel them to come in." Here is a contrary principle at work, and that which we affirm to be the correct one may be practically lost sight of through the sense of the magnitude of what has to be accomplished. But we revert to the assertion with which we started:—that the presence of wealth points out the duty of dedicating a portion of it to God's House; extreme poverty alone can justify mean buildings of this kind, and, *as a people*, we have not to deal with extreme poverty; let every *individual* feel it incumbent upon himself in practice to maintain this principle; and let the character of our churches correspond.

We would raise a voice then, with a view of urging church builders in any work of permanent church building in which they may be engaged, to see that such churches are of solid and durable and handsome character. We might well concern ourselves with the judgment of Posterity, for our children and children's children will pass judgment upon us in this matter, and hand down, and that unsparingly, no less than do we ourselves with regard to the past age of indifference, their sentence upon our labours, whether

they have been worthy or unworthy of the great work we thought ourselves alive to. We might also express our appreciation of the principle of bringing forth the best and noblest for the service of the Almighty, but we will, in conclusion, dwell on the sensibly beneficial effect produced on the worshipper by externals. How can it be otherwise so long as we are in the body? We have the evidence within ourselves that Almighty God would have it as one gracious means among many in our education for the future state of being, that we should be susceptible to the impressions arising from the perception of the grand and the beautiful. So Irenæus (B. iv. c. xiv. § 3), "*Per typica ad vera; et per temporalia ad æterna; et per carnalia ad spiritalia; et per terrena ad coelestia.*" So our own Coleridge, "On entering a cathedral I am filled with devotion and with awe, I am lost to the actualities that surround me, and my whole being expands into the infinite. Earth, and air, and nature, and art, all swell up into eternity, and the only sensible impression left is that I am nothing." Bishop Horne also: "We cannot by our gifts profit the Almighty, but we may honour Him *and profit ourselves; for while man is man, religion, like man, must have a body and a soul*; it must be external as well as internal; and the two parts, in both cases, will ever have a *mutual influence* upon each other. The senses and the imagination must have a considerable share in public worship; and devotion will, accordingly, be depressed or heightened by the mean, sordid, and dispiriting, or the fair, splendid, and cheerful appearance of the objects around." (Works, vol. v. p. 378.) The improved state of feeling in this country in religious matters has been often attributed, by persons very competent to pass a judgment, in part to the attention to externals; and on the other hand, a deep sense of religion in the people will naturally leave its impress in the character of those edifices which they dedicate to God's service. The desire to "worship the Lord in the beauty of holiness" will hardly fail to find its outward expression in the house which is built to His honour. And so will the *sincerity* of our religious profession be judged of by such as are as yet strangers to the household of God. "Commerce is of importance, for look at the noble Exchanges, Town-Halls, Custom-Houses. Law and Politics are of importance, for look at

the splendour of the Senate House and the Courts of Judicature. But Religion!—well, it is true it *was* thought of some account in former days, when men built our splendid Cathedrals and old Parish Churches, but look at the buildings which are now proclaimed as the best for meeting the religious wants of our day.” We say then, let not the external influences be lost sight of, whether the church is to be built in the town or in the hamlet, whether it is to rise amid the mansions of the wealthy, or still less if it is to cheer by its neighbourhood the cottages of the poor.

G. C.

Notices of Books received.

THE *Bicentenary Movement* has been regarded by the Church with silent contempt, only broken here and there by a low murmur of indignation, when some bolder fanatic has dared to parade a statement of more than usual untruthfulness. But *as a body* the Church has been silent. She saw the utter fallacy and dishonesty of the whole movement, and therefore, though fully sensible of the attack that was designed against her, she knew that *her strength was to sit still*, and not by open retaliation, or responsive abuse, or even by irritating (though, in her case, *all-just*) reproaches, to meet her foes with weapons of like metal with their own. Indeed the little buzz of this “Nonconformist Movement,” which it required so much angry inflation to produce, has so quickly died away, that the event would never secure a half-page in the history of our Church, but that it has called forth such able and complete refutations of the calumnies with which she has been assailed, from the pens of those who have *fairly* and *truthfully* described the events of 1662, and the troublous period that preceded them. The appearance at this time of an Epitomized Edition of “Walker’s Sufferings of the Clergy¹” has been most opportune. This little book places within the reach of many, to whom the information was before inaccessible, a faithful history of the Church in this country under one of the severest persecutions she has been called to endure, and of God’s great mercy in at length freeing her from the tyranny of her foes. Besides a general account of the great public events of the time, specially as they bore upon the persecution of the Church, the volume contains a great many narratives of thrilling interest, tending to show what gross indignities, bitter sufferings, and, in some cases, even *cruel murders*, were inflicted by the Presbyterians, Independents, Ana-

¹ “The Sufferings of the Clergy, during the Great Rebellion, by the Rev. John Walker, M.A.,” Epitomized by the Author of “The Annals of England.” Oxford and London: John Henry and James Parker.

baptists, Millennialians, &c., upon upwards of 7000 ministers of the Church. Summing up the case of the Bishops, the writer says: "Of the whole number (twenty-nine), one was beheaded without any colour of law, one joined the faction, eighteen died in poverty, only nine survived the confusions, and were restored to their sees, and of these one had been imprisoned for eighteen years." No doubt among the 2000 (the number is said to be much exaggerated) who quitted, on St. Bartholomew's Day, the livings from which they had displaced the rightful possessors, there were some good and pious men, and some, too, who suffered loss for conscience sake; but we learn from the volume before us, that the character and position of these men generally were most unlike the pictures of their life and character with which many Dissenting auditories were favoured on last Bartholomew's Day. "A large number had never received Episcopal ordination, neither were they now either fitted or willing to receive it." . . . "Many who refused obedience in the first instance, afterwards conformed." . . . "Numbers returned to the occupations they had unwisely quitted" (these were tradesmen of all sorts and ranks). Some who left their livings "continued in communion with the Church;" others (not a few) "brought up their sons for the ministry of the Church."

Mr. T. Roger Smith's "*Rudimentary Treatise on Acoustics*"² is a very interesting little volume, and contains much useful information on a subject little understood. Mr. Smith endorses Mr. Denison's theory, that "Pillars and aisles and broken roofs of Gothic churches, are generally better for hearing in than the wide spread buildings all under one span, like a railway station." The following extract is worthy of special notice:—"In a place of public worship, it is in the last degree undesirable that the opportunity should occur either for display and scrutiny of one another, or for ostentatious separation of their seats into different classes. Consequently, any thing which causes part of the congregation to sit facing another part; any thing that elevates one seat above another; and more than all, any thing that exposes a whole range of persons to the scrutiny of any or every eye, is essentially unsuitable, thus rendering a level floor all but indispensable." Among many good reasons stated for placing the *pulpit* on one *side* of the chancel arch, is the following:—"If there be a tendency to echo, the voice not being directed straight down the church, will fall less fully on the wall at the extremity, and probably will be less distinctly thrown back than when uttered from a central pulpit." Of the *organ*, Mr. Smith justly observes:—"If there is a choir, the organ should always be placed close to them, and the proper place for it is either in an aisle of the chancel, or in an organ chamber built expressly for it . . . The worst place for the organ, on every account, is the west gallery, if there is one, and I believe organs are never now placed there in new churches."

² "A Rudimentary Treatise on the Acoustics of Public Buildings." By T. Roger Smith, M.R.T.B.A., Architect. Illustrated by Twenty Engravings on wood. London: John Weale, 59, High Holborn. 1861.

A pretty little book on the "*Floral Decoration of Village Churches*³," gives many useful directions concerning the artistic and symbolical adornment of God's House with flowers and evergreens on the festivals of the Christian year.

"*Thoughts on Churches and Churchyards*⁴," though some of them may have already occurred to us, are well worth thinking over again. The little book contains some note-worthy hints respecting both the external and internal arrangements of a church.—"We should be careful," says the author, "to retain the size of our fonts undiminished, as baptism by immersion may be demanded of us at any time." Heartily do we join in the following aspiration:—"Let us hope that the time is coming when our belfries shall every where be rescued from the abuses which have been connected with them, and the bells shall be looked upon as parts of a holy building, and their ringers as employed in a holy service."

The duty of offering to God not less than a tenth of our substance is enforced with great earnestness and ability in Mr. Ramsbotham's "Letter to a Colonial Bishop⁵." The author takes as the basis of his argument the fact that Holy Scripture declares tithes to be the *minimum* of a man's gift to God; that he cannot give less without robbing Him; whilst even that should be regarded as but "a starting-point, from which he should go higher and higher." The arguments in support of tithes here stated we consider to be unanswerable; and they are backed by long quotations from Holy Scripture, the Fathers, and the past and present Divines of the English Church. Some special objects, as channels for their liberality, are commended to the notice of Churchmen, such as the increase of the Colonial and Home Episcopate, a proportionate increase in the number of Priests and Deacons, and additional free church accommodation.

An admirable tract on "Public Worship and the Offertory⁶" has appeared in a second and cheaper edition. It has many eloquent and forcible passages setting forth the necessity for uniformity in the arrangement of our churches, and the advantage of collecting the alms of Churchmen in the Church's prescribed manner. We are sorry we can only find space for the following extract:—"No feeling is more deeply rooted in the minds of men, than that the house of God is Divine or neutral ground, call it what you

³ "A few Plain Rules and Hints for the Floral Decoration of Village Churches." London: J. & C. Mozley, 6, Paternoster Row; Masters & Co., 78, Bond Street.

⁴ "Thoughts on Churches and Churchyards." By the Rev. H. J. Hill, A.M., Vicar of Felton. London: Dorrell & Son, 15, Charing Cross. Hereford: J. Head.

⁵ "Tenths and Offerings: Whose are they? A Letter to one of our Colonial Bishops." By the Rev. T. Ramsbotham, M.A. London: Rivingtons. Manchester: Hare and Roworth; and Stater.

⁶ "Public Worship, and the Offertory." By the Rev. Harry Jones, M.A., Incumbent of St. Luke's, Berwick Street. London: W. Skeffington.

will, where rich and poor may pray for that mercy which they both need. But many of our churches are arranged as if for the very purpose of doing violence to that feeling. Some by their machinery of obsequious attendance,—by the wanton uncomfortableness of their free seats, obtrusively set in the midst or thrust into a corner,—by their combined air of domestic and theatrical convenience,—proclaim Sunday after Sunday to the man with a gold ring and goodly apparel, ‘Sit thou here in a good place,’ and to the poor, ‘Stand thou there, or sit here under my footstool.’ This is the text the pulpit and beadle always preach upon, whatever the priest may teach. Can you expect a sensitive and independent working man to pray comfortably in that narrow middle strip between two impenetrable rows of empty boxes, or smart ladies and gentlemen?”

A little four-paged Tract on “*Christian Almsgiving*,” is written—and written well—in commendation of the Offertory, as the most convenient means of collecting not only for the poor, but also for the several Church Societies.

Gifts to Churches.

Farnsfield.—*A Memorial Window*, by Wailes. Subject: the Crucifixion; Offering of Isaac; the Deliverance of Jonah. Presented by Rev. H. and Mrs. Anders, in memory of Mr. and Mrs. Parkinson, of Ley Fields, Notts.

All Saints, Dorchester.—*A Memorial Window*, by Clayton and Bell. Subject: 1. Christ blessing Children; Infant Baptism; the Baptism of Jesus. 2. Christ commissioning His Apostles; Ordination; the Ordination of St. Matthew. 3. The Last Supper; the Holy Eucharist; the Supper at Emmaus. 4. Our Lord’s Resurrection; Christian Burial; the Entombment of Jesus. Erected to the memory of Arthur H. D. Troyte, Author of “Daily Steps to Heaven.”

Christ Church, Herne Bay.—*A handsome Font of Caen stone*. Presented by Rev. J. R. Buchanan.

Leverbridge.—*Two Memorial Windows*, by O’Connor. No. 1. Subject: Christ’s Agony in the Garden; Christ bearing His Cross. Presented by Mrs. Fletcher, in memory of Lieut.-Col. Fletcher. No. 2. Subject: The Trial and Martyrdom of St. Stephen. Presented by Mrs. Grey, in memory of William Grey, Esq.

Holy Trinity, Wolston.—*Two Stained Glass Windows*, by Preedy. No. 1. Subject: 1. Abraham in the Plain of Mamre. Legend: “Lo, three men.” 2. The Fiery Furnace. Legend: “Ananias, Azarias, Misael.” 3. Our Lord in Glory. Legend: “Holy, Holy, Holy.” No. 2. Subject: Three Half-figures of Angels, looking Eastward; and Symbols of the Atonement. Legend: “Their angels.”

Manchester Cathedral.—*A Bequest of £8000 for Restoring the Tower*, by the late Mr. George Faulkner.

St. David's, Exeter.—*Two Memorial Windows.* No. 1. Subject: The Nativity. Presented by Rev. C. C. Bartholomew, in memory of Mrs. Bartholomew. No. 2. Subject: The Ascension. Presented by Mr. W. Underhill.

Canterbury Cathedral.—*A Memorial Window,* by O'Connor. Subject: 1. The Offering of Isaac. 2. Israel's Conquest of Amalek. 3. Our Lord in Glory, met by the Spirits in Prison. 4. Gideon's Conquest of Midian. 5. Jehu's Conquest of Ahab. Presented by the Officers and Privates of the 3rd Foot, in memory of their Brethren in arms, who fell in the Crimean Campaign.

Whitkirk, Leeds.—*A Memorial Window,* by Beer. Presented by Mr. Barnett Blake, of Halton, in memory of his Children.

Lincoln Cathedral.—*Two Stained Glass Windows.* These are the fifteenth and sixteenth windows presented to this Cathedral by the Revs. A. and F. Sutton.

Ford, Northumberland.—*Two Memorial Windows,* by Wailes. No. 1. Subject: 1. St. John the Evangelist. 2. A Priest catechizing. Legend: "Love one another." No. 2. Subject: St. Paul embarking from Miletus. Legend: "Sorrowing most of all, that they should see his face no more." The former has been presented by his Brothers and Sisters; the latter by his fellow-Priests and near friends, in memory of the Rev. Delavel Knight.

Stackpole Elider.—*A Memorial Window,* by O'Connor. Subject: King Solomon surveying the rising Walls of the Temple. Presented by his Friends and Tenantry, in memory of the Earl of Cawdor. The window is specially intended to commemorate his Lordship's munificence in restoring and beautifying the Churches of Stackpole Elider, St. Petrock's, Bosherton, St. Winnoc's, Warren, and Castlemartin.

Orlingbury.—*A Stained Glass Window,* by Powell. Presented by an anonymous donor.

St. James's, Doncaster.—*An Organ,* by Brindlay. Presented by Edmund Denison, Esq.

Boxgrove, Sussex.—*A Memorial Window,* by O'Connor. Subject: Nativity, Crucifixion, Ascension, &c. Presented by Tenants on the Goodwood Estate, in memory of the late Duke of Richmond.

St. Nicholas, Islip.—*East Window of Stained Glass;* in memory of Dean Buckland.

St. Nicholas, Wickham.—*A Memorial Window.* Subject: The Acts of Mercy. Legend: "Verily I say unto you, Inasmuch as ye did it unto one of the least of these, ye did it unto me." Erected by subscription in memory of Margaret and Anne Garnier.

Wath, Rotherham.—*An Organ,* by Hill. Presented by W. Carr, Esq.

All Saints, Winterbourn Down.—*Two Memorial Windows,* by Bell. Subject: Figures of SS. Peter, Andrew, James, and John. Presented anonymously.

St. George's, Newmills, Derbyshire.—*A Stained Glass Window,* by Edmundson. Subject: 1. The Offering of Isaac; The Nativity. 2. Moses

lifting up the Serpent; Baptism. 3. The Crucifixion; The Last Supper. Presented, as a thank-offering, by Miss Mary E. Ingham.

St. Mary's, Leicester.—Two Stained Glass Windows, by Wailes. Subject: in six medallions, the last Acts in the Life of Our Saviour. Presented by the Parishioners, to record the liberality of Mr. Thomas Nevinson, in completing the restoration of the Church.

New Churches.

All Saints, Amersham.—Diocese, Oxford. Architect, Mr. G. Street. Style, Early English. Plan: nave, chancel, vestry, and bell-turret. Accommodation, 250, all free. The church is built of flint with intersections of stone and red brick, and the interior has a facing of stone and red brick. Several stained glass windows, a very beautiful altar cloth, cushions for the sedilia, altar steps, &c., the chancel pavement, and the church books have been presented by different parishioners. Consecrated Nov. 7, 1861.

St. Peter's, Auburn.—Diocese, Lincoln. Architect, Mr. C. H. Hakewill. Style, Transition. Plan: nave, transept, chancel with apse, tower and spire south of chancel. The church was commenced by Henry Nevile, Esq., of Wellingore, and completed by his widow. The roofs are open timbered, with the exception of the apse, which has a roof of groined stone work. The seats are of oak. Consecrated July 17, 1862.

St. Stephen's, Barbourne.—Diocese, Worcester. Architect, Mr. Preedy. Style, Decorated. Plan: chancel, nave with clerestory, north and south aisles, organ-chamber, vestry, and tower with three stages intended to carry a spire. Accommodation, 530; free seats, 265. The roofs are open timbered. The seats are uniform and open throughout; the arches are of red and grey stone alternating; the pavement is of Minton's encaustic tiles. There are several stained glass windows; below the east window is this inscription:—"In memory of Jane Lavender, who founded this church, and died while it was building." The stone of which the church is built, the altar cloth, the silver vessels, seats, and books for the altar, the font and lectern, were special offerings for the church. Consecrated July, 1862.

St. John the Baptist's, Bathwick.—Diocese, Bath and Wells. Architect, Mr. C. E. Giles. Style, First Pointed. Plan: nave, apsidal chancel, transepts, tower, and vestry. Accommodation, 300, all free. The benches are open and uniform; the church is paved with encaustic tiles; the reredos is diapered, having in the centre a cross of various coloured marbles. This church has been built and endowed by the Rev. L. R. Hamilton as a chapel of ease to the church of St. Mary. The pulpit, font, altar cloth, and kneeling cushions have been presented by various parishioners. Consecrated July 31, 1862.

St. Cymon's, Berthwyd.—Diocese, Llandaff. Architects, Messrs. Pritchard and Seddon. Style, Early Geometrical Gothic. Plan: nave, chancel, vestry,

and bell-turret. Accommodation, 202, all free. Licensed for Divine Service, previous to Consecration, July 10, 1862.

St. Luke's, Bradford.—Diocese, Ripon. Architects, Messrs. Mallinson and Healey. Style, Decorated. Plan: nave, chancel, north and south aisles, south transept, and tower at north-east angle. Accommodation, 700. This is the fourth of the ten additional churches proposed to be erected for this large and populous parish, and is situated in one of the poorest districts of the parish. The site was presented by Charles Hardy, Esq., of Low Moor. Consecrated June 27, 1862.

Chapel-of-Ease, Chadwell.—Diocese, Rochester. This chapel has been erected by Captain Ibbetson, from plans designed by himself. Previous to its erection the people of the district had no church within four miles.

St. Mary's, Fairfield.—Diocese, Worcester. Architect, Mr. B. Ferrey. Plan: nave, chancel, vestry, and bell-turret. Accommodation, 250, all free. Consecrated April 25, 1862.

District Church, Goff's Oak.—Diocese, Rochester. Consecrated July 25, 1862.

Christ Church, Hornsey.—Diocese, London. Architect, Mr. A. Blomfield. Style, Decorated. Plan: nave, chancel, north and south aisles, transepts, tower, vestry, and organ-chamber. Accommodation, 460; free seats, 250. The site is presented by C. S. Dickens, Esq., and the organ is the gift of a late parishioner. Some years since, the Incorporated Church Building Society contributed £700 towards increasing the accommodation in the old parish church of Hornsey, when 480 free sittings were obtained for the parishioners; the same society has liberally aided in the erection of St. James', and of the present church in this parish. Consecrated June 27, 1862.

St. Luke's, Hull.—Diocese, York. Architect, Mr. R. Bleesley. Style, Early Decorated. Plan: nave with clerestory, chancel, north and south aisles, organ-chamber, tower and spire (not yet completed). Accommodation, 900; free seats, 250. The church is paved with coloured tiles. The reredos is of Caen stone, having above it a window of four lights filled with stained glass. The site was presented by Miss Broadley. The church has assigned to it a population of 6000. Consecrated August 19, 1862.

All Saints, Oakhill.—Diocese, Bath and Wells. Architect, Mr. J. L. Pearson. Style, Early English. Plan: nave, chancel, vestry, and bell-turret. Accommodation, 200, all free. Consecrated March 31, 1862.

St. Cuthbert's, Osborne.—Diocese, Salisbury. Architect, Mr. W. Slater. Style, Early Pointed. Plan: nave, apsidal chancel, vestry, and bell-turret. Accommodation, 130, all free. The seats and lectern in the chancel are of oak; the other seats are of stained deal. The site and £500 have been given by Caius College, Cambridge, and £450, a bell, and the silver sacramental vessels, by G. W. Digby, Esq. The church substitutes an old one which had fallen into a state of great decay. The chancel of the old church remains as a cemetery chapel. Consecrated July 9, 1862.

St. Martin's, Rochdale.—Diocese, Manchester. Architect, Mr. E. Bates. Style, Late Decorated. Plan: nave, chancel, north and south aisles, transepts,

tower, vestry, and organ-chamber. Accommodation, 530; free seats, 265. Consecrated June 14, 1862.

Christ Church, Southgate.—Diocese, London. Architect, Mr. G. G. Scott. Style, Early English. Plan: nave, chancel, north and south aisles, tower, and vestry. Accommodation, 900; free seats, 400. The seats throughout are of oak, and uniform. The site is given by Mrs. Walker, of Arnos Grove; the font, by Miss Lowe; and some painted windows by Mr. F. Walker. The church takes the place of a chapel built in 1615 by Sir Thomas Weld. Consecrated July 17, 1862.

St. Thomas, Stopsley.—Diocese, Ely. Architect, Mr. Cumberland. Style, Early English. Plan: nave, chancel, south transept, bell-turret, and vestry. Accommodation, 309; free seats, 283. Consecrated June 3, 1862.

St. John's, Templeton.—Diocese, St. David's. Architects, Messrs. Pritchard and Seddon. Style, Early English. Plan: nave, chancel, bell-turret, and vestry. Accommodation, 224, all free. Consecrated June 25, 1862.

St. Mark's, Victoria Docks.—Diocese, London. Architect, Mr. Teuton. Style, Decorated. Plan: nave, chancel, north and south aisles, tower and spire, vestry, and organ-chamber. Accommodation, 850, all free. A fine organ has been presented to the church by Mr. Langham. Consecrated August 7, 1862.

St. John's, Warkworth.—Diocese, Durham. This church has been built at the sole cost of Earl Grey for the benefit of a large and increasing population. Consecrated June 10, 1862.

St. Philip and St. James, Whitton.—Diocese, London. Architect, Mr. Pownall. Style, Early English. Plan: nave, chancel, north and south aisles, bell-turret, vestry, and organ-chamber. Accommodation, 300; free seats, 223. Consecrated March 5, 1862.

Churches Restored or Enlarged.

St. Mary's, Whittlesey.—Diocese, Ely. Architect, Mr. G. G. Scott. Accommodation, 816; free seats, 506. The church has been reseated and restored, and 296 additional free seats have been secured. In a memorial chapel, which has been erected to his memory, is placed an effigy of the late General Sir Harry Smith.

St. Peter's, Wreclesham.—Diocese, Winchester. Architect, Mr. C. H. Howell. Plan: cruciform, nave, transepts, and chancel. Accommodation, 401; free seats, 221. The chancel has been rebuilt and enlarged, a new south aisle added, open benches placed throughout the church, and several other improvements have been effected. 110 additional seats have been obtained, of which number 88 are free. When a grant was made by the Incorporated Society towards enlarging this church in 1840, the population only numbered 332; it has now increased to 1300.

Parish Church, Yalding.—Diocese, Canterbury. Architect, Mr. M. Bulmer. Accommodation, 589; free seats, 353. The seats throughout the

church have been rearranged, by which means 145 additional free seats have been secured.

St. Lawrence's, Adwick-le-Street.—Diocese, York. Architect, Mr. Teale. Accommodation, 240, all free. The old pews have given place to neat open stalls; the ceiling has been removed, and an open carved oak roof substituted. The western gallery has been taken down, and the tower arch opened, by which change much additional room has been obtained. A stained glass window has been placed at the east end, and a new font has been presented by Mr. A. Smith. As frequently happens, a great part of the present renovation consists of an *undoing* of the work done by the “renovators” of ninety years ago. Reopened June 19, 1862.

St. Andrew's, Aller.—Diocese, Bath and Wells. Architect, Mr. Norton. Accommodation, 270, all free. Reopened June 26, 1862.

Parochial Chapel, Bagby.—Diocese, York. Architect, Mr. E. B. Lamb. Style, Second Pointed. Plan: nave, chancel, bell-turrets, vestry. Accommodation, 210, all free; additional accommodation, 80. The old church was erected in 1751, and was utterly devoid of architectural beauty or interest. Its internal arrangements too were most inconvenient; it possessed no chancel arch or east window; had the “three-deck” pulpit and desks prevalent in the 18th century, square-headed cottage windows, and cumbrous square pews. The new church has an open timber roof, open and uniform benches, handsome traceried windows, and it is surmounted by a central timber turret, with a short spire. Reopened June 1, 1862.

St. Matthew's, Birmingham.—Diocese, Worcester. Architect, Mr. Chatwin. Accommodation, 1216; free seats, 694. The seats in this church have been rearranged, whereby much additional room has been obtained. (A school-church has also been recently opened in this district, for the use of a population of 6000, all poor.) Reopened June 1, 1862.

St. Cuthbert's, Blaydon.—Diocese, Durham. Architect, Mr. Watson. Accommodation, 671; free seats, 401.

St. Andrew's, Clewer.—Diocese, Oxford. Architect, Mr. Woodyer. Accommodation, 445, all free.

St. James', Cranham.—Diocese, Gloucester and Bristol. Architect, Mr. R. T. Freeman. Style, Perpendicular. Plan: nave, chancel, south aisle, and western tower. Accommodation, 193; free seats, 135; increased accommodation, 50. Unsightly pews have been replaced by open seats, whereby considerable increase in the accommodation has been obtained. Whitewash has been removed from the pillars, &c., and several improvements have been carried out. The example of improvement in this church was set by the rector last year, when, assisted by a few friends, he repaired the chancel and south wall, raised the floor, and restored the handsome carved wooden screen. Reopened August 7, 1862.

St. Peter and St. Paul, Dorchester.—Diocese, Oxford. Architect, Mr. G. G. Scott. Style, Norman, and several later periods. The restoration of this fine old abbey church, which was commenced by the Oxford Architectural Society about twenty-five years ago, still progresses. During the

past year about £800 has been expended in a new roof to the nave aisles, and in external repairs. The seats throughout the church are low and open, and the accommodation afforded is ample for the requirements of the parish. The first Bishop of Dorchester was Birinus, who was sent, A.D. 630, to convert the West Saxons, by Honorius, Bishop of Rome. He converted and baptized, A.D. 639, at Dorchester, Cynegils, king of Wessex, who granted to the church in perpetuity the manor of Dorchester, which then became, for the time, the metropolis of Wessex. The diocese of Winchester was soon after founded; and, as the west of England embraced Christianity, or rather as Christianity was restored by the Saxon kings, various dioceses were taken off the original jurisdiction of Dorchester. Dorchester is thus associated with an important revival of Christianity under the Saxon kings. The incumbent, the Rev. W. C. Macfarlane, who has contributed a very large proportion of the funds already spent (the income of the cure being at the same time exceedingly small), merits the hearty support of churchmen in his endeavour to restore this magnificent building, in some degree, to its former condition.

St. Mary-at-the-Castle, Dover.—Diocese, Canterbury. Style, Roman. This ancient church, perhaps the oldest in this country, having remained in a state of ruin and desecration for about 150 years, has been again restored to its sacred use. Re-dedicated June 22, 1862.

St. Peter's, East Bridgeford.—Diocese, Lincoln. The restoration consists of the removal of the western gallery, substitution of open seats for the old square pews, new east window, vestry, and organ-chamber, and reparation of the roofs. The seats are free throughout the church. Reopened July 1, 1862.

St. Maurice, Ellingham.—Diocese, Durham. Architect, Mr. J. F. Turner. Style, Cruciform; consisting of nave, chancel, north and south transepts central tower with small spire, and sacristy. The church has been rebuilt by the Rev. C. Thorp, assisted by a few friends, and by the Dean and Chapter of Durham. Reopened June 12, 1862.

Parish Church, Frampton.—Diocese, Salisbury. Architect, Mr. B. Ferrey. Style, Decorated and Perpendicular. Plan: nave, chancel, north and south aisles. A portion of the floor, which is paved throughout with ornamental tiles, is occupied by low open benches, a large space being left open, so that chairs may be used if the congregation should render it necessary. The roofs are open, and of varnished deal. The ancient carved stone pulpit has been restored to its original site. The chancel has been most handsomely restored by the proprietors of the manor, T. B. Sheridan, Esq., M.P., and Mrs. Sheridan. The sanctuary is raised above the floor of the chancel by a step of Purbeck marble, and separated from it by brass altar-rails, and the floor is paved with Maw's encaustic tiles. Several memorial windows of stained glass have been placed in the nave and chancel. An exceedingly beautiful font of carved Caen stone has been presented by the Duchess of Somerset. Reopened August 1, 1862.

St. Peter's, Hatherne.—Diocese, Peterborough. Architect, Mr. Mitchell. Accommodation, 535; free seats, 363. Reopened May 21, 1862.

CHAPELS, &c.

The Chapel of Dorset County Hospital, built at the cost of Mr. R. Williams of Bridehead, in memory of the late Mr. A. Troyte, was opened on April 9, by the Bishop of Salisbury. The building is Early English, and has a pretty little bell-turret and spire. At the east end is a large three-light window, the upper part of which is filled with beautiful tracery. Scripture texts are illuminated on the walls, and the chapel is appropriately arranged throughout. Architect, Mr. B. Ferrey.

A Private Chapel attached to the Mansion of P. R. Hoare, Esq., at Luscombe Park, and erected by him for the daily use of his family and tenantry, was opened on June 3rd. It is built in the Transition Style, and consists of nave, north aisle, and apsidal chancel. The groined roof is supported by pillars of Devonshire marble. The windows are filled with richly stained glass. The altar stands on a marble tessellated pavement. The seats, of cedar, are handsomely carved. In this chapel there will be daily morning and evening prayer, at which the labourers and others on the estate can attend. Architect, Mr. G. G. Scott.

A Mission-School Church was opened on Easter-Day, in the Parish of Leigh, Lancashire. This Mission has been in operation sixteen months with great success.

St. Peter's Orphanage, Vauxhall, was dedicated by the Bishop of Oxford, on June 24. The Orphanage is intended for training the orphan daughters of clergymen and professional men to be National School-mistresses. They will enter at the age of thirteen, and act as pupil-teachers in some large schools in the neighbourhood. At the Orphanage will reside a lady-superintendent, and two school-mistresses.

The Welsh Church

AND THE INCORPORATED CHURCH BUILDING SOCIETY.

A PASTORAL Letter from the Bishop of St. David's, in behalf of the Incorporated Society, is in circulation in his Lordship's Diocese. In it the Bishop refers to the beneficial influence exercised by the Society in promoting church extension in Wales, and earnestly invites liberal contributions in aid of its funds.

The following table shows the work which the Society has *directly* aided to accomplish as regards the Welsh Church:—

Diocese of St. Asaph.—Number of grants, 90; amount contributed by the Society, 12,779*l.*; additional seats, 23,834; free seats, 19,626.

Diocese of Bangor.—Number of grants, 82; amount contributed, 7,860*l.*; additional seats, 10,218; free seats, 10,583.

Diocese of St. David's.—Number of grants, 173; amount contributed, 18,869*l.*; additional seats, 28,580; free seats, 26,851.

Diocese of Llandaff.—Number of grants, 96; amount contributed, 15,009*l.*; additional seats, 26,739; free seats, 20,315.

The full extent of good, however, resulting from these efforts of the Society can only be appreciated by those who have witnessed the vast social and religious improvement which has taken place in the several parishes which have been aided.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's Office, 7, Whitehall, on Monday, July 21st, 1862, grants of money, amounting to £4,860, were made in behalf of the following objects:—

Building Churches at Congresbury, near Bristol; Lensden, in the parish of Widecombe, Devon; Little Amwell, near Hertford; Masborough, near Rotherham; New Town, in the parish of Alverstone; St. Andrew's, Derby; St. Jude's, St. Pancras; Shrub-hill, in the parish of St. Martin's, Worcester; and Wigfair, in the parish of St. Asaph.

Rebuilding Churches at Alverstone, Hants; Llanwarne, near Ross; St. Issells, near Tenby; and Stoke Prior, near Leominster.

Enlarging or otherwise increasing the accommodation in the Churches at Chewstoke, near Bath; Colnbrook, Bucks; St. Benedict's, Glastonbury; Headington, Oxon; Paulton, near Bristol; Streatham, Surrey; Upperby, near Carlisle; Weyhill, near Andover; Barlings, near Ingatestone; St. Mary's, Guildford; Kilton, near Bridgewater; Little Dean, near Newnham, Gloucester; Market Lavington, Wilts; Milton Keynes, near Newport Pagnel; Mottistone, Isle of Wight; Preston Plucknett, near Yeovil; Rochford, Essex; Shenfield, near Brentwood; Stapleford Tawney, near Romford; Tiltingham, near Maldon; Trunch, near North Walsham; Westow, near Kirkham, York; and Wokingham, Bucks.

The grants formerly made towards increasing the accommodation in the churches at Llawhaden, near Narberth; Llanllwythillydog, near Fishguard; St. Nicholas, Rochester; Spaldwick, near Kimbolton; Sutterton, near Spalding; and West Torrington, near Wragby, Lincoln, were increased. The Society likewise accepted the following trusts for the repair of churches:—Draycot, near Wells, Somerset; Barbourne, Worcester; Convil Elvet, Carmarthen; Emsworth and Redhill, near Havant; and St. Catherine's, Ventnor, Isle of Wight.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

*** The letter S, denotes Sermon; M, Meeting; A, Associations, &c.

Diocese of Canterbury.

June 22	Leigh	S	£5	16	7
23	Ash	S		5	12 0
24	Hawkhurst, Parish Ch. S			9	15 6½
	Ditto All Saints, Church				
	of Ease	S		3	6 0½
July 25	Speldhurst	S		9	6 11
25	Rusthall	S	15	3	1
25	Groombridge	S		1	4 0

London.

July 14	St. Michael's, Cornhill	S	6	12	4
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Durham.

July 19	Darlington	S	£5	1	10
Aug. 14	South Shields, Holy				
	Trinity	S		2	4 4
23	Lynesach	S		0	12 6
26	Ancroft	S		1	8 3
27	Heworth	S		0	15 0
29	Tweedmouth	½ Off.		1	13 0
30	Slaley	S		0	15 0

Winchester.

June 30	Walton-on-Thames.....S	£8 19 2
July 30	Winchester, Christ Ch. S	6 0 0
Aug. 21	Freshwater .....S	14 16 0
26	Breamore	6 18 0
29	Winchester.....A	174 5 0

Carlisle.

Aug. 18	StapletonS	1 0 0
21	FlimbyS	1 19 0

Chichester.

Aug. 26	Hurstpierpoint.....S	4 0 0
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Ely.

July 11	Girton.....S	3 8 1
23	ThurstonS	9 10 0
Aug. 4	DuntonS	7 13 6

Exeter.

June 25	Exeter, St. Mary Magda- lene & St. Mary Major S	7 0 0
July 17	St. Minver, Cornwall...S	0 8 6
Aug. 20	Woolfardisworthy .....S	1 13 6
26	Devonport, St. James...S	2 10 0

Gloucester and Bristol.

July 19	Bristol .....A	23 4 0
Aug. 12	Alvington .....S	4 15 10
12	Wollastone .....S	3 0 8
26	Birt's Morton.....S	0 15 10
27	St. Briavels .....S	2 10 0

Hereford.

July 28	Churchstoke ($\frac{1}{2}$)S	2 4 6
Aug. 28	Cleobury Mortimer.....S	5 15 4

Lichfield.

Aug. 7	PreesS	4 0 0
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Lincoln.

Collections after the Bishop of Lincoln's
Pastoral Letter.

June 20	Saltfleetby, St. Clem....S	0 13 6
25	Skellingthorpe.....S	2 11 1
25	Aylesby .....S	2 3 6
July 1	Donington .....S	3 3 10
2	Irby-on-Humber.....S	5 5 0
3	Canwick.....S	3 12 8
3	Scothorne .....S	4 18 0
3	Binbrook .....S	2 12 7
4	Alkborough .....S	2 11 3
4	Bingham .....S	2 18 6
7	Morton .....S	4 1 9
7	Long Sutton .....S	3 5 4
8	Holbeach .....S	3 15 9
9	Mablethorpe .....S	0 16 8
10	Somerby-cum-Humby S	2 15 2
10	Hundlesby .....S	4 13 6
17	Trowell .....S	1 12 8
22	Miningsby.....S	0 3 4
22	Ropsley .....S	1 6 6
22	Cleethorpe.....S	4 4 8
24	Riseholme.....S	3 16 4
24	Fishtoft .....S	3 13 0
24	Glentworth .....S	2 6 0
31	Gate-Burton.....S	2 0 3
31	Knaith .....S	1 13 6
Aug. 1	Clifton & Harby Chapel S	2 0 0
2	Boston .....S	18 5 0
6	Clifton-cum-Glapton ...S	2 10 0

Aug. 7	Barholme .....S	£2 4 5
12	Hough-with-Brandon...S	1 13 0
13	Gayton-le-Marsh.....S	1 13 0
18	Saltfleetby, St. Peter's S	0 16 6
19	Burgh-le-Marsh.....S	3 0 0
20	Friskney .....S	2 3 0
21	Popplewick .....S	1 9 0
22	Carlton-Scroop.....S	1 6 10
26	Nocton .....S	1 7 7
27	Thorpe .....S	1 6 4
27	Snetton.....S	8 17 7
29	Kirkby-Underwood ...S	1 19 4

Llandaff.

Aug. 20	Aberdare (Offertory)	11 0 0
27	Llandaff Cathedral .....S	8 7 2
27	Cardiff, St. John's .....S	11 11 0

Norwich.

July 28	Walpole, St. Peter's ...A	0 17 7
28	Ditto, St. Edmund's Chapel.....S	0 16 5
Aug. 22	East Dereham.....S	5 4 0
27	Topcroft .....S	2 0 0

Oxford.

June 21	Chinnor .....S	0 17 5
24	Wantage and Charlton S	15 2 0
Aug. 12	Turweston .....S	1 10 0
27	Quainton .....S	1 10 0

Peterborough.

July 2	Davenport .....S	22 11 9
Aug. 29	Swepstone.....S	3 2 11 $\frac{1}{2}$
29	SnarstoneS	2 6 10 $\frac{1}{2}$

Ripon.

Aug. 28	KnaresboroughS	4 16 1
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Rochester.

July 8	StrethallA	3 8 8
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Salisbury.

June 20	DowntonS	2 5 3
Aug. 11	Bridport.....S	3 11 11

St. Asaph.

Aug. 6	Gresford ($\frac{1}{2}$)S	4 12 8
26	Llanasa .....S	1 10 3
26	Llandysilio ($\frac{1}{2}$) .....S	3 6 7
27	Pont-Blydden .....S	1 15 4
27	Meifod .....S	2 12 0

St. David's.

June 29	Llangunnor .....S	1 18 6
Aug. 11	Maenclochog.....S	0 2 6
20	Swansea, Holy Trinity S	5 14 6
22	Llanwnda .....S	0 12 3
26	Vaynor .....S	2 9 2
26	Haverfordwest, St. Thomas .....S	1 19 0
28	Kenarth.....S	1 0 2
28	Carmarthen .....S	8 5 0
30	Llandewi-Velwrey and Crinow .....S	1 0 0

Worcester.

June 19	Kineton.....S	9 5 0
Aug. 27	Selly-OakS	6 12 3
28	Kidderminster, St. John BaptistS	4 18 4

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AND WALES.

1863.

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The Church-Builder.

No. V.

Church of St. Mildred, Whippingham.



T is just a year since we put on the garb of national mourning for our country's loss in the decease of that honoured Prince, whose unwearied efforts to promote the moral and social welfare of the people of his adopted country had secured for him the gratitude and affection of us all—from our beloved Queen,

whose faithful Consort and Counsellor he was¹, to the poor cottager, whose health and comfort were the constant objects of his care; and now we are beginning to see those sable vestments—the frail emblems of our love and loyalty—give place to more enduring tributes to his memory. The sculptor, the architect, and the builder, are lending their skill and industry to perpetuate the name, and commemorate the virtues of the departed Prince. We doubt, however, whether any one of their many monuments will be regarded with deeper or more lasting interest than that which he himself designed,—not in-

¹ We gladly extract, from a recently published volume, the following touching tribute to the Prince Consort, which, coming from the Highest Source, will be received by every subject in the realm with affectionate respect, and be treasured as a valuable memorial of the deceased Prince:—

“In allowing this Memorandum of the Prince to be published, the Queen is also actuated by another motive in addition to those which have already been mentioned. It affords Her Majesty a fitting opportunity for expressing, in the most clear and ample manner, that which for many years she has desired to express. During the Prince's life, the Queen often longed to make known to the world the ever-present, watchful, faithful, invaluable aid which she received from the Prince Consort in the conduct of the public business. Her Majesty could hardly endure, even then, to be silent on this subject, and

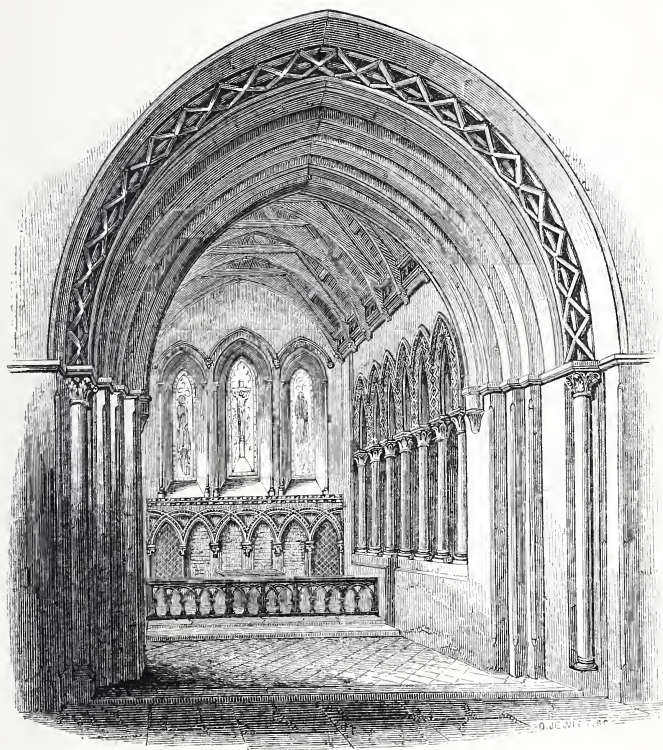
deed for his own praise, but for God's glory, and for His Church's weal,—we mean the *recently restored Church of Whippingham*, in the Isle of Wight.

The Parish of Whippingham is situated in the northern part of the Island, and extends along the eastern bank of the river Medina, from East Cowes to Newport. The present church is erected on the site of an ancient structure built in the 12th century, which was one of six churches given by William Fitz-Osborne to the abbey of Lyra, in Normandy. It was dedicated to St. Mildred, the first abbess of Minster, in Thanet, and daughter of Merowald, Prince of Mercia. During the late restoration some curious sculpture and mouldings belonging to this old church were discovered. They have been placed in the exterior walls of the porch and eastern part of the restored building.

The Palace of Osborne is in the parish of Whippingham, and during the Queen's residence there, the Royal Family and household usually attend divine service in their Parish Church. In the year 1854, it being found that the accommodation afforded to the royal household was insufficient, the chancel was made over to them by the late rector, with the Bishop's sanction, in exchange for the seats formerly occupied by them. This arrangement having been completed, the Queen and Prince at once commenced the re-building of the chancel, designs for which were prepared by Mr. A. J. Humbolt. The chancel was somewhat enlarged, and north and south aisles were added. The aisles are separated from the chancel by very elegant stone arcades; the

not to declare how much her Reign owed to him. And now the Queen can no longer refrain from uttering what she has so long felt, and from proclaiming the irreparable loss to the public service, as well as to herself and to her family, which the Prince's death has occasioned.

"The position of Her Majesty, for many years accustomed to this loving aid, and now suddenly bereft of it, can with difficulty be imagined to the full extent of its heaviness and its sadness. Desolate and sombre, as the Queen most deeply feels, lies the way before her;—a path, however, of duty and of labour, which, relying on the loyal attachment and sympathy of her people, she will, with God's blessing, strive to pursue; but where she fears her faltering steps will often show they lack the tender and affectionate support which, on all occasions, Her Majesty was wont to receive from her beloved husband, the Prince."—*Principal Speeches and Addresses of His Royal Highness the Prince Consort*, pp. 62, 63. John Murray. 1862.



The Chancel, Whippingham Church.



south aisle is appropriated to the use of the Queen and Royal Family, and the north is assigned to the royal household. The style of this portion of the building is Early English. Above the altar is a three-light window, filled with stained glass, representing the crucifixion, resurrection, and ascension of our Lord. The floor is laid with Minton's encaustic tiles. The small windows in the north and south aisles are filled with the royal arms, the arms of Prince Albert, and badges of Ireland, Scotland, and Wales. A small, richly carved stone porch is placed at the entrance to the south aisle.

The church had, at various periods, undergone considerable alterations, the last of which was in 1804, under the direction of Mr. Nash, then residing at East Cowes Castle. The general arrangement of the edifice was at that time completely changed, and north and south transepts, with galleries, were added. The funds on this occasion were mainly raised by that most objectionable of all methods,—the sale of faculty pews; the work, moreover, was so imperfectly done, that but a short time had elapsed when signs of dilapidation manifested themselves. In the year 1859, the church having been pronounced in an unsafe condition, it was resolved to pull down the entire building, with the exception of the chancel, and to reconstruct it on a new plan. For this purpose designs were prepared by his late Royal Highness Prince Albert, assisted by Mr. Humbolt (under whose direction the chancel had previously been restored), and the work of rebuilding commenced on May 29th, 1860, when the foundation-stone was laid by Her Majesty, assisted by the Prince and other members of the Royal Family.

It would, perhaps, be difficult to assign any particular style to the new church; it is rather a combination of several styles. The general effect of the building is exceedingly picturesque and pleasing. Externally, however, it has more the appearance of a Continental than an English church. It is constructed of stone from the Island, with dressings of Box-ground stone. The nature of the soil required that great care should be taken with the foundations, which in some cases are laid sixteen and seventeen feet below the surface. The main entrance is by the south porch, over the inner doorway of which is placed the following inscription:—

"This Church,
 originally dedicated, in the XIIth century,
 to Mildred, a Saxon Princess,
 was designed by
Albert, Prince Consort,
 and rebuilt by
 Queen Victoria,
 in conjunction with him,
 in the year of our Lord MDCCCLXI."

Opposite the porch, on the north side of the nave, is a door leading to the vestry and organ-gallery. Over this entrance is placed another tablet, commemorating the erection of the organ, seats, and other furniture, by voluntary subscriptions. The sum so raised was about £840. The pulpit, prayer-desk, and seats are of oak, and the seats are uniform and open. The central tower (twenty-four feet square and about ninety feet high) is supported on lancet-shaped arches, having above them twenty-four clerestory lights. It is open to the church as far as the roof of the lantern. Four angels carved in stone, in the angles of the tower above the arcading, carry the main timbers of the tower roof, which diverge thence, to the eight angles of the roof above, supporting small vaulting shafts in the angles of the lantern. The whole of the interior of the tower and lantern is richly coloured and decorated. The spandrels over the great arches of the tower, and other portions of the church, are highly enriched with incised plaster, the several devices being executed in different colours². Open timber roofs are used throughout. The tower is flanked by north and south transepts, having semi-circular-headed windows, and rose windows in the clerestory. These, together with the windows in other parts of the church, are filled with stained glass, by Hardman. The church is heated by Price's hot-water apparatus.

An open timber lich-gate, constructed of East India teak upon

² This method of stamping or incising common stucco or plaster, while wet, is an invention of Mr. Ferry, the architect. By this means, texts and geometrical patterns of any design may be introduced at small expense. The late Prince Consort, upon inspecting a church where this kind of ornamentation had been used, was so struck with its fitness as a simple and natural mode of treating common plaster, that he resolved upon having it used in this church. It does not profess to do more than enliven wall surfaces, but for this purpose it is very effective.



Whippingham Church.

a stone foundation, is placed at the entrance to the churchyard. Near to this gate is a simple stone cross, which has recently been put up by the Queen to the memory of an old and faithful servant. The total cost of the restoration has been about £9000. Although Prince Albert did not live to see the full completion of the good work he had undertaken, yet we rejoice in knowing he was spared to join again, with his Royal Family and with the humble inhabitants of this peaceful village, in the solemn and beautiful services of our Church, within the walls of this restored temple.

W. F.

Brickwork in the Middle Ages.



IN few architectural subjects, perhaps, has so complete a change come over the mind of students of late years as on that of the introduction of brick in our new works, even when they are of the most costly description. The popular impression of a thoroughly bad church twenty years ago was often conveyed by the simple statement that it was built of red brick; whereas at the present day crowds flock constantly to look at the most ornate, and in many respects one of the most striking of our new churches—All Saints', Margaret-street—without even feeling any surprise that for so noble a work a material so long condemned should have been employed.

The fact is that a large proportion of the few churches built in this country in the century preceding the architectural revival of the present day, were of brick; and people attributed their acknowledged and unmatched ugliness in some degree to the material which they had so often abused. Then, again, our whole vernacular architecture—if indeed it was architecture at all—was identified with the same material, and a people who had grown up under the horrid influence of our Baker-streets and Gower-streets, was not likely to be tolerant of the idea of the use of their material for any nobler purpose. Finally, the studies of the earlier promoters of the revival were in the main confined to their own country, and in it they seemed naturally to look with

the greatest respect to our stone buildings, to which, it must be added, those of brick erected here in the middle ages bore a most insignificant proportion, confined as they were almost entirely to some of the buildings of the eastern counties.

It was, therefore, with almost a new sensation that later students looked upon the magnificent brick buildings of other lands; and, their merit being once perceived, there could of course be no hesitation about emulating it in some of our new works.

There seems, indeed, to be every reason for regarding our position in this matter as being essentially different from that of our ancestors. Our cities have swollen to such enormous dimensions, that it is impossible to hope even that many of them should be built, to any large extent, of stone. The stones, too, which are usually most easily obtained, are just those which it is most inadvisable to employ in town buildings. In London, for instance, overwhelmed with coal-smoke and soot and dirt, how can we imitate our ancestors, who, building in an age of wood fires, commonly used such a stone as Kentish Rag in their London works; a stone which, if it is used now, catches soot on every projecting angle, decays more or less rapidly under the influence of smoke, and gives us a mass of colour as gloomy and bad as can be imagined? Or how, again, can we venture with much courage to use any other and better kind of stone, when we see on all sides the rapid deterioration of almost all our stone buildings, and know that without the greatest care in selection, and without resort to some of the most costly kinds of stone, we cannot hope to avoid the premature decay which so soon seems to overwhelm our works in the present atmosphere of London and our other large towns?

The same and other reasons have their weight in other districts to a very large extent, for it is unfortunately the fact that in many of them the cost of building in brick is now much less than that of building with stone, and hence it becomes necessary to use it whether it looks better or worse.

Of the advantages which have followed the honest admission of this necessity none can doubt; but yet, to avoid all chance of being misunderstood, it is as well to lay down one law for our guidance in this matter, in the very front of the remarks

which I have to make; and this is, that wherever natural materials are to be had fit for the proposed purpose, and can be used with due regard to economy, there they ought undoubtedly to be preferred to any artificial and manufactured material. It is a distinct law in our work, that the natural materials found ready to our hands are always the noblest and most suggestive that can be used. And I hold that every architect is bound, before he recommends the use of brick, to satisfy himself that the use of stone is really out of the question, either owing to its cost, the difficulty of obtaining it, or the probability that it will not last as long as brick.

So much by way of preface. And now I propose to put together a few notes upon the history and use of bricks by our ancient architects, in the hope that the study I have been able to bestow on the subject may enable me to give some useful information to others.

The examples of ancient brickwork in England are comparatively unimportant. The Romans used brick largely in their constructions¹, their brick being rather a tile than a brick, and used with an enormous quantity of mortar, probably used whilst hot. In the Roman walls of Verulam, bricks were used as bonding courses between layers of flint. The Roman bricks were quite unlike our modern bricks; they were much harder, and almost impervious to wet. They are usually very large, but thin, as the following sizes given by Mr. Webster (*Archæologia*,

¹ The articles "Brick," "Brickmaking," &c. in the "Dictionary of Architecture" of the Architectural Publication Society, contain a good deal of valuable condensed information on the subject. M. Viollet le Duc's dictionary (article "Brique") ought to be consulted. There are several articles on ancient English brickwork in the *Archæologia*. Herr F. Adler has published a valuable volume, "*Mittelalterliche Backstein-Bauwerke des Preussischen Staates*;" and Runge, "*Essais sur les constructions en Briques en Italie*." I may perhaps also mention my own work on "The Brick and Marble Architecture of North Italy," and an account of the brick buildings in Lübeck, contributed by me to the "*Ecclesiologist*" in A.D. 1855. The Rev. E. Trollope's Essay, "The Use and Abuse of Red Bricks," in the transactions of the Lincoln Archæological Society, is a very valuable paper. Careful drawings of brick buildings are given in "*Architecture, Civile et Domestique*, par A. Verdier," Paris, 1855; in "*King's Study Book of Mediæval Architecture and Art*;" in "*Britton's Architectural Antiquities*," vol. ii., and in "*Pugin's Examples*." The list might no doubt be much extended.

vol. ii. p. 185) will serve to show. These are all Roman bricks.

	Long.	Broad.	Thick.
Roman Bricks found at York . . .	17 in.	× 11 in.	× 2½ in.
" " " . . .	8	× 8	× 2
" " Kirkstall . .	16	× 8	
" " Kentchester . .	7	× 7	× 1
" " Lincoln . .	12	× 7	
" " Near Ickleton .	14½	× 9	
" " Verulam . .	18	×	× 3½
" " " . .	23	×	× 3
" " " . .	16	×	× 1½
" " " . .	17	×	× 1¼

and Mr. Essex in his paper on Brickwork }
in Archæologia, vol. iv. p. 89, says the } 17¼ × 11⅙ × 2
commonest size was }

Mr. Webster gives the result of some experiments, made with a view to ascertain the comparative goodness of Roman and modern bricks: e.g., a piece of Roman brick, weighing 54 grains, weighed after immersion in water only 56½ grains, whereas a piece of brick made in A.D. 1767, and weighing 81½ grains, increased in weight to 97 grains. Mr. Webster draws a melancholy picture of the result of building houses with "such rubbish;" what would he have said if he could have seen the much worse bricks hastily made with unseasoned and untempered clay, and laid in worse mortar, with which our modern houses are built!

After the age of the Romans we find, at St. Alban's, the eleventh century builders making use of the Roman bricks from Verulam for their own constructions, but possibly not making any new bricks for themselves, though this is doubtful, inasmuch as there are moulded bricks used for newels, &c., which they would hardly have been likely to find ready made, even if they had found enough plain bricks for so enormous a building as their abbey. At St. Botolph's, Colchester, at Pevensey, at St. Martin's, Canterbury, in the chapel of Dover Castle, and in many other places, Roman bricks were used in the same way. At Brixworth, Northants, the fine Saxon church is built of Ragstone, with arches of brick, of the size of Roman bricks, and always protected by a covering course of brick or tile laid round them.

The earliest really English brick building we have is, however,

not to be looked for at so early a date as these works, and is, perhaps, Little Wenham Hall, Suffolk (built circa A.D. 1281), which has been well described and illustrated in Mr. Hudson Turner's *History of the Domestic Architecture of the Thirteenth Century*². Here, however, brick is only used as a material for walling, and mixed with courses of stone and flint. "The bricks are mostly of the modern Flemish shape, but there are some of other forms and sizes, bearing a general resemblance to Roman bricks or tiles. The colour of the bricks varies considerably." All the dressings throughout this house are of stone, so that here we have no strictly architectural use whatever made of the bricks, and it seems almost as though they had been made use of from some other building, as at St. Alban's. The eastern counties were the part of England in which stone was most hard to obtain, and where, therefore, brick was more largely used than any where else. At Coggeshall were some remains of moulded bricks of the thirteenth or fourteenth century, whilst at Holy Trinity, Hull, we have an enormous fourteenth century church built in part of brick, with stone dressings. Indeed, Hull seems to have been at this time a completely brick-built town, as will be seen from the description given by Leland (*Itinerary*, vol. i. p. 49), which is worth extracting. He says, "In Richard the Secondes Dayes the Town (of Kingston on Hull) waxed very rich;" "and Michael de la Pole, Marchaunt, came into high favor," &c.; "and yn his Tyme the Toune was wonderfully augmentid yn building, and was enclosed with Diches, and the waul begon, and yn continuance endid and made al of Brike, as most part of the Houses of the Toun at that time was." He goes on to describe the towers, walls, and houses, all of them of brick, and then says, "There be 2 chirchis. The Trinite Chirch most made of Brike³," and "most part of the Brik that the Waulles and Houses of Kingston wer buildid was made without the south side of the Toun; the Place is caullid *The Tylery*." De la Pole seems to have faced an older stone wall with brick; for there is evidence

² Pages 151-2-3.

³ Bishop Lyttelton in speaking of this, says there is no brick at all used in the Church, and cannot understand what Leland means. I have not seen Hull for many years, but I believe I am right in recollecting that the facts are with Leland and not with the Bishop.

of the building of stone walls at Hull early in the fourteenth century, and Bishop Lyttelton saw the brick facing which had in part fallen from the stone walls, lying at the bottom of the trenches. Hull, no doubt, had great trade with the Low Countries, and derived some of its fashion of building from them, and there are other churches in the same neighbourhood which followed the same example. Here, therefore, there was less prejudice to be contended with, perhaps, than elsewhere; but usually it is very remarkable how for a long time our old builders seem to have refused to avail themselves openly of any thing but natural materials. We see, for instance, in Norfolk and Suffolk, a large number of churches built with circular towers, so planned for the sole purpose of economizing stone, and yet in the thickness of the walls of many of them the despised brick is found imbedded, the natural use of which would have allowed of the erection of square towers.

Tattershall Castle is, I think, about the earliest example we have of the free use of moulded bricks in a really noble architectural work. The moulded bricks here are extremely well executed, and are used, among other things, for the groining of the passages in the walls; though it is fair to say that this portion of the work is covered with a coat of plaster which may probably be original. The enormous size of the keep of this castle makes it on the whole the finest example of brickwork in England.

Some particulars as to the price of bricks at this time are worth recording. Those used in King's Hall, Cambridge, in the time of Edward III., cost 6s. per 1000—a great price. In Richard the Second's time they were 6s. 8d. per 1000. In Henry the Fourth's, 5s. 7½d., and in Henry the Fifth's, 6s. 8d. In Henry the Seventh's time they are called "wall tiles," and they were used inside the walls in the upper part of the building of King's College Chapel⁴. In the accounts for building Eton College, anno XXI Henry VI., February 4, is this entry, "C.M (100,000) brike at 10d. the M, laying XXV s." These bricks were made in a field at Slough, by the College.

Bricks used in the building of the Priory at Ely, in Edward the Second's time, were of various sizes, some 12 in. × 6 in.

⁴ See Mr. Essex's essay in "Archæologia," vol. iv. p. 106.

$\times 3$ in., and others 10 in. $\times 5$ in. $\times 2$ in., and in some fifteenth century buildings in Norfolk the bricks are 9 in. $\times 4\frac{1}{2}$ in. $\times 1\frac{1}{2}$ in., either of them a much better proportion than our modern bricks.

The number of examples of English brick buildings in the fifteenth and sixteenth centuries is very numerous, and their character is familiar to most of us. Among the finest are Oxburgh Hall (1482), Eton College (1441—1510), West Stow, Gifford, and Hengrave Halls (1490—1540), all of them fine works in red brick, with vitrified headers diapered over their surface, and magnificent chimneys of moulded brick. The Red Mount Chapel, at Lynn, is externally of brick, but all its ornamental parts are of stone. Many of the Essex churches have windows, doors, parapets, and pinnacles more or less executed in brick, and generally with admirable effect. In these the bricks are moulded, and almost take the place of stone. Elsewhere bricks were sometimes used in much the same way as in the commonest nineteenth century buildings; e. g. in restoring the great church at New Walsingham, Norfolk, I have found almost all the internal window arches, jambs, and sills executed roughly in brick, and evidently intended to be plastered over, as the rough face of the flint walls projects in advance of the brickwork. In the same church, the tower arch of several chamfered orders is similarly of brick, very roughly executed; and there are many examples of the same kind of thing. In the fifteenth century flint buildings of the same district, it is very common to see a sort of discharging arch over all the openings, made of single bricks and flints set alternately, and with very poor effect. It was not, in short, until the very latest period of Gothic architecture that the value of brick as a building material was recognized in every part of this country, and then we have almost innumerable examples, and many of them of extreme merit and beauty. The moulded brickwork of these buildings is extremely elaborate, and on the whole they deserve, no doubt, very attentive study. Most of these examples are, however, to be found in our old domestic buildings, their use in churches being rare, save in the districts already mentioned. Mr. Trollope mentions the east end of Granby Church, Notts, added in brick, richly moulded to a stone church. Old Basing Church is an example of its use just before the Reformation, and of the beauty of colour of which

it is susceptible. North Wooton Church, near Lynn, is another example of a very fair red brick tower of the fifteenth century. But, as I have said, it is in our domestic buildings, such as Hampton Court, East Barsham, Frant, Hatfield, and the like, that the finest examples are to be found; whilst many of our villages afford examples of the beautiful combinations which may be produced by the use of wood and brick used together, as for instance in some of the Kentish cottages, where the space between timbers is filled in with brickwork most tastefully arranged in herring-bone work.

Yet it is impossible to shut our eyes to the fact, that in no period can the brickwork of England admit of comparison with that which we see in other parts of Europe, whilst at no time before the Reformation does it seem to have been used here at all freely for ecclesiastical purposes, as it was elsewhere. There is, too, less artistic and free use of the material here than elsewhere; and it was never developed in the right direction during the earlier Gothic period, when alone its developments would have been of unmixed value to us. Instead of this, we have its use always associated with the most debased art, and with forms which few of us heartily admire when they are executed in stone. Moulded bricks were not freely used, and the only attempt at varying the monotonous colour of the wall was by a diaper of vitrified headers, arranged all over its surface. In one respect it was far in advance of our modern work in the same material; the old architects were perfectly aware that brickwork, to be good, must have wide mortar-joints; and whereas at the present day it is the fashion to limit the bricklayer to a quarter or three-eighths of an inch of mortar to a three-inch brick, it was then the custom to use at least three-quarters of an inch of mortar to an inch-and-a-half, a two-inch, or a two-and-a-half-inch brick. I need not say that the old work was by far the strongest, and had the best effect. The fashion of very close-jointed brickwork came in, probably, in the seventeenth and eighteenth centuries, when some elaborate and very delicately moulded brickwork was done in domestic buildings, and with bricks often of a very beautiful deep red tint; but the tendency of such work was always to make men think exclusively of its neatness and precision only, and I believe it is absolutely impos-

sible that men who do this should ever do any really free and good work.

At the present day it is almost impossible to obtain a really good brick. The bricks are not properly tempered, and are made and baked much too hurriedly; and, in addition to this, they ought to be burnt in kilns with wood fires, to give them a really good colour. The size, too, of our bricks is very disastrous to effect. They ought to be thinner, and if possible longer. The prevalence of the same bad shape long after the law which created it has been repealed, is an instance of the difficulty of eradicating evil any where; but there seems to be no longer any reason for submitting to have our work ruined in this particular. Architects have only to specify a certain size, say $10 \times 5 \times 2$, and the brickmakers will soon supply what is specified.

The brickwork which has been executed during the last few years requires some notice here. One of the first works of real and lasting merit was the school—designed, I think, by Mr. Wild—in Castle-street, Endell-street; for excellence of material and grave beauty of design in some of its parts, it has not yet been excelled, and this is no slight praise when we think how much there is to criticize usually in other buildings of the same age, and how little ancient brickwork had been studied at the time. This work was evidently the result of a careful study of old Italian brickwork. The late A. W. Pugin, in the Roman-Catholic church of St. George, Southwark, made free use of an inferior brick for his walling material, using, however, stone for all his mouldings and traceries; and elsewhere (as at Birmingham) he ventured on the construction of a very large church almost entirely of red brick, but here again using the brick just as he would stone or any other material. Many years later Mr. Butterfield has shown us, in All Saints' Church, Margaret-street, what can be done when the costliest materials are procurable. I rather regret the unnecessary goodness (as it seems to me) of the bricks in this noble work. They look rather like an inlay of Minton's tiles than like brick, and some people may be led by it to imagine that unless similar costly materials can be used brickwork would be inadmissible. Mr. Butterfield has followed the example of buildings like Wenham Hall, in his complete avoidance of the introduction of moulded bricks. He has, how-

ever, elsewhere used an ordinary cheap brick with the greatest success, but on the same principle ; so that, excellent and admirable as all his works are for our study, it is not specially as brick buildings that they are so. Mr. Woodyer's chapel and cloister at the House of Mercy at Clewer is another remarkable work, in which the bricks are admirably made and moulded, and every thing, even to the detail of the windows, is executed in the same material, and I know few better examples of the fine effect which may thus be obtained. Unfortunately, if I were to venture to speak of some other recent works in brick, I should have to protest against a want of gravity, an indulgence in conceit, and a studied display of ignorance of old examples, which for some reason seems to have made itself felt even more in them than in any other class of modern buildings. This I am unwilling to do, and I pass them by, therefore, in silence.

In a future number I hope to enter fully into a description of the Continental examples of the use of brick. There are large districts in various parts of Europe in which the study of this subject must be undertaken, and each district seems to afford some new hints and some fresh variation in the developments it exhibits, and whether it is on the shores of the Baltic, at Brandenburg and elsewhere in the north of Germany, or at Munich, Landshut, and their neighbourhood in the south, or whether in Italy from the Alps to Florence, Bologna, Lucca, and Siena, or in Holland and Belgium, in France at Toulouse and its district, or in Spain both throughout Aragon, and in Valladolid, Toledo, and the south, a vast collection of examples may be described with great advantage. And in doing so I shall as far as possible endeavour to confine myself to buildings which I have myself seen in the districts I have mentioned, leaving to others the task of filling up the gaps which in such an attempt I must of course leave.

G. E. S.

My Grave.

" Few and evil have the days of the years of my life been."

WHEN my pulse is still'd, and my spirit fled,
 When my heart is cold, and I am dead,
 Lay me, I pray, in some sacred ground,
 Where men tread light on a burial mound.

For I love not now the bustle and noise
Of the busy world, nor its tinsell'd joys ;
I love not the shout of worldly mirth,
The treasures of time, nor the charms of earth.

Its sweetest draughts have been bitter to me,
Blighted its hopes, and sad its glee ;
I long to find in Heaven above,
A rest of peace, and a home of love.

Oh lay me, then, in some quiet grave ;
No pompous monument I crave ;
Let a holy text on my burial stone,
And a simple cross, tell the faith I own.

And may none disturb my silent tomb,
Nor open the gate of my peaceful home,
Till kindred loved ones come to share
Freedom from grief and trouble there ;

To rest in hope through a tranquil night,
Till together—'mid realms of endless light—
We rise, for ever and ever to be
From sin, from sorrow, from sighing free.

W. F.

THE BISHOP OF LONDON ON THE PAROCHIAL SYSTEM.

"YET are we deeply convinced, that our own Parochial System, carrying with it, besides churches and clergy, schools, and a hundred arrangements of charity and philanthropy, gives the best hope of aiding our people for time and for eternity. It is difficult to conceive what a city of between two and three millions of inhabitants must become, if it be not broken up into manageable districts, each placed under the superintendence of men, whose mission it is to labour in every way for the social and religious improvement of the people. Without this, no regulations of a well-organized police, no array of magistrates, will avail to repress crime, and bind the State together. Nay, without this, we do not see how a really efficient and kindly system of relief, even of the people's temporal wants, can be maintained in vigour. A vast proportion of our poor in London come from country towns, where they have been accustomed to their parish church, and all the kindly influences which gather round it. Shall we suffer them to join us in a great army, adding to us yearly what is sufficient for the population of a large new city ; and shall their advent to our neighbourhood deprive them of religious and social blessings which they might have enjoyed at home ? If we neglect them, it will be at the peril of the nation. In support of no nobler cause—to meet no more pressing necessity, can we call upon the wealthy and the comfortable to spare of their abundance, that they may bless the poor, and, through the blessings given to them, save the State from great trials."—*Charge*, 1862.

The Duke of Northumberland, and Church Extension.



VERY reader of "Marmion" remembers the description of St. Hilda's voyage ;—

"Now the vessel skirts the strand
Of mountainous Northumberland ;
Towns, towers, and halls successive rise,
And catch the nuns' delighted eyes,
Monkwearmouth soon behind them lay,
And Tynemouth's priory and bay ;
They marked, amid her trees, the hall
Of lofty Seaton-Delaval."

Twelve hundred years have passed since pious hands upreared the Abbey of Tynemouth, so beautiful in itself, and so striking from its situation at the extremity of the bold headland on which it was built. More than twelve centuries have rolled onwards in their course since first at Tynemouth "amid the murmur of the waves, and the beating of the wings of the sea-birds against the rock that was strange to them, rose the inspired hymn :

'The sea is His and He made it,
And His hands prepared the dry land.'

The stones which form the beautiful ruins of that venerable Abbey remain in the same position in which they were first placed, and "form some of the finest fragments of Christian art that yet linger upon our Abbey lands, and are the only remains of a foundation that was one of the most celebrated of that long chain of stately monasteries upon which Rome looked forth—the distant bulwarks of her power¹." But how great has been the change which has come over the locality on which the Abbey has looked down since those early days ! At that time not even a solitary bark, manned by the hardy seamen of the north, had ever left the "coaly Tyne" with its black freight. The primal woods of England still furnished more than sufficient fuel for the hearth and for the workshop. Large and dense woods covered the soil of Northumberland and Durham, where now

¹ Sydney Gibson.

scarcely a stunted bush finds space to live. But as those woods gradually fell before the ever-increasing wants of the population, so more urgent grew the necessity for something to supply their place. The wondrous deposits of fossil fuel, the accumulations of countless ages ere man dwelt upon the earth, were found to be more valuable even than wood, and so, notwithstanding the repeated protests of the Londoners, with their neat and lowly whitewashed houses, against the increasing use of sea-borne coal, the traffic continued to increase year by year, until at length it has attained to its present enormous and still progressing dimensions.

Tynemouth, though still a favourite sea-side resort, and giving its name to the parish and to the Parliamentary Borough, has long since ceased to be the chief place in the neighbourhood; while another township, North Shields, which in the palmy days of the Abbey contained only a small farm-house or two, and a few fishermen's huts, has risen to be a large and densely populated town. North Shields may be said to date back to the reign of Edward I., at which period we have the earliest notice left on record of it. In 1279 there was a trial betwixt the burgesses of Newcastle and the Prior of Tynemouth. The jury sworn before John Delaval, the King's Justice itinerant, found that the Prior of Tynemouth had built a town upon the banks of the water of the Tyne on one side, and that the Prior of Durham had built another on the other side, where no town should stand, but only huts (*shiels* or *sheelings*, as they were called) for fishermen. The Prior of Tynemouth's *four Ovens* at North Shields were fined five marks, and both Shields and Tynemouth were forbidden to hold fair or market, or to expose for sale meat, drink, or other articles. The Prior of Tynemouth, it seems, had sixteen great fishing-boats which plied for "lucre of gain" only, and not for the Prior's household. His town of North Shields included twenty-six houses, built on the King's soil, within high-water mark; and the inhabitants were grown so scandalously rich that they were able to lade and victual two hundred sail, which ought to have sailed up the river seven miles further, to victual and to take in their cargoes at Newcastle. The final decision was against the Prior, and he was compelled in 1306 to remove at his own cost the quay which he had

built within the flood-mark of the Tyne. But though the advance of the town was delayed, it was not stopped; it has continued to grow ever since, and still bears the most unmistakeable marks of its origin. Though now so widely different from what it was in its early days, and containing a population of near 30,000—that is, including in its limits part of the other townships of Cherton and Tynemouth,—yet to some extent Shields retains its old characteristics. Probably such another town does not exist in England. A more singular spectacle can scarcely be found than its crowded and dirty streets and lanes present from certain points of view. It rises so directly from the Tyne that the river washes the walls of the houses built along it. The older part of the town, in every way most appropriately called the *Low Town*, consists for the most part of one long and very narrow and tortuous street, three-quarters of a mile from end to end. Immediately behind the furthestmost row of houses from the Tyne a very steep bank rises, which clearly at one time formed the boundary of the river. Up this bank the houses have gradually crept till they have topped it, and the town has spread itself over the summit. This more modern part presents a strong contrast to the older portion. From certain points, as from the wide space at the end of Tyne Street, a person can stand and gaze down on the Low Town and watch the very busy scene on the Tyne beyond—a scene which for shipping activity is often not to be equalled elsewhere, even in the port of London. Long flights of steps lead down the bank to the Low Town, and on the sides of these steps the houses rise one above another, till the chimneys of the topmost ones are but just above the spectator's eyes. On descending the steps, these houses are found to be inhabited by the usual class of persons who dwell in the poorest parts of sea-port towns: dirty children, shoeless and stockingless, playing outside the doors; haggard old Irishwomen; other and younger women to whom further allusion is needless; seamen past work and lounging against the railings and the door-posts; old rope untwisted preparatory to its being converted into oakum for caulking the ships; and suspended every where, a variety of garments, many of which it would be difficult to identify by name from their dilapidated condition. Scenes of this sort meet the

spectator's eye wherever it falls, unless, indeed, worse sights and odours, not to be described, prevent his taking an accurate view of the place. Some of these "banks" are in such a wretched condition, that if the ground is at all wet, or if the weather be frosty, it is almost at the risk of a broken limb, or a roll from the top to the bottom, that any unpractised foot can go up or down them.

Such is the character of one of the new districts which have been formed out of this ancient parish of Tynemouth within the last two years, each having its church endowment of 200*l.* a year and an excellent parsonage, through the munificence of His Grace the Duke of Northumberland. Hitherto the Rev. H. S. Hicks, the Incumbent, has officiated to a crowded congregation of about four or five hundred persons, who have met Sunday after Sunday in the large room of the Sailors' Home, erected some few years since at the cost of the Duke of Northumberland. This congregation was gathered together in the first instance by the former Chaplain to the Home, the Rev. J. P. Jarbo. But almost from the first, the cry of the congregation has been that of the sons of the prophets to Elisha: "The place where we dwell with thee is too strait for us," and accordingly it was with no little satisfaction that they saw the first stone of the new Church of St. Peter laid on Thursday, September 4th, 1862, by the Lord Bishop of Durham. The site, while it is admirable as regards the population, yet offers peculiar difficulties to the architect. The Church, designed by Mr. Salvin, as are also the other two, will be of Early English style, containing between 700 and 800 sittings. It will consist of a nave, chancel, with north and south aisles; and there will be a small tower terminating in a spire.

The second district has been named the "Percy," and includes the whole western side of the original parish of Tynemouth. It stretches from the Tyne to the boundaries of the parish of Earsdon, a distance of about four miles, and varies from less than a mile to a mile and a quarter in breadth. The population of the northern part of this district is mainly agricultural. A considerable number of Irish are also settled in it; one village, "Philadelphia," being almost exclusively inhabited by them, while another, "New York," shares the honours between them

and the thieves who frequent the neighbourhood of Shields. The chief constable of Northumberland has stated that more thieves are captured there than almost any where else in the whole county. Still by far the larger part of the population is employed in bringing the coal from the mines far away to the north down the "waggon-ways" (tram-roads) to the staiths or shipping-places on the Tyne, from whence vessels convey it to London and all parts of the world, or they are engaged in the workshops of the Blyth and Tyne Railway Company, whose engine shops have been built at Percy Main.

It was in an engine-shed belonging to E. Potter, Esq., in this part of the district, that the Rev. W. Y. Thomson first gathered a congregation in the early summer of 1861. Never, probably, in England, or any where else out of Canada or the back woods of America, was such a temporary church ever seen. It will be many a long day yet ere the remembrance of that place fades from our memory. Along the whole length of the shed on the ground the railway rails were laid, painfully suggestive to nervous minds of the possibility of some runaway engine suddenly bursting in and sweeping away the congregation. Across one end of the shed was a sort of stage, and in the middle of it was a kind of box, very like a Punch and Judy show, formed of a light skeleton of wood-work covered over with a very common wall paper. On the left of the clergyman, raised some steps above the stage, was a place dignified by the name of a vestry, screened off by something ludicrously suggestive of the side-scenes of a penny theatre. The seats were formed of three-inch unplanned deals, roughly fastened to some cross pieces which stretched from end to end of the place, while at the part furthest from the preacher was a gallery formed of the same materials as the seats, and supported by a few ordinary scaffold poles lashed together with ropes. But rough as the building was, it spoke volumes as to the hearty good will of English working men, for from the first the workmen of the Blyth and Tyne Railway Company have ever been ready to do every thing in their power to help forward the clergyman in his labours. It required but a very few Sundays to fill the place to overflowing. In a short time a very comfortable and commodious temporary church, capable of seating about 300 persons, was provided,

chiefly at the cost of the Duke of Northumberland, and has been crowded ever since its opening with attentive congregations.

It was close by the site of this church that a new one, hereafter to be dedicated to St. Peter, was commenced on September 2. It will be an Early English church, with nave, aisles and chancel, and a bell gable at the western end. It will be a substantial, but plain building, both externally and internally.

A third district is composed of the original townships of Monk Seaton, Whitley, and Cullercoats, and is known by the name of the last-mentioned village, as being the most populous place. Cullercoats is a large fishing village containing a very peculiar population.

Many of our readers are doubtless familiar with the picturesque costume and appearance of the Newhaven fish-wives, so frequently seen in the streets of Edinburgh. Although the Cullercoats women do not equal their canny northern sisters in this point, yet they bear a very strong resemblance to them. The characteristic blue woollen petticoat, and the never-absent creel in which the fish is carried on the back, sometimes containing as much as a hundred-weight at once, strike every one visiting Newcastle for the first time, whither the Cullercoats women resort in considerable numbers to sell the fish which their husbands, sons, and fathers have caught the night before. Cullercoats is built on the shore of a very pretty little bay, but like too many places which have a picturesque appearance from a distance, it is none of the cleanest, externally at least, though much more may be said for the internal condition of the houses than a mere casual observation would lead one to suppose. Both Whitley and Cullercoats are favourite sea-side places, and much resorted to by the good people of Newcastle. The Rev. R. F. Wheeler was appointed to the charge of this district in February 1861, when he commenced his work in a room formed out of a couple of cottages at Monk Seaton at the expense of Mrs. Davison, a resident there. In the course, however, of three or four months, a far more convenient place was provided at Whitley, through the kindness of M. W. Lambert, Esq., who gave up one wing of his house for a temporary church. The church so formed is about fifty-four feet long by seventeen feet wide, and is altogether the prettiest place of the kind which it

has ever been our lot to see. But, as in the other two districts, it has proved far too small for the wants of the place, and it was a day of no slight rejoicing when the foundation-stone of the new church of St. Paul was laid by the Bishop of Durham on September 3. Like the others, it will be in the Early English style. There will be arcades of five arches on the north, and four arches on the south side of the nave, with a clerestory containing small lancet windows, and an open timber roof. There will be a tower at the west end of the south aisle, through which, and by porches on the north and south sides, will be the entrances to the church.

It was determined that the day should be made as joyous an occasion as possible, and so, notwithstanding the steady down-pour of rain, its like has never been known in Whitley.

At the conclusion of the special service, the Bishop and a large party were entertained at luncheon by Charles Palmer, Esq., of Whitley Park. At four o'clock about 400 children were kindly entertained through the Duke's generosity, and at five o'clock about 400 parishioners and friends met to take tea together in a large tent. The day was brought to a close by an admirable musical performance given by amateurs.

Altogether the week will be long remembered in Tynemouth,—and well it may be,—for from the year 1668, when the old parish church was consecrated by Bishop Cosin, down to within a score years or so since, nothing whatever had been done to provide any additional church accommodation for this important place. About that time Trinity Church, at the western extremity of the town, was built chiefly through the exertions of the Rev. C. Reed, the Vicar, liberally helped by the present Duke, then Lord Prudhoe. Soon afterwards the church dedicated to the Holy Saviour was erected in the village of Tynemouth, both places being then served as chapels of ease to the mother church. They now have districts assigned to them, and, like the other three, are endowed with 200*l.* a year and a parsonage-house.

Until the recent movement took effect and the temporary churches were opened, the Church of England only provided 3,965 sittings for a population of about 33,000, mostly of the poorer classes, and of those sittings only 965 were free.

Great as is the work now fairly commenced,—a work, we be-

lieve, without parallel, that three large churches should be begun on three successive days in the same parish, to be built mainly at the cost of one nobleman,—yet still it does not meet the wants of the place, and two other churches are at once needed to be built.

But this is not the only work of Church Building which the Duke of Northumberland has undertaken. The second week in September saw two churches consecrated, which have been built solely at his expense, and endowed like those at Tynemouth. The church at Acklington consists of a nave, with north and south aisles, a chancel, and north and south porches. At the west end there is a bell-turret containing two bells; and on the north side, beneath the roof of the church, which takes a second fall to cover it, there is a vestry. Within the sacred edifice, the roof takes the waggon-headed form, boarded between the rafters; the floor is laid with Acklington quarls; there is a stone octagon pulpit and font, two lecterns, and the seats are formed of stained deal. The nave is divided from the aisles on either side by four arches on round pillars with octagon caps. The aisles are lighted by lancets in couplets; the western end by two openings, each containing two lights, with circular light above, and a circular light in the apex in the gable; the west ends of the aisles are lighted by single lancets. The east end has three lancet lights. All the details are of simple and elegant design, and possess the additional interest of having been wrought within the walls of Alnwick Castle, and thence forwarded, ready for fitting, to their destination. The walling is of Acklington stone, dressed quoins, and snecked walling.

The church at South Charlton, a village a few miles from Alnwick, was consecrated on the following day, Thursday, September 11, 1862. The church is dedicated to St. James. It consists of a nave and chancel, with a porch on the south side, and a robing-room and vestry on the north, and beneath the vestry is the apparatus for heating the church. The nave is lighted by two tall lancet windows at the west end, four single ones on the north side, and three on the south. The east end has three lancet lights, with a double lancet on the south side. There is a stone octagonal pulpit, a neat font, and two lecterns.

The west end of the roof is surmounted by a belfry, containing one bell, and the east ends of the roof of the nave and chancel are adorned with a beautiful cross in stone.

The consecration service was read by the Right Rev. the Lord Bishop of Durham. Prayers were said by the Incumbent, the Rev. R. Henneker; the Epistle being read by the Ven. Archdeacon Coxe, and the Gospel by the Rev. Court Granville; after which the Bishop preached from the 4th chapter and 24th verse of St. John's Gospel: "God is a Spirit; and they that worship Him must worship Him in spirit and in truth."

The day was exceedingly beautiful, and the country looked rich with the golden harvests daily falling beneath the sickle of the reaper; and the pious hope may have been present to many minds, when partaking of the sacred ceremonial of the day, and surveying the yellow fields around them, that many a ripe sheaf as it falls may be gathered to the Everlasting Garner, through the pastoral ministrations and means of grace afforded in that House of God, which had that day been set apart for His service.

The parsonage is close to the church, and in the large portion of ground attached to it was a spacious tent for the entertainment of the women and children of the new ecclesiastical district with tea and cake, and the men and lads with beef and beer, at the expense of His Grace. The tables were profusely ornamented with beautiful bouquets of flowers; flags, bearing the Percy crescent, hung from the roof of the tent, and at the farther end was one inscribed with the motto, "Long live our noble Duke and Duchess," a wish which will find a warm and grateful response in every heart.

Well may a local paper ("The Newcastle Daily Journal") remark in reference to this most grand work, "It is as though we were looking on at a revival of one of the best features of the good old times, or turning over the pages of a monk's chronicle, to meet with these good works following in such rapid succession."

The cost of these works to His Grace will be very great. That at Tynemouth alone will not be less than 60,000*l.*, of which the Ecclesiastical Commissioners contribute about 20,000*l.* Neither are these the only works which he has in hand. Isleworth and

other places are now receiving proofs of His Grace's princely liberality in the work of Church Extension, and it is understood that should his life be spared he intends to carry on the work still further.

May many, many others who have the means, follow, as far as they may, the glorious example of the noble Duke of Northumberland! It will be a work of which they will never repent. A great church builder in the West Riding of York remarked not long since, "What he had done in that way was the happiest and pleasantest work of his life."

R. F. W.

Stones of the Temple.

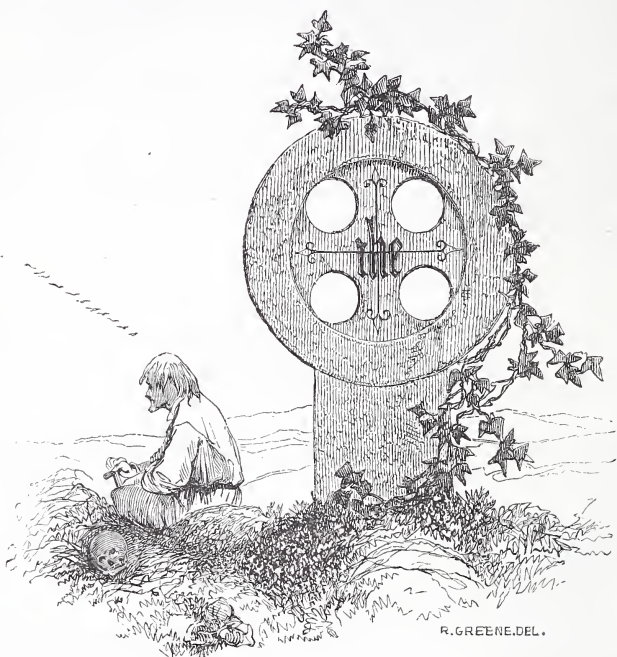
No. IV. GRAVE-STONES.

"And he said, What title is that that I see? And the men of the city told him, It is the Sepulchre of the man of God."—2 KINGS xxiii. 17.



GOLDEN haze in the eastern sky told that the sun which had set in all his glory an hour before, was now giving a bright Easter Day to Christians in other lands. The evening service was ended, and a joyful peal had just rung out from the tower of St. Catherine's,—for such was the custom there on all the great festivals of the Church,—the low hum of voices, which rose from a group of villagers gathered near the churchyard gate, was hushed; there was a pause of perfect stillness; and then the old tenor began its deep solemn tolling for the burial of a little child. The Vicar, and his friend Mr. Acres, who had been walking slowly to and fro on the churchyard path, stopped suddenly on hearing the first single beat of the burial knell, and at the same instant they saw, far down the village lane, the flickering light of the two torches, borne by those who headed the little procession of Lizzie's funeral. They, too, seemed to have caught the spell, and stood mutely contemplating the scene before them. At length Mr. Acres broke silence by saying,—“I know of but few Parishes where, like our own, the funerals of the poor take

place by torch-light ; it is, to say the least, a very picturesque custom."



"It is, indeed," replied Mr. Ambrose, "but I believe the poor in this place first adopted it from no such sentiment, but simply as being more convenient both to themselves and to their employers. Their employers often cannot spare them earlier in the day, and they themselves can but ill afford to lose a day's wages. But these evening funerals have other advantages. They enable many more of the friends of the departed to show this last tribute of respect to their memory, than could otherwise do so ; and were this practice more general, we should have fewer of those melancholy funerals where the hired bearers are the sole attendants. Then, if properly conducted, they save the poor much expense at a time when they are little able to afford it. I find that their poor neighbours will, at evening, give their services as bearers, free of cost, which they cannot afford to do earlier in the day.

The family of the deceased, too, are freed from the necessity of taxing their scanty means in order to supply a day's hospitality to their visitors, who now do not assemble till after their day's labour, and immediately after the funeral retire to their own homes and to rest. I am sorry to say, however, this was not always so. When I first came to the Parish, the evening was too often followed by a night of dissipation. But since I have induced the people to do away with hired bearers, and enter into an engagement to do this service one for another, free of charge, and simply as a *Christian duty*, those evils have never recurred. I preached a sermon to them from the text 'Devout men carried Stephen to his burial' (Acts viii. 2), in which I endeavoured to show them that none but men of good and honest report should be selected for this solemn office; and I am thankful to say, from that time all has been decent and orderly. When it is the funeral of one of our own school-children, the coffin is always carried by some of the school-teachers; I need hardly say this is simply an act of Christian charity. Moreover, this custom greatly diminishes the number of our Sunday burials, which are otherwise almost a necessity among the poor¹. The Sunday, as a great Christian Festival, is not appropriate for a public ceremony of so mournful a character as that of the burial of the dead; there is, too, this additional objection to Sunday burials: that they create *Sunday labour*. But, considering the subject generally, I confess a preference for these evening funerals. To me they seem less gloomy, though more solemn, than those which take place in the broad light of day. When the house has been closed, and the chamber of death darkened for several days (to omit which simple acts would be like an insult to the departed), it seems but consonant with this custom which we have universally adopted, and following the course of our natural feelings, to avoid—in performing the last sorrowful rite—the full blaze of mid-day light. There is something in the noiseless going away of daylight suggestive

¹ It is comparatively seldom that any other than the funerals of the *poor* take place on Sunday, and the reason commonly assigned is—that it is the only day on which their friends can attend. In one, at least, of the large Metropolitan Cemeteries, exclusively used as a burial-place for the *rich*, no funerals *ever* take place on a Sunday.

of the still departure of human life; and in the gathering shades of evening, in harmony with one's thoughts of the grave as the place of the *sleeping* and not of the *dead*. The hour itself invites serious thought. When a little boy, I once attended a midnight funeral; and the event left an impression on my mind, which I believe will never be altogether effaced. I would not, however, recommend midnight funerals, except on very special occasions; and I must freely admit that under many circumstances evening funerals would not be practicable."

"I see," said Mr. Acres, "that the system here adopted obviates many evils which exist in the prevailing mode of Christian burial, but it hardly meets the case of large towns, especially when the burial must take place in a distant cemetery. Don't you think we want reform there, even more, perhaps, than in these rural parishes?"

"Yes, certainly, my friend, I do; and I regret to say I see, moreover, many difficulties that beset our efforts to accomplish it. Still something should be done. We all agree, it is much to be deplored that, owing to the necessity for extramural burial, the connexion between the parishioner and his parish church is, with very rare exceptions, entirely severed in the last office which the Clergy and his friends can render him, and the solemn service for the burial of the dead is said in a strange place by a stranger's voice. Now this we can at least partly remedy. I would always have the bodies of the departed brought to the parish church previous to their removal to the cemetery; and the funeral knell should be tolled, as formerly, to invite their friends and neighbours to be present, and take part in so much of the service as need not be said at the grave. It would then be no longer true, as now it is, that in many of our churches this touching and beautiful Service has never been said, and by many of our parishioners has never been heard. Then let the bearers be men of good and sober character. How revolting to one's sense of decency is the spectacle, so common in London, of hired attendants, wearing funeral robes and hatbands, drinking at gin-palaces, whilst the hearse and mourning coaches are drawn up outside! Then I would have the furniture of the funeral less suggestive of *sorrow without hope*; and specially I would have the coffin less gloomy,—I might in many

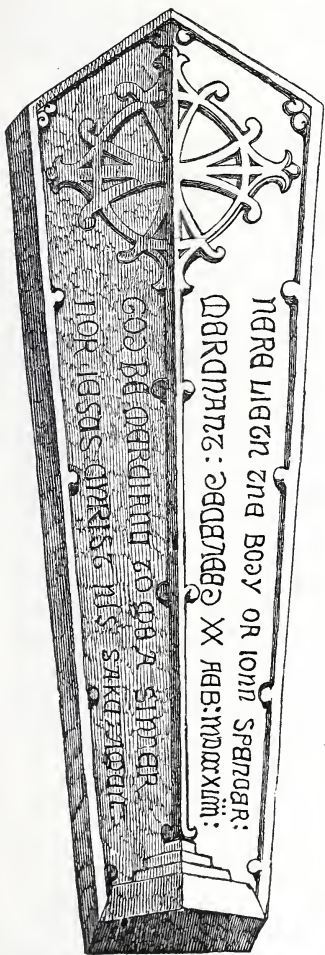
cases say, less *hideous*: let it be of plain wood, or if covered, let its covering be of a less gloomy character, and without the trashy and unmeaning ornaments with which undertakers are used to bestud them. As regards our cemeteries, I suppose in most of them the Burial Service is said in all its integrity, but in some it is sadly mutilated. 'No fittings, sir, and a third-

class grave,' said the attendant of a large cemetery the other day to a friend of mine, who had gone there to bury a poor parishioner; which in simple English was this: — 'The man was too poor to have any other than a *common grave*, so you must not read all the Service; and his friends are too poor to give a hatband, so you must not wear a hood and stole.' My friend did not of course comply with the intimation."

"Well, Mr. Vicar, I hope we may see the improvements you have suggested carried out, and then such an abuse as that will not recur. Much indeed has already been done in this direction, and for this we must be thankful."

"Yes, and side by side with that, I rejoice to see an increasing improvement in the character of our tombstones and epitaphs."

"Ah, Sir, there was need enough, I am sure, for that. How shocking are many of the inscriptions we find on even modern tombstones! To 'lie like an epitaph' has long been a proverb, and I fear a just one. What a host of false witnesses



R. GREENE. DEL.

we have even here around us in this burial-ground ! There lies John Wilk, who was—I suppose—as free from care and sickness to his dying hour as any man that ever lived ; yet his gravestone tells the old story :—

‘ Afflictions sore long time I bore,
Physicians was in vain.’

And beyond his stands the stone of that old scold Margery Torbeck, who, you know, Sir, was the terror of the whole village ; and of her we are told :—

‘ A tender wife, a mother dear,
A faithful friend, lies buried here.’

I often think, Mr. Ambrose, when walking through a churchyard, if people were only half as good when living, as, when dead, they are said to have been, what a happy world this would be ; so full of ‘ the best of husbands,’ ‘ the most devoted of wives,’ ‘ the most dutiful of sons,’ and ‘ the most amiable of daughters.’ But did you ever notice that vain and foolish inscription under the north wall to the ‘ perpetual ’ memory of ‘ Isaac Donman, Esq ? ’ I wish it could be obliterated.”

“ I have told John Daniels to plant some ivy at the base of the stone, and I hope the words will be hidden by it before the summer is over. I find this the most convenient mode of concealing objectionable epitaphs. But is it not an instance of strange perversity, that where all earthly distinctions are swept away, and men of all degrees are brought to one common level, people will delight to inscribe these boastful and exaggerated praises of the departed, and so often claim for them virtues which in reality they never possessed ? What can be more out of place here than pride ? As regards the frail body on which is often bestowed so much vain eulogy, what truer words are there than these ?—

‘ How loved, how valued once, avails thee not ;
To whom related, or by whom begot ;
A heap of dust alone remains of thee,
’Tis all thou art, ’tis all the proud shall be.’

These kind of epitaphs, too, are so very unfair to the deceased. We who knew old Mrs. Ainstie, who lies under that grand tombstone, knew her to be a good, kind neighbour ; but posterity

will not believe that, when posterity reads in her epitaph that ‘she was a spotless woman.’ It is better to say too little than too much; since our Bibles tell us that, even *when we have done all, we are unprofitable servants*. There are other foolish epitaphs which are the result of ignorance, not of pride. For instance:—poor old Mrs. Beck, whose son is buried in yonder corner (it is too dark now to see the stone), sent me these lines for her son’s grave-stone:—

‘Here lies John Beck, aged 19 years,
Father and mother, wipe away your tears.’

I persuaded her instead to have this sentence from the Creed:—‘I believe in the Communion of Saints.’ When I explained to her the meaning of the words, she was grateful that I had suggested them. The two things specially to be avoided in these memorials, are flattery and falsehood; and moreover, we should always remember that neither grave-stone nor epitaph can benefit the *dead*, but that both may benefit the *living*. Therefore a short sentence from the Bible or Prayer Book, expressive of hope beyond the grave, is always appropriate, such as:—‘I look for the resurrection of the dead, and the life of the world to come;’ or words which either may represent the dying prayer of the deceased, or express a suitable petition for ourselves when thus reminded of our own approaching departure, such as:—‘Jesus, mercy,’ or ‘God be merciful to me a sinner²,’ or ‘In the hour of death, good Lord, deliver us.’ How much better is some simple sentence than a fulsome epitaph! But the funeral is nearly at the gate; so I must hasten to meet it.”

“And I will say good evening,” said Mr. Acres, “as I may not see you after the service; and I thank you for drawing my attention to a subject on which I had before thought too little.”

Mr. Ambrose met the funeral at the lich-gate. First came the two torch-bearers, then the coffin, borne by six school-teachers; then John and Mary Daniels, followed by their two surviving children; then came old Matthew, and after him several of little Lizzie’s old friends and neighbours. Each attendant

² We are much indebted to Mr. Joseph Masters for his kindness in furnishing the engravings which illustrate No. IV. of “Stones of the Temple.”
—ED.

carried a small sprig of evergreen³, or some spring flowers, and, as the coffin was being lowered, placed them on it. Many tears of sadness fell down into that narrow grave, but none told deeper love than those of the old Shepherd, who lingered sorrowfully behind to close in the grave of his little friend.



“The Churchyard,—’tis the nearest spot
Which lies adjoining to the plot
That now surrounds my earthly home,—
The nearest spot wherein I tread;
One step whene’er I leave this room,
And I am ’mid the voiceless dead.
If duty hence or pleasure call,
Whene’er I leave my rural hall,
In going or returning still,
In doing good or doing ill,
I tread the silent graves along.

³ “In several parts of the north of England, when a funeral takes place, a basin full of sprigs of boxwood is placed at the door of the house from which the coffin is taken up, and each person who attends the funeral ordinarily takes a sprig of the boxwood and throws it into the grave of the deceased.”
—*Wordsworth (Notes, Excursion, p. 87).*

It is an awful thing to stand
 With either world on either hand,
 Upon the intermediate ground
 Which doth the sense and spirit bound.
 Woe worth the man who doth not fear
 When spirits of the dead are near."

The Baptistery.

Churches Restored or Enlarged.

St. Michael and All Angels', Great Torrington.—Diocese, Exeter. Architect, Mr. W. White. Style, Early English. Accommodation, 916, all free. The old church, which had been rebuilt after its destruction by Fairfax's soldiery, had gone almost to decay. The interior was crowded with galleries and high pews. These have been swept away, and oak open benches have taken their place. A lofty tower arch has been formed, a south porch built, and new windows have been inserted, four of which are filled with stained glass, by Lavers and Barraud. Reopened July 3, 1862.

St. Margaret's, Hilston.—Diocese, York. Architect, Mr. J. L. Pearson. Style, Norman. Plan: nave, chancel, tower, and vestry. Accommodation, 90. All the church, excepting the Norman doorway, has been rebuilt. The chancel arch is lofty, and supported on Purbeck marble shafts. In the sanctuary are a credence table, a very handsome reredos, and sedilia. Several stained glass windows, the font, &c., are special gifts. Reopened August, 1862.

Parish Church, Kington-Magna.—Diocese, Salisbury. Architect, Mr. C. Turner. Accommodation, 320; additional accommodation, 72. The church, with the exception of the greater part of the tower, has been completely rebuilt; the seats are all open, and there is now no gallery in the church. Reopened July 3, 1862.

St. Aidan's, Llawhaden.—Diocese, St. David's. Architect, Mr. Sturge. Accommodation, 275, all free. Reopened June 13, 1862.

Parish Church, Llanwrtyd.—Diocese, St. David's. Architect, Mr. Buckeridge. Accommodation, 151; free seats, 141. Reopened June 19, 1862.

Lindisfarn, Holy Island.—Diocese, Durham. Style, Norman, and Early English. This very ancient parish church, adjoining the ruins of the once famous cathedral of Lindisfarn, first built A.D. 650, has been carefully restored. New roofs have been constructed; the whole of the interior fittings are new, the seats being all open. An aisle formerly blocked up, has been opened, and various other improvements made. Reopened July 30, 1862.

St. Giles', Normanton.—Diocese, Lichfield. Architects, Messrs. Giles and Brockhouse. Accommodation, 300, all free. Reopened May 13, 1862.

St. Mary's, Norton-sub-Hamdon.—Diocese, Bath and Wells. Architect,

Mr. A. W. Blomfield. Accommodation, 316; additional accommodation, 125, all free. The western gallery has been removed. New oak roofs have been placed in the chapels, and the oak roofs of the aisles (never hitherto finished) have been completed. An open roof has been substituted for the ceiling in the nave. The church has been re-seated and repaved, the font repaired, and a handsome stone reredos and new pulpit have been erected. Reopened August 14, 1862.

St. James', Okehampton.—Diocese, Exeter. Architect, Mr. Ashworth. This ancient chantry chapel has been entirely rebuilt. Reopened July 24, 1862.

St. Peter and St. Paul, Reepham.—Diocese, Lincoln. Architect, Mr. Drury. Accommodation, 219; free seats, 111. Reopened April 3, 1862.

Parish Church, Seaford.—Diocese, Chichester. Style, Transition. Plan: nave, north and south aisles, north and south transepts, apsidal chancel, and western tower. The tower arch has been thrown open, and the font placed within it; the high pews have been removed. The seats are now all free and open, and the chancel is chorally arranged. Three of the five early English windows in the apse have been filled with stained glass by Powell. Reopened July 4, 1862.

Parish Church, Shifford.—Diocese, Oxford. Architect, Mr. J. Clarke. Style, Early English. Plan: nave, chancel, vestry, bell-turret. Accommodation, 147, all free.

St. Nicholas, Swafield.—Diocese, Norwich. Architect, Mr. Cornish. Accommodation, 148, all free. Reopened May, 1862.

All Saints, South Cerney.—Diocese, Gloucester and Bristol. Architect, Mr. J. T. St. Aubyn. This church has been entirely rebuilt; a magnificent stained glass window, by Lavers and Barraud, has been placed at the west end of the church, in memory of Mrs. Edwards. Reopened July 1st, 1862.

St. Helen's, Tarporley.—Diocese, Chester. Architect, Mr. Crowther. Style, Perpendicular. The Arden chapel of this church has been repaired and decorated throughout; open seats replace the former unsightly pews; and a new panelled oak roof has been put up. On a brass plate in the chapel is this inscription: "To the glory of God. Amen. Restored A.D. 1862, by the Hon. Catherine Emma Arden, and Helen Catherine, Lady Binning." Reopened July 13, 1862.

St. John the Baptist, Upton-Bishop.—Diocese, Hereford. Architect, Mr. G. G. Scott. Style, Norman, and later periods. Plan: chancel, nave, aisle, tower, and vestry. Two galleries have been removed; the tower arch and western window have been opened; the plastered ceiling has been replaced by a panelled roof; the church has been entirely re-seated with open benches, whereby additional accommodation is secured; memorial windows, by Hardman, Wailes, and Clayton and Bell, have been presented. Reopened July 25, 1862.

We are obliged to postpone, till our next Number, the insertion of many reports we have received of churches recently built or restored.—ED.

NOTICE.

The Editor begs to acknowledge with thanks the receipt of 50*l.*, "A Thank-offering," in behalf of the Victoria Dock Mission advertised in the last number of this Periodical.

The Editor will be much obliged to any Subscribers having spare copies of Nos. I. and II., if they will return them to him at No. 7, Whitehall, or to the Publishers, Rivingtons, Waterloo Place.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's Office, 7, Whitehall, on November 17, and December 15, 1862, grants of money, amounting to £1,455, were made in behalf of the following objects:—

Building a Church at Cowleigh, in the Parish of West Malvern.

Rebuilding Churches at Dinnington, near Ilminster; West Rainton, near Fence Houses, Durham; and Woodlands, near Ulverstone, Lancashire.

Enlarging or otherwise increasing the accommodation in the Churches at Billesden, near Leicester; Cocking, near Midhurst; Edwin Ralph, near Bromsgrove; Langham, near Colchester; Llanvaches, near Caerleon; Wear Gifford, near Torrington; and Winscombe, near Weston-super-Mare.

Additional grants of money were made towards building the churches of St. Philip's, Lambeth; St. John's, Middlesborough; St. James's, Plymouth; and St. Peter's, Vauxhall; rebuilding the church at Fotherby, near Louth; and towards enlarging the churches at Beaminster; St. Leonard's, Bridgnorth; Hilgay, near Downham Market; St. Paul's, Southampton; and St. Stephen's, Trowbridge.

Repair funds have been accepted by the Society for the following churches:—Holy Trinity, Ventnor, and West Cowes, Isle of Wight; St. Thomas, Bradford; St. Paul's, Birkenhead; St. Luke's, Hull; and Selly Oak, near Birmingham.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * The letter *S*, denotes Sermon; *M*, Meeting; *A*, Associations, &c.

Diocese of Canterbury.					
Sept. 4	Ripple	S £1 7 10	Oct. 24	Ruckinge	S £0 12 6
23	Sandwich, St. Peter's <i>A</i>	2 2 3	31	Shadoxhurst.....	S 0 8 1
Oct. 16	Ide-Hill.....	S 1 12 9	Nov. 6	Bromley Common	S 5 3 0
17	Groombridge (addnl.) <i>S</i>	0 10 0	10	Canterbury, All Saints <i>S</i>	1 2 10
			10	Ditto, St. Mildred's ...	S 1 9 2
			28	Betshanger	S 2 10 0

York.

Oct. 17	Chapel-Haddlesey	.....S	£2	10	0
17	Ryther ($\frac{1}{2}$)	.....S	1	0	6
23	Brompton	.....S	2	17	0
28	Atwick	.....S	3	0	0
30	Sherburn	.....S	1	15	0
30	Micklefield	.....S	1	0	0
31	Malton	.....A	14	10	0
Nov. 1	Bagby	.....S	1	3	5
1	Keillington	.....S	6	2	4
1	Whitley	.....S	9	3	7
4	Leven	.....S	4	2	6

London.

Oct. 13	Wembley	.....S	2	14	0
24	Wanstead	.....S	15	0	0
27	Isleworth, St. John's	....S	4	5	1 $\frac{1}{2}$
Nov. 11	Forest Hill, Christ Church ($\frac{1}{3}$)	.....S	10	0	0
12	Quebec Chapel	.....S	26	7	9
29	Highgate	.....S	22	4	8
29	Upper Clapton and Stamford Hill Ch. Fund	....A	18	0	0

Durham.

Sept. 9	Staindrop	.....S	7	16	0
15	Etherley	.....S	2	14	9
17	Collierley	.....S	0	18	7
17	Birtley	.....S	2	11	4
17	Lumley	.....S	1	4	2
17	Wolviston	.....S	0	7	0
24	Ingleton	.....S	0	18	3
24	Dalton-le-Dale	.....S	1	16	0
24	South Hylton	.....M	1	0	0
26	Seaham Harbour, St. John's	.....S	7	6	7
29	Winlaton	.....S	2	7	0
	Ditto	.....M	0	10	7
29	Ryhope	.....M	0	10	1
Oct. 2	Gateshead-Fell	.....S	6	18	9
2	Fighton Banks	.....S	1	13	10
3	Whorlton	.....S	2	11	6
11	Ferry-Hill	.....S	1	5	9
20	Blaydon	.....S	1	14	9
	Ditto	.....M	0	6	4
23	Whitworth, St. Paul's	.....S	1	13	4
28	Greatham	.....S	1	7	2
Nov. 11	Hurworth	.....S	3	18	0
18	Cornhill (Offertory)	.....	1	0	0

Winchester.

Sept. 5	West Tytherley	.....S	3	17	4
31	Chipstead	.....S	4	0	0
Oct. 1	Monxton	.....S	2	0	0
1	Wyke	.....S	2	4	1
6	Warlingham	.....S	1	6	0
6	Chelsham	.....S	1	1	0
9	Sidlow Bridge	.....S	11	18	0
9	Cove	.....S	4	1	4
Nov. 10	North Eling	.....S	3	8	6
14	Redhill, St. John's	.....S	2	0	0

Bangor.

Oct. 28	Llanaber	.....S	2	10	0
Nov. 7	Llandwrog, St. ThomasS	0	7	0

Bath and Wells.

Sept. 19	Staple - Fitzpaine - cum-BickenhaliA	2	10	0
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Sept. 23	AnsfordS	£0	16	6
Oct. 7	Fiddington ($\frac{1}{2}$)S	0	10	0
Nov. 19	Burnham ($\frac{1}{2}$)S	2	3	3

Carlisle.

Sept. 30	Preston-Patrick	.....S	3	6	6
Oct. 14	Croscrake	.....S	3	0	0
Nov. 6	Farlam	.....S	1	12	6
14	Beetham	.....S	4	17	0

Chester.

Sept. 17	Wybunbury	.....S	4	15	6
Oct. 2	Bosley	.....S	1	12	0
9	Coddington	.....S	2	15	0
29	Huyton	.....S	13	12	0
Nov. 19	Mossley, Holy TrinityS	2	17	6

Chichester.

Sept. 16	East BlatchingtonS	1	10	0
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Ely.

Sept. 22	WentworthS	1	6	0
Oct. 14	WarboysS	10	1	0
25	StibbingtonS	1	6	9
Nov. 4	HauxtonS	2	10	0
14	Great Barford	.....S	5	14	4
25	Great Catworth	.....S	2	13	0

Exeter.

Aug. 29	King's Kerswell	.....S	2	12	2
Sept. 10	Honiton	.....A	8	0	0
10	Payhembury	.....S	2	0	0
16	Collumpton, Parish Ch. (portion)	.....S	1	16	0
23	Revelstoke	.....S	1	15	8
Oct. 1	Exeter, St. Leonard's	....S	7	17	10
14	Martinhoe	.....S	0	7	10
17	Marazion	.....S	6	11	6
17	Tor-Mohun	.....S	5	3	2
22	Sandford	.....S	3	12	7
Nov. 7	Huntsham	.....A	0	18	6

Gloucester and Bristol.

Sept. 3	Bromsberrow	.....S	2	18	10
3	Dymock	.....S	5	1	3
Oct. 3	Bream	.....S	1	16	0
17	AdderleyS	4	10	9
21	AlmondsburyS	2	2	0
25	LacockS	4	0	0

Hereford.

Nov. 13	MoreS	2	13	0
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Lichfield.

Sept. 11	Edensor ($\frac{1}{2}$)S	3	0	0
Oct. 8	SmethcoteS	3	5	8
15	KingstoneS	1	10	0
Nov. 1	Ilkeston	.....S	4	4	1
3	Ripley	.....S	4	0	0
3	Ilam (Offertory)	.....	2	2	0
10	Earl-Sterndale	.....S	2	13	1
25	Forsbrook	.....S	2	16	9
27	Coton	.....S	1	7	7

Lincoln.

Collections after the Bishop of Lincoln's Pastoral Letter.

July 2	Algarkirk and Fosdyke	....S	3	0	0
Sept. 2	Gainsborough, Par. Ch.	....S	12	5	6

Sept. 2	Bassingham.....	S £1 16 3
2	Wold-Newton	S 1 10 0
2	Rolleston	S 1 6 1
3	Hemingby	S 2 2 0
4	North Witham.....	S 3 15 0
4	Little Bytham.....	S 0 15 0
4	Skirbeck	S 4 2 4
4	Everton.....	S 1 8 0
4	Goulceby	S 1 11 6
4	Linwood	S 1 12 4
5	New Bolingbroke	S 1 13 4
9	Halton	S 2 0 6
9	Cuxwold	S 3 8 9
10	Croft	S 2 13 8
10	Willoughton	S 1 12 0
10	West Torrington	S 0 12 0
10	West Barkwith	S 0 9 1
11	Marnham	S 1 12 3
15	Stainfield	S 5 2 1
15	Middle Rasen	S 1 8 6
15	Lincoln, St. M. Magd. S	6 13 6
16	Raithby - cum - Halling- ton	S 2 8 3
18	Stamford, All Saints	S 10 1 6
13	Kirton-in-Lindsey	S 1 11 4
19	Stamford, St. Mary ...	S 4 7 0
20	Elkesley	S 2 10 0
23	Gedney Hill	S 1 17 6
24	Well	S 0 19 0½
24	Claxby	S 0 10 11½
25	Fotherby	S 1 0 0
25	West Deeping	S 1 9 3
25	East Stoke	S 0 15 0
26	Fiskerton	S 1 2 6
26	South Carlton	S 2 1 0
29	Elton	S 1 2 0
29	Nuthall	S 6 0 0
30	Stickford	S 0 18 6
30	Appleby	S 4 6 8
Oct. 2	Grove	S 3 0 0
3	Thorpe, St. Peter	S 1 3 6
7	West Keal	S 4 11 0
7	Hickling	S 2 2 4
8	Panton	S 2 2 0
8	Saltfleetby, All Saints S	0 18 3
9	Little Steeping.....	S 1 2 0
9	Theddlethorpe, All Saints and St. Helen's	S 2 0 9
9	Addlethorpe.....	S 0 9 8
9	Upton	S 0 17 6
11	Kilvington	S 1 19 0
11	Cotham	S 0 15 1
15	Humberstone	S 1 11 4
16	Great Grimsby	S 5 9 7
16	Marsh Chapel	S 1 6 5
16	Scotter	S 2 0 0
20	Lea	S 2 17 0
21	Boultham	S 1 12 7
21	Belton	S 6 1 0
22	West Retford (Offertory)	S 4 0 0
22	Norton Disney.....	S 1 5 0
22	Manton (Offertory)	S 2 10 8
22	Bishops Cropwell	S 0 6 6
22	Moorby.....	S 1 3 8
22	East Kirkby.....	S 0 16 0
22	Covenham, St. Bartho- lomew	S 0 12 6
23	Grainthorpe	S 1 10 0
23	Burton-by Lincoln	S 2 5 0
23	Woolsthorpe (A Thank- offering for Harvest)...	S 3 17 3½
27	Croxton.....	S 1 11 0

Oct. 27	Blyton	S £1 0 0
28	Saleby	S 3 6 0
26	Epperstone	S 1 15 6
29	Misson	S 2 2 0
29	Costock	S 1 13 0
29	Harrington	S 1 10 3
29	Brinkhill	S 0 18 6
29	Kelstern	S 1 8 4
29	Market Stainton	S 0 9 2
29	Redbourne	S 1 3 9
30	Barlings	S 1 19 2
30	North Leverton	S 1 1 0
31	Sibsey	S 6 8 6
Nov. 3	North Thoresby	S 2 1 7
4	Owston	S 6 0 0
5	Maltby-le-Marsh.....	S 0 12 6
6	Carlton - le - Moorland - cum-Stapleford.....	S 3 8 11
6	Asterby	S 0 12 2
6	Cawkwell	S 0 12 10
6	Horsington	S 1 0 0
7	Keelby	S 3 6 3
8	Somersby and Bag-En- derby	S 1 10 3
11	Moulton.....	S 0 10 7
11	Shelton	S 3 8 2
12	East Drayton, Askham, and Stokeham	S 1 14 10
12	Hibaldstow	S 1 10 6
13	Sotby	S 0 15 6
13	Owersby	S 2 0 0
13	Gayton-le-Wold and Bis- cathorpe	S 0 17 4
15	Lynby.....	S 1 0 0
18	Tetney	S 1 12 0
18	Great Steeping.....	S 2 2 6
19	Gedling	S 3 11 6
19	Stainby	S 2 15 0
19	Gunby, St. Nicholas ..	S 1 11 8
20	Scartho	S 0 16 4
20	Donington-on-Bain ...	S 0 3 5
20	Sutton-on-Lound	S 3 6 4
21	Plumtree	S 5 19 0
24	Wyham-cum-Cadaby ...	S 0 19 6
25	Treswell	S 1 0 0
25	Brocklesby - cum - Kir- mington	S 2 10 6
25	Candleby	S 1 0 0
25	Grasby	S 2 16 7
26	Hogsthorpe	S 1 2 10
27	Hawton	S 2 1 2
28	Whitton.....	S 1 2 0

Llandaff.

Sept. 3	St. Nicholas	S 4 6 9
9	Rockfield	S 1 8 6
Oct. 6	Caerleon	S 0 15 3
16	Coedkernew	S 1 0 0
Nov. 5	Cardiff, St. Mary (½ of Offertory)	S 5 0 0

Manchester.

Nov. 11	Clitheroe, St. Mary's ...	S 5 13 6
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Norwich.

Sept 2	Rushmere	S 2 9 6
22	Stoke, Holy Cross	S 1 16 0
26	Bawdeswell	S 1 0 0
Oct. 7	East Bergholt	S 3 15 3
11	Cranworth	S 6 0 0

Oxford.

Oct. 14	Woburn	S	£1	0	0
23	Bradwell	S	0	10	0
29	Woodlands, St. Paul ...	S	1	15	2
Nov. 4	Cropley	S	3	6	0
11	Cottisford	S	1	13	6

Peterborough.

Aug. 9	Castle-Ashby ($\frac{1}{2}$).....	S	3	11	2
Sept. 29	Cole-Orton	S	4	1	9
29	South Thringston	S	0	7	10
29	Whitwick	S	1	4	9
Oct. 13	North Kilworth	S	1	10	0

Ripon.

Sept. 12	Mytholmroyd	S	2	1	10
25	Ilkley	S	2	10	0
Oct. 10	Leeds, St. Mary	S	1	10	0
25	Oxenhope	S	1	1	6
Nov. 5	Dunsforth	S	1	3	2

Rochester.

Oct. 2	Gravesend Ch. Union A	10	0	0	
7	Fordham	S	2	16	6
11	Wickford	S	1	13	0
21	Boxted	S	3	17	7

Salisbury.

Oct. 31	Salisbury, St. Martin's	S	4	16	0
31	Berwick, St. John's ...	S	2	5	6
Nov. 4	Athelhampton	S	1	9	0
11	Stourpaine	S	3	0	0

St. Asaph.

Sept. 4	Northop	S	8	2	8
Nov. 15	Trelystan & Leighton	S	3	19	0
19	Capel-Garmon	S	1	5	0

St. David's.

Collections after the Bishop of St. David's
Pastoral Letter.

Sept. 2	Cosheston	S	2	4	4
3	Llangeler	S	2	11	8
3	Kilrhedyn	S	0	11	8
8	Nantddû	S	0	5	0
8	Eglwysrw	S	0	14	6
12	Pontyberens, St. John's	S	0	11	6
12	Llangendeirne, and Pon- tyates Chapel.....	S	2	11	7
25	Loughor.....	S	1	8	0
25	Llanerchaeron	S	3	0	0
25	Debwyd	S	1	0	0
26	Kidwelly	S	1	5	1
27	Bangor-Teifi	S	1	4	3
27	Henllan	S	1	4	6
17	Jeffreyson	S	1	10	0
29	Oystermouth	S	4	0	6
Oct. 2	Llangenny	S	4	7	6
6	Boughrood, collection at Harvest Thanksgiving Festival.....	S	2	2	6
7	Spittal	S	1	0	0
8	Bosherton	S	1	7	0
9	St. Florence	S	1	8	3
9	Angle	S	1	10	10
9	Blaen-Penal	S	0	8	6
13	Llanarthney	S	1	5	0
15	Llanarth	S	0	16	0
15	Talgarth	S	1	10	0
15	Mothvey	S	1	12	9

Oct. 16	Llanllwchaearn	S	£2	10	0
21	Cardigan	S	5	0	0
22	Llangunllo	S	3	2	11
22	Begelly & Williamston	S	1	1	9
24	Llanychaiarn	S	1	4	9
24	Llandysil	S	1	10	0
27	Aberporth	S	0	5	0
28	Pwllcrochan (Offertory)	S	0	10	6
28	Llanllwni	S	1	2	3
28	Llanyerwys	S	0	2	6
28	Llanpypysaint	S	0	16	6
28	Llanllawddog	S	2	10	6
28	Llanwinio	S	0	7	9
29	St. Ishmaels and Dale	S	2	0	0
30	Narberth	S	4	10	0
30	Robeston	S	2	12	0
31	Llawhaden	S	2	5	7
Nov. 1	Llandysilio	S	0	11	9
3	Llanstadwell.....	S	2	4	0
3	Cregina	S	0	9	2
4	Llanthetty	S	1	2	7
5	Milford, St. Katherine's	S	4	0	0
6	Llanvihangel-Fechan...	S	1	3	9
6	Garthbengi	S	0	15	10
6	Bettws	S	2	2	0
6	Burton	S	1	18	6
7	Steynton	S	2	8	0
8	Llandyfriog	S	0	10	0
8	Llandysilio-Gogo.....	S	1	4	11
10	Pembroke, St. Nicholas	S	0	7	6
11	Llanvair-Nantgwyn and Capel-Colman	S	1	15	0
11	Aberyskir	S	1	18	6
12	Capel-Cynon	S	0	15	0
12	Clydach	S	2	9	6
12	Gladestry	S	1	3	4
12	Freystrop	S	0	14	6
14	Kevenllece and Llan- drindod	S	3	16	5
15	Llanllawer	S	1	1	7
17	Trefilan	S	0	13	5
17	Verwick.....	S	0	5	0
18	Catheline	S	1	10	0
18	Abergwili	S	6	3	8
19	Llangathen	S	0	15	0
19	Llandeibie	S	4	3	7
20	Hubberstone	S	1	0	0
22	Nolton and Roch	S	0	17	11
22	Haverfordwest, St. Martin's	S	1	4	6
22	Uzmaston	S	0	12	0
24	St. Twinnels	S	1	9	6
25	Ilston	S	1	12	0
26	Bangor	S	0	16	11
26	Trellech-ar-Bettws	S	1	3	1
26	Clydney	S	0	5	0
26	East Walton	S	0	13	9
26	Lylysfræa.....	S	0	5	0
27	Aberystwith	S	8	0	0
29	Nevern	S	3	5	0
29	Llanwnda.....	S	0	10	0
29	Llanddeineil.....	S	3	0	0

Worcester.

Sept. 19	Farnborough.....	S	4	2	6
19	Bordesley, Holy Trinity	S	6	5	0
22	Birmingham	M	9	15	11
28	Pershore	S	1	6	0
Nov. 8	Burmington...(Offertory)	S	2	0	0
25	Rugby, Holy Trinity...	S	5	17	9

The Church-Builder.

No. VI.

Church of St. Nicholas, West Pennard.



T must always be encouraging to those who are taking an active part in the good work of Church Extension, and especially to the friends and supporters of the "Incorporated Society for Promoting the Building and Enlargement of Churches in England and Wales," not only to watch the vast efforts now being made to supply adequate and fitting accommodation in God's House for our rapidly increasing population, but also to note the great benefits which are resulting from labours already accomplished. Whilst therefore, in our little Quarterly, we give, as far as our space permits, a history of Church work—as connected with church building—at present in progress, we desire also, from time to time, to draw the attention of our readers to those parishes where the material work has been done, and good fruits are following, in the social and religious improvement of the people.

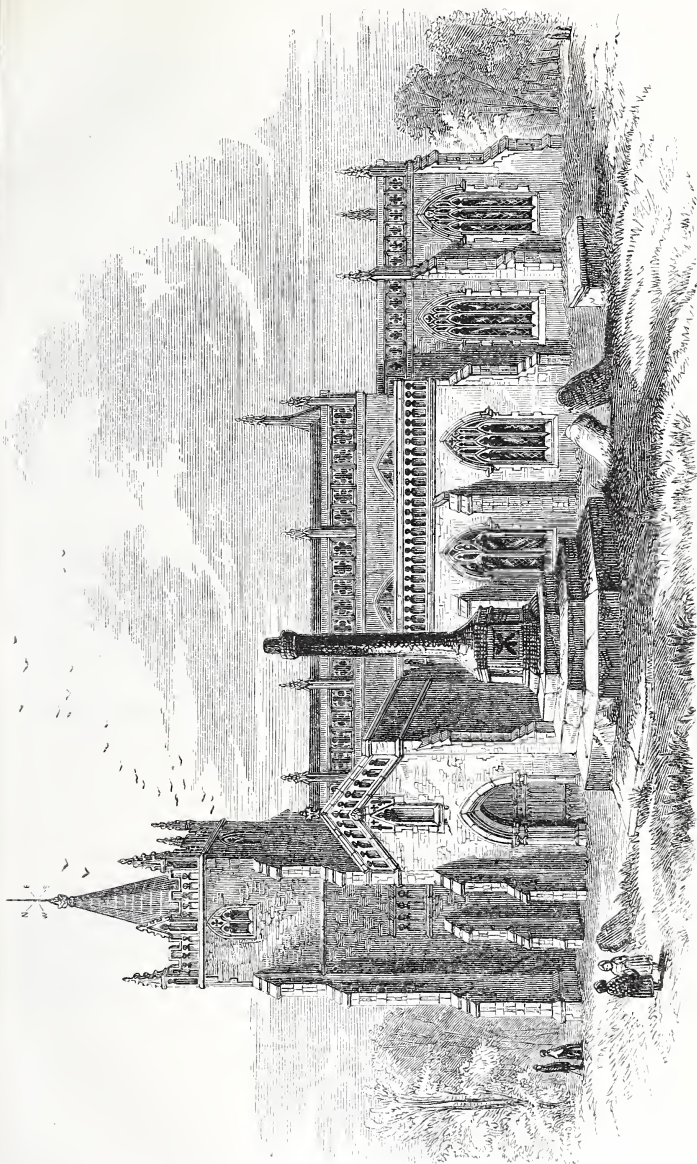
A few years ago the beautiful village church of West Pennard—situated on the gentle slope of a picturesque hill, south of the highway leading from Glastonbury to Shepton Mallet—was in so dilapidated a condition that its ruin appeared imminent. Since its erection, about A.D. 1460, the building had undergone no substantial repairs, but only the pernicious practice of tying together its tottering walls and parapets with bolts of iron had been resorted to. The following is a brief description of the state of the old church ten years since:—The walls were bulging and unsafe, within they were decorated with tablets, in too many instances setting forth the praises of those who in life had done little to deserve them; the roofs were insecure, on account of the decay of the main timbers; the floors were broken and uneven; the mullions and tracery of the windows were fallen or falling, and the arches were disjoined; the pews were high-backed, and

of immense size. The churchyard—where stands a noble yew-tree, probably coeval with the church, and an ancient cross, having on its four sides emblems of the Passion—was every where neglected, and abounded with tombstones whose forms and inscriptions were alike objectionable¹. Through one part of the churchyard was a public pathway, which was so frequented during the hours of divine service as greatly to disturb the congregation; and an open ditch traversed another portion of the burial-ground.

Within a few yards of the church were twelve poor houses, mostly inhabited by persons of very depraved character and dissolute habits, who used frequently to insult those who attended the Sunday services, or sought the other offices of the Church. And on Sunday afternoons, the Church service was no sooner ended than these persons, with many others, were used to assemble in the churchyard, and begin their sports, the younger playing at tennis, the nimbler ones leaping over the old-fashioned tombstones, whilst the less active looked on and encouraged. There was in the church a small gallery placed before the western window; this gallery was set apart for the musicians, vocal and instrumental, including performers on the violin, violincello, and clarionette; and it was no uncommon thing for these performers, when their labours in the church were ended, to lend their professional aid to increase the Sunday afternoon's amusement in the churchyard. These many evils were doubtless in great part to be attributed to the fact that there had not been for many years a resident clergyman in the parish, as it is also certain that the recent improvements in the church and parish are owing to the indefatigable exertions of a resident rector, aided not a little by assistance that has been afforded him by the Church Building Societies. The restoration of the church was commenced in the face of a determined opposition; indeed its promoters were compelled to seek the shelter of midnight 'neath which to begin the noble and difficult task they had undertaken.

¹ The following is a favourable specimen of these efforts of local talent:—

“ In prime of years as you may see,
We left our friends to mourn for we.
Mourn not dear friends for our disease
For Christ I hope have made our peace.”



Church of St. Nicholas, West Pennard.



We must tell in few words the work that has been done. The tower, the clerestory, and some other walls and the parapets have been pulled down, and rebuilt with the same materials; the windows have been repaired or renewed, and several have been filled with stained glass,—the east window by O'Connor; two in the north aisle, by Clutterbuck; one above the north door, by O'Connor, as a Memorial to a Schoolmistress and a Pupil Teacher; and one in the south aisle, by Wailes. There are also three other memorial windows of exquisite beauty, by Mena, of Paris. The church is seated throughout with open benches; those in the chancel are of oak, the rest are of stained deal; the floors and roofs have been repaired; a new stone font and pulpit have been erected, and the chancel has been richly decorated.

The influence of the restored church is felt throughout the parish, and the people,—instead of neglecting and despising God's House as formerly,—are now proud of their beautiful and orderly church, and of their decent and neatly-kept burial-ground, with its pretty tombstones and pious epitaphs. The noisy musicians of the western gallery have given place to the white-robed singers of the eastern choir. The disorderly tenants of the twelve poor houses have, with great difficulty, been ejected; the houses themselves have been demolished, and where they stood have been erected excellent schools, where 150 children of the village are taught to love God and to reverence His Church.

W. F.

St. Andrew's, Haverstock Hill.



ABOUT twenty-five years ago, that portion of the Parish of St. Pancras, which, commencing on the south at the separation of the Hampstead and Highgate roads, and spreading out between them in a northerly direction to the foot of the hills of

Hampstead and Highgate, forms the area of the Districts of Holy Trinity and St. Andrew's, Haverstock Hill, consisted chiefly of meadows skirted by a few scattered houses. Gradually, however, the land was taken for building purposes, and became the site of a large and populous township. In 1847, Canon Dale, then Vicar of St. Pancras, took advantage of the

offer of the late Rev. David Laing to undertake a new District, and placed that part of the Parish under his superintendence. Although insufficiently supported, Mr. Laing accomplished, in three years from his appointment, the erection of a Church and spacious School-buildings. With indefatigable energy, he founded also various subsidiary institutions, adapted to promote the spiritual and temporal welfare of his people¹. Unhappily for those connected with him, rather than for himself, his zeal and self-devotedness outran the pecuniary means supplied to him; and for the ten years during which he was Incumbent of the District, his professional income was wholly absorbed in providing for the liabilities incurred.

The rapid and steady increase of population in the District, from the unceasing erection of new houses, led Mr. Laing to arrange in 1856 for the formation of its northern portion into a separate District under the designation of ST. ANDREW'S, HAVERSTOCK HILL. The new District, containing a population of about 8,000, chiefly workmen engaged in the building trades, with a sprinkling of railway employés, &c., was placed under the charge of the Rev. H. J. Carter Smith, but without endowment, the remuneration depending upon pew-rents and collections in the *Temporary* Iron Church then in course of preparation.

In June, 1856, the *Temporary* Church, with accommodation for 500 persons, was opened, having been erected at a cost of £1,069. 16s. 5d., towards which the London Diocesan Church Building Society contributed a loan of £500 without interest, Mr. Carter Smith being responsible for the repayment by annual instalments of £60. Friends gave £239. 18s., and Mr. Carter

¹ National, Infant, & Sunday Schools.

District Visiting Society.

Juvenile District Visiting Society.

Ladies' Fund for the relief of poor married women in their confinement.

Provident Society.

Boys' Ragged School.

Girls' Evening Free School.

Mission Arch Children's Sick Fund.

Infant Nursery.

Reading Room and Library.

Amateur Choral Society.

Working Men's Auxiliary, in connexion with the Church of England Scripture Readers' Association.

Association in aid of the Society for the Propagation of the Gospel in Foreign Parts.

Evening School for Men.

Lodging House for Single Men.

Provident Dispensary.

Lectures in aid of the Ragged Schools, &c.

Smith himself advanced the remainder, viz. £329. 18s. 5d. A *Temporary* School was also fitted up, and Evening Classes organized. A District Visiting Society of ladies was formed, and a Provident Fund was instituted. In 1857, Sunday Schools for Boys and Girls were organized; Sunday School Teachers' meetings were arranged, and a Bible Class was formed. In 1858, a Maternity Society, and a Society for the Loan of Blankets to the poor in the winter, were instituted. A Cottage Service was also established weekly in a destitute part of the District.

1859, 60.—A site for *Permanent* Schools, which had been long sought for, was at length obtained in a favourable position, and on favourable terms, the Incumbent advancing £350 to enable the Committee to complete the purchase at once, as the price of building-ground was rapidly rising, and the few eligible sites selling as rapidly. A new *Temporary* School-room was opened in the Gospel Oak Fields, by means of the liberal donations of friends in the adjoining Parish of Hampstead. With this were united a Soup Kitchen for children during the winter, a Mothers' Meeting, and a weekly School-house Service. This room has been a great blessing to a very destitute district, cut off for the winter months from the rest of St. Andrew's by such an absence of traversable roads, that coal-merchants have been known to refuse to carry coals to the School.

1861, 62.—A *Temporary* School-room was opened in another part of the District, in connexion with the work of a Bible Woman. A Coffee-room for working men, with its Loan Library, a Sunday afternoon Bible Class, Girls' and Lads' Evening Classes, were all conducted in this room. A Dorcas Society, and a Girls' Sunday School Clothing Club, were also added to the local charities.

The Committee of Gentlemen for Church and School building found a fresh interest added to their work, and a fresh motive to perseverance in the formation of a Working Men's Committee for the same objects². The results of their united efforts have been the erecting and paying for a large room, hereafter to form

² As the composition of this Committee is of an unusual character, we present their names and occupations in full. We trust that the precedent may be followed in other neighbourhoods, and that the Managers of schemes of Church Extension may be encouraged to take similar means of enlisting

an Infant School, but at present used as a Girls' School, and the reduction of the debt on the School site to £125.

Towards the close of 1861, after many difficulties, an eligible plot of ground for the *Permanent Church* was secured on favourable terms, the Incumbent again advancing £200, and effecting a mortgage for £500 at 5 per cent. interest. Towards the cost of this site the London Diocesan Church Building Society has voted a grant of £250³.

For the purpose of raising local contributions for the Church and Schools, the District has been divided into ten wards, each ward having its lady sub-treasurer, and each sub-treasurer collectors under her (ten if possible), so as to canvass the District from house to house. Seven sub-treasurers, and about forty collectors, have already been found, many of the working men taking part.

The population of the District of St. Andrew's is now estimated to have increased to 11,000, the aggregate population of Trinity and St. Andrew's having advanced to 25,000 in the short space of 25 years.

This brief summary of facts may serve to illustrate the not

both the sympathies and the material assistance of the humbler classes of the community.

George Amos, *Plasterer*.
 John Allright, *Bricklayer*.
 Alfred Hamington, *Bricklayer*.
 Charles Levett, *Labourer*.
 William Jenner, *Mason*.
 George Gill, *Plasterer*.
 David Potter, *Labourer*.
 Robert Noyes, *Painter*.
 Charles Sapsford, *Mason*.
 Edward Prin, *Baker*.
 William Ambrose, *Writing Glazier*.
 Robert Hopkins, *Carver and Gilder*.
 Stephen Hurst, *Bricklayer*.
 John Edwards, *Shoemaker*.
 James Francis, *Sweep*.
 James Chapman, *Labourer*.

Robert Dermott, *Letter Carrier*.
 Thomas Gunning, *Sweep*.
 William Rawlings, *Coachman*.
 William Fowles, *Shoemaker*.
 Henry Lea, *Labourer*.
 Benjamin Smith, *Bricklayer*.
 Thomas Taylor, *Labourer*.
 James Raven, *Shoemaker*.
 William Bishop, *Gardener*.
 Horsfall Bentley, *Lay Agent*.
 John Bedwell, *Shoemaker*.
 John Clutton, *Baker*.
 William Williams, *Railway Labourer*.
 J. Orr, *Postman*.
 J. Stephens, *Painter*.
 Edward Snelling, *Railway Labourer*.

³ Since these facts were communicated to us, an Anonymous Donor has provided the funds for this site, required in addition to the Grant of the London Diocesan Church Building Society.

infrequent course of efforts for Church Extension in the present day. Here is a large and increasing population, numbering 8,000 in 1856, and 11,000 in 1862, dependent, for their Church accommodation, on a Temporary Church with 500 sittings, and such other makeshifts as circumstances have enabled them to obtain. And this not in some remote and poverty-stricken part of the country, but in the suburbs of the wealthiest Metropolis of the world. The internal resources of the District are clearly quite unequal to the costly task of founding an adequate Church establishment for their own and future generations. About £100 per annum is, we are informed, the income of the District forthcoming for this purpose. External help is, therefore, indispensable. But appeals to strangers are not readily answered. The fallacy, that "each locality can and ought to provide for its own wants," satisfies the uninquiring, and dries up the springs of liberality. Funds, which, if the object were properly appreciated, would be gladly forthcoming, are withheld, and thus year after year passes on while the means of religious ordinances are supplied in the scantiest proportion, and the District is subject to all the disadvantages of a feeble half-starved infancy.

But this is not all. While Churchmen stand by, apathetic and indifferent, others, who dissent from the Church, are availing themselves of the favourable opportunity :

"Neglectis urenda filix innascitur agris."

A Secular School, comprising all the branches of English education, save that of religion, is in full work. Ground has also been secured by a body of Roman Catholics, near the site of the proposed Church and Schools, for the purpose of planting in this District an establishment, educational and religious. And thus antagonism and competition of a painful and disheartening character will permanently beset the progress of the Incumbent in his efforts to train up his people, both young and old, in the truths of pure and Scriptural Christianity.

There is besides another feature in the case, to which we desire to attract the special attention of our readers, as an exemplification of a not infrequent occurrence in works of Church Extension, viz. the position of the Incumbent himself with regard to the pecuniary resources of the undertaking. The difficulty

of procuring funds has placed him in the dilemma of either abandoning the work, or postponing it to an indefinite period, or himself advancing, or becoming responsible for, the amount needed to supply the deficiency. He has most generously chosen the latter course, and has thus allowed his income from the District to be absorbed. This circumstance is the more remarkable, because it is the *second* instance of the kind in this part of St. Pancras. The Rev. David Laing, the founder and benefactor of Trinity District, became responsible for the heavy debt incurred in establishing his own Church and Schools, and, in consequence, never derived any pecuniary benefit from his incumbency. For six years the same lot has befallen the Incumbent of St. Andrew's. It too often happens, we regret to say, that Clergymen suffer pecuniarily from their praiseworthy efforts to provide for the growing wants of our Home Population ; but we doubt if any other instance can be cited of such an occurrence extending over so long a period as fifteen years. And we do most emphatically ask our readers, whether the state of public feeling in the Church with regard to the question of Church Extension can be sound and healthy, when such individual sacrifices are permitted in a Diocese, which abounds in wealth, is the scene of much religious activity, and is the centre from which efforts for the promotion of Christian truth radiate to the remotest extremity of the country? We can but raise our feeble protest against the continuance of such indifference, while pointing out its results, and commend the subject to the thoughtful consideration of all who can aid in effecting an improved state of feeling with respect to it.

We gladly turn, in conclusion, to a more pleasing feature in the case. Here, as elsewhere, the course of Church Extension is marked by the establishment of Schools and various benevolent institutions for the promotion of the comfort and welfare of the poorer class of inhabitants. We wish that this inevitable result of Church-building were more generally recognized, as we feel sure that the cause would then meet with the warmer and more earnest advocacy which its intrinsic importance, as regards the Church at large not less than particular localities, so undoubtedly deserves⁴.

W. R.

⁴ See Advertisement at the end.

Brickwork in the Middle Ages. (II.)



THE Brickwork of the North of Germany may be studied best in the cities of Lübeck, Ratzeburg, Brandenburg, Lüneburg, and in the buildings generally of the towns on either side of the lower part of the Elbe. These are so full of interesting work as to afford a fairly complete series of brick buildings of

all ages, from Romanesque to the latest pointed. Along the shores of the Baltic, at Rostock, Stralsund, Greifswald, Danzig, Stettin, and elsewhere, the same type of building in brick prevails; but I have never been able to go beyond Lübeck in this direction, and am unable, therefore, to do more than recommend the whole district to other ecclesiologists and architects as one full of interest.

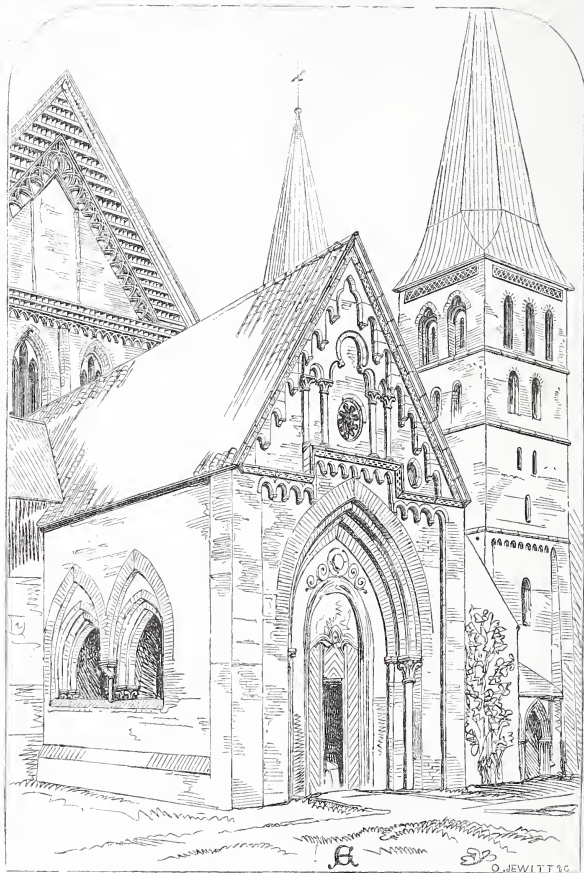
Lübeck is, perhaps, the noblest Gothic city of the extreme North. Its churches are numerous and large, its Rathhaus, hospitals, and gateways among the finest in Europe, and all of them are built almost entirely of brick. The *coup d'œil* of the whole city is surpassingly picturesque and striking, and this notwithstanding that the great churches rising boldly up against the sky are unbroken masses of deep red brick, relieved very little indeed by stonework, but much by the beautifully contrasted green tint of the copper-covered spires, with which almost all of them are adorned.

The cathedral was consecrated in 1170, in honour of SS. John Baptist and Nicolas, and of this church the lower part of the west front and the main arcades still remain. They are of the very simplest character. The piers are entirely of brick, with no more attempt at enrichment than can be obtained by the juxtaposition of rectangular faces, and there are few, if any, moulded bricks. The arches are of one, two, and three orders, all perfectly plain and square in section, some pointed and some round. The groining is quadripartite, but generally without ribs. The whole is of brick, which is even used for some of the altars, to support their stone mensæ. This brickwork was obviously intended to be seen, though it has usually suffered as much as

have our own old buildings from that rage for whitewash which so much distinguished the age during which Renaissance art and its disciples ruled throughout Europe. The north porch is a thirteenth century addition to the cathedral: it is of two bays in depth, with groining piers of clustered shafts with sculptured capitals, and a many-shafted doorway of the best character. Its interior is probably mainly of stone, but the exterior is all of brick¹. The archway is boldly moulded, and above it is a horizontal arcaded corbel table, stepped up in the centre to admit the arch. The gable is boldly arcaded upon shafts, and has a stepped corbel table, with a double line of moulded bricks above it, next to the tiles. A couple of simple open arches are pierced in each side wall, and there are flat pilasters at the angles. In the gable, enclosed within the arcading, are some circular openings, one of which is cusped with small foliations formed of brick. The moulded bricks in the main arch are of two kinds only, one a large boutell, the other a large hollow, and these arranged alternately with plain square-edged bricks, produce as much variety as is needful. The jamb of the doorway is of plain bricks, built with square recesses, in which detached stone shafts are placed. The capitals throughout are of stone, and carved with simple foliage.

I am thus particular in the description of this porch, because, however many examples I may describe, I believe I can speak of none which is more completely all that it should be in the use of its materials. On the exterior, the whole is of brick, simple in all its details, yet sufficiently enriched by their skilful arrangement, to be thoroughly effective; whilst in the interior, where more adornment was naturally required, brick is frankly abandoned, and the richly moulded and sculptured ribs and archivolts are all of stone, though I have no doubt the vaulting and walls are, as on the outside, of brick. The gable of the transept above this porch is another good example of early brickwork. It has two windows, each of three lights, entirely of brick, and of a design which throughout this part of Germany was almost of necessity reproduced wherever brick only was used for window traceries. The outer arch is well moulded, and the lights have

¹ The good people of Lübeck are very proud of this "stone porch," so rare is any work in any thing more precious than brick.



North Porch, Lübeck Cathedral.

simply arched heads running up to and touching the enclosing arch. The truth is, that if monials and traceries are to be of brick, there is hardly any alternative between the tame insipidity of this design and the rich intricacy of the terra-cotta reticulations which I shall have elsewhere to describe, and both are alike valuable as showing that both the cheapest and the most economical plan, as it is by far the most effective, is to use stone rather than brick for traceries within the enclosing brick arch. The only tracery which can be properly executed in brick is in fact the simplest plate tracery (and even this requires great skill and care in its execution), or that simple fringe of cusping round an opening which occurs in the porch, and which may be executed with ease with a single pattern of moulded brick often repeated. To return to the transept: over the windows is a horizontal band of enrichment, consisting of an arcade of intersecting round arches, then two courses of brick, then a course of brick set diagonally on the bed, a plain course, and again another diagonal course. The eaves of the gable have bold moulded bricks under them, and then a broad band of enrichment of the same character as that just described, though varied in its arrangement. I believe the whole of this work to be of the thirteenth century, though it is difficult to speak very positively on this point. The engraving which I give will explain the whole scheme far better than any description. In this, too, is seen a portion of the western front of the church. The western front has two great towers and spires. The spires are modern², but the towers are no doubt very early. The trefoil cusping over the round arches in the upper stage is very characteristic of the Romanesque work of Germany.

The Marien Kirche is the largest and grandest of the Lübeck churches, and, standing in the very centre of the city, looks at first as though it must needs be the cathedral. Its ground-plan is engraved from a drawing of mine in vol. xvi. of the *Ecclesiologist*, and is of a not very usual German type, having a *chevet*

² The view of Lübeck in the *Nuremberg Chronicle*, shows the cathedral with octagonal spires, similar to those of the Marien Kirche; and as the engraving was no doubt made long before the erection of the present spires, and is in other respects a fairly faithful view of the city, its authority is worth more in this case than it usually is.

with three chapels, and an aisle round the apsidal choir. The total length is some 300 feet by 120 feet in width. The piers are all elaborately moulded, and, as well as all the arches, groining ribs, and walls, are of brick, but with stone capitals; the mouldings are necessarily small and rather reedy, but nevertheless very good and well executed, and tally with the known date of the building—circa 1276—1320. The exterior of this church is mainly remarkable for its magnificent steeples. These are at the west end, divided into about six equal stages in height, by stone string-courses, under which are bands of sunk quatrefoils. Each stage has two traceried windows of two lights, and the angles of the walls are fortified by enormous stone quoins, which have not, however, saved these towers from the usual fate of those in the north of Germany—serious settlements. They never have any buttresses, and the result here, as in Italy, is the same. The towers are finished with gables on each face, adorned with brick tracery, and above are octagonal spires, whose angles rise from the bases and points of the gables at their feet. The form is a very admirable one for a spire, and one of the earliest and finest examples of it is that of the steeple of the cathedral at Soëst. It has been copied, but not very exactly, in a new church near the foot of Waterloo Bridge. The windows, buttresses, and flying buttresses of the exterior are all of red brick—the first of the kind already described in the transept of the cathedral, and the latter only moderately good, and very simple.

The church of St. Katharine is equal in interest to the others, though very different in its character. For a full account of it I must refer my readers to my description and engravings printed in the *Ecclesiologist* in 1855. Its main peculiarity is, that the choir floor is raised high above the nave, and is carried upon a kind of groined crypt of three aisles, the floor of which is level with that of the nave. The columns in the nave are simply octagonal, and in the choir have engaged shafts added on the cardinal faces. They are all of brick, as well as the arches and vaults. The window traceries here are very good. They are of stone, enclosed within richly moulded brick arches, and resting on brick monials; the life and variety which the use of this small amount of stone gives to the brickwork is marvellous. The west front of St. Katharine is very peculiar, being covered, wherever

there are not windows, with sunk arcaded panels in brick; and though all other parts of the church are of plain red brick, this front is built in alternate courses of red and black brick. The moulded brickwork of the doors and windows is bold and characteristic, though the effect of the whole front is certainly somewhat *bizarre*.

The church of St. Giles has a fine steeple like those of the Marien Kirche, and that of St. Peter a similar tower but without the gables below the spire. This church is lighted with two windows in each bay, with a circular window above them, and all in moulded brick.

In the ruined Burg Kloster are large remains of groined cloisters and ambulatories, in which all the arches and groining ribs are of moulded brick; and in the ruins of St. Anne's Kloster is a wall built in alternate bands of brick and stone, in the way common in Italy, but very rarely indeed to be seen in the North of Europe. The effect is extremely good when, as here, the tints of the brick and the stone are combined and harmonized by time.

The Heiligen Geist Hospital has a west front of three gables, divided by lofty brick hexagonal pinnacles, perfectly plain, and here, as indeed every where in Lübeck, it is impossible not to be struck with the extreme boldness with which the mediæval architects trusted to unbroken, unadorned masses of plain, unsophisticated brickwork. This very simplicity is the evidence of power and of honesty, and contrasts markedly with the attempts of modern architects, who, with a perverse cleverness, attempt to show in every corner of their work how clever they are, and would sooner die than leave a piece of plain wall unpierced or unarcaded!

When shall we learn that there is a dignity in repose and rest, and that many a wall is in no wise improved by arcading and windows at even intervals over its whole surface, when their only object is to look smart and pretty?

The houses in this old city have, unhappily, been every where whitewashed. They usually present their gables to the street, and are arcaded with three or five arches, running up into the gables, and within which the various windows are pierced.

The civic buildings are singularly fine. The Rathhaus is mainly remarkable for the enormous screen walls, which are

carried up to mask the roofs of some parts of the building. I know not how to account for it, but all brick architecture seems to have been more or less productive of shams, and here, just as we see in Italy, the shams are on the most prodigious scale. This work deserves description, however, for its intrinsic merits. The screen, on the side towards the street, is divided by octagonal turrets into four bays; each bay is subdivided by two brick arches; these are filled in below with tracery panels of two trefoiled lights, and a large circle filled with reticulated tracery, formed by the repetition of a brick moulded in the shape of a portion of a quatrefoil; above these tracery panels are two arched openings, and a large circle above them fringed with brick cusping. The whole work is executed in black and red brick, without any stone. The back of the same building towards the Market-place is very similarly treated, and a good deal of effect is produced by the introduction of a great many brightly blazoned coats of arms, set within brick medallions. The arcades on the ground level are of brick, on stone columns, --a good arrangement,—for the innumerable jointings of brickwork always make it a rough and weak-looking material for this purpose, and almost invariably as it is used, I never have been able to feel satisfied with it.

The gateways—the Burg Thor and the Holstein Thor—are the last and crowning points of interest in Lübeck. The former is a square gateway, six stages in height, and covered with traceried arcades throughout. The group of buildings close to its inner face is all of the same character, with picturesque stepped gables and traceried brick parapets at the sides. The other gateway is, I think, the largest and finest in Europe, and its tall slated roofs harmonize admirably with the deep red brick of its enormous expanse of arcaded wall. The string-courses here were double, with the space between them filled in with inlaid terra-cotta enrichments.

The buildings of Ratzeburg tally very much, I believe, with those of Lübeck; but I was not aware of this, and did not go there, though, as it is a station on the Lübeck Railway, every one should make a point of seeing it; and the other cities and towns between the Elbe and the Baltic would probably all afford examples of the same kind of work. The Nicolai Kirche and

Rathhaus of Stralsund are famous; Rostock has a fine rathhaus; Danzig a cathedral and some churches; and Marienburg a grand castle, partly of the thirteenth and partly of the fourteenth century. Brandenburg, on the southern boundary of this great brick district, possesses so many works of interest in the city and its neighbourhood, as to require a separate chapter for their description. Hamburg has suffered the usual fate of prosperous cities, and its old churches and buildings are now nearly devoid of interest, but they were, like the rest, all of brick. St. Katharine is the only church there to which I obtained admission; it is a fine brick church, of the same character as St. Nicolas at Lüneburg (described further on), but in very bad condition³.

Lüneburg is another of these brick cities, and very full of interest in every way. The houses and churches are all of red brick; of the former, a vast number are old, picturesque in their outline and grouping, but coarse and ugly if examined critically and in detail. The entrance is generally by a pointed archway, and the gables are all stepped, each step agreeing with a vertical division of the arcaded front, as at Lübeck. These vertical divisions are richly moulded brick pilasters, finished with a brick lintel at the top, or else with an arch, which is sometimes rudely cusped. After the sixteenth century the gables are finished with all kinds of fantastic curves and cornices, of much the same character as those of our own Elizabethan and Jacobean buildings. The Heiligengeist Spital here is a hospital for old women, like many of our own old hospitals in its arrangements. Entering at the west end there is a long hall, on each side of which are ranged a number of small cubicles, and at the end of it is the chapel which opened into it, but which is now desecrated⁴, and which could never have been very striking; it

³ It is impossible not to lament that, in his new church of St. Nicholas, Mr. Scott should have lent the weight of his authority to the use of a colourless white brick, quoined throughout with stone. When I saw this work in 1854, the triforium was being built, and the internal effect promised to be very striking indeed, though of course German in all its detail.

⁴ The similar arrangement of the hospitals of St. Mary, Chichester, Wells, Higham Ferrars, &c., will occur to my readers. In the Heiligengeist Spital at Lübeck the arrangement is reversed, and the entrance to the hospital is through the chapel by doors in the east wall on either side of the altar.

has windows of two lights, with a circle in the head, under an enclosing arch, all of brick ; and this seems to be the usual type and the limit of the Lüneburg brickwork. Near this hospital is the church of St. Lambert, a church in about as squalid and wretched a state as I remember to have seen. It has, however, all its old stalls, and a magnificent carved triptych over the altar ; and the whole—porch, columns, arches, groining, and windows—is of brick. St. Michael is another great church, but uninteresting, save that it has a fine brick groined crypt under the apse and choir. Both these churches are most peculiar in their external effect, owing to the immense and unbroken size and height of the plain brick buttresses ; which, notwithstanding their size, do not seem to have accomplished their work : for here, as elsewhere in this brick district, owing probably to the extremely bad nature of the soil below the foundations—usually nothing but sand—the walls are generally falling about in a picturesque, but decidedly very threatening way. The south door of St. Michael is rather fine, of well-moulded bricks built in alternate courses of red and black, the latter being very dark and highly glazed.

The church of St. John was formerly the cathedral, and is still by far the finest church in the city. The western steeple, of which I give an engraving, is very remarkable. It is an example of the same class that I have already described at Lübeck in almost all respects ; and though its height is not so great probably as that of the steeples of the Marien Kirche in that city, I do not think its effect is inferior to that of any of its rivals. It is engaged in the west front, out of which it rises, and has a door in which the black and red moulded bricks are not used in continuous lines, as at St. Michael's, but in a chequered fashion, each order of the arch being distinct from the others. This is the simpler arrangement, but the St. Michael doorway is unquestionably the better in effect of the two. Above this door is a vast and almost unbroken surface of plain red brick, whose simplicity gives value to all the richer work above, and is in striking contrast to that nervous dread of large unpierced spaces of walling which marks so painfully almost every modern work. Above this plain wall the belfry rises in two very similar stages, lighted by four windows on

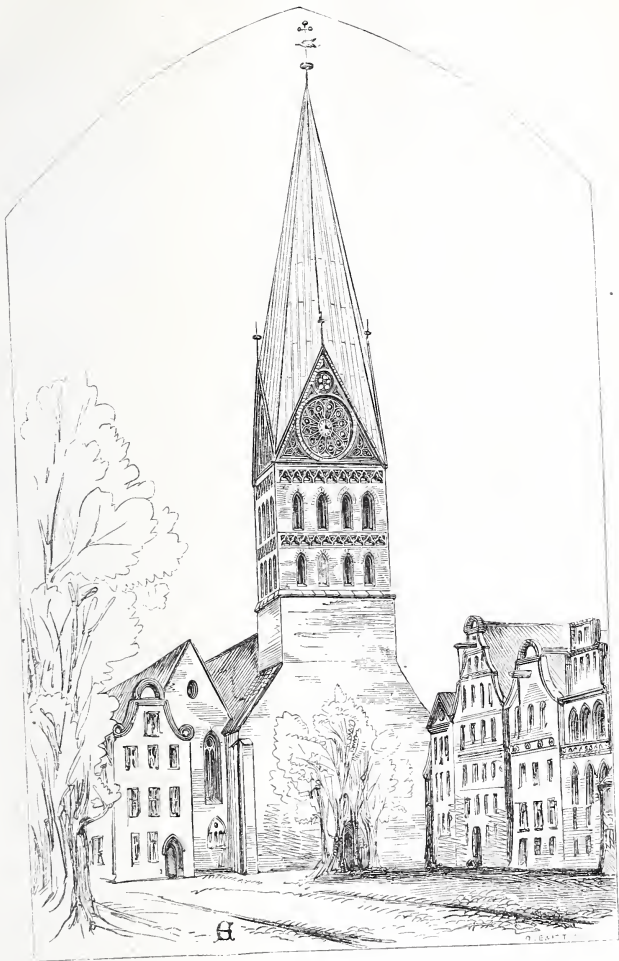
each face, and divided by trefoiled string-courses, the ground of which is white, and, I think, modern and painted; at any rate, its effect is bad. The walls are all finished with very steep gables, filled in on the east and west sides with magnificent roses of tracery, and on the north and south with an arcade of five panels, each subdivided with tracery of two lights. The whole work of the gables is of brick, and not pierced for light or sound, and its effect is extremely fine. The octagonal spire, covered with copper, is set with its angles over the angles of the steeple and the points of its great gables. The church consists of five aisles of nearly equal height, with chapels in either side between the buttresses, and its plan at the east end shows five parallel apses. The nave and the aisle on either side of it are covered with an enormous roof of one span, the outer aisles with separate gabled roofs, and the chapels with lean-to roofs. The two outer aisles and chapels seem to have been added to the earlier fabric of the church at some late period. There are two ranges of windows in the side walls, the lower lighting the chapels and the upper the aisles. The bays are very wide inside, but not so outside, as there are two external bays to each internal bay. The sacristies are at the east end of the north and south aisles, on either side of the choir, and are of grand size and groined; the aisle is continued, and has a raised floor above the sacristies,—an arrangement not uncommon in the north of Germany, and which might sometimes be imitated by ourselves with great convenience. The plan thus described is as nearly as may be the same as that of all the Lüneburg churches, but here it is on a grander scale, and in all respects finer than in the others. The columns are great cylinders of brickwork, from which at some height from the ground moulded brick shafts are corbelled out, and run up to support the groining. The arches between the nave and aisles in some cases lie against the columns, and in others rest on a rude abacus at their top. Where the former is the case a portion of the great column is continued on until it intersects the groining in a clumsy fashion.

I cannot leave St. John's without some account of the treasures of the sacristy. It is fitted up with a grand array of old presses and cupboards, which have capital old locks and hinges, and

still hold many of their old treasures. Among them are a very fine silver gilt reliquary of late date, and a gold chalice with a crucifix engraved on one side, and a single pearl let into another side of the foot. There are also two small boxes in the form of a cross, one of which still contains a small metal vial, and has a leather strap to go round the neck, and seems to have been used for the administration of extreme unction. There are also several cases for books, painted with figures and subjects raised considerably in plaster on the wood, two large bags or purses embroidered with an Assumption and a Crucifixion, and several old illuminated manuscripts. Over the altar in the choir is a magnificent triptych, resting on a sort of large super-altar, which has a good metal door to the Sakramentshaus in its centre, and on either side cupboards which are opened from behind. The retable has carved wings, and beyond them shutters which are painted. There are other small retables in the aisles, and from the roof, near the west end of the nave, hangs a sculpture of the Blessed Virgin with our Lord, on either side of which is a sconce for a candle, somewhat like the well-known work at St. Laurence at Nüremberg. Altogether the effect of this interior is strange, wild, and most interesting; and even its pews, galleries, and immense organ are so quaint in their ugliness as to aid in some sort to make a picture, though at the same time they much interfere with the architectural features of the church.

The only other church in the town is, I believe, St. Nicholas. Its west front has fallen, but the rest of the church is perfect, and presents some points of difference from the common type. It has a lofty clerestory, the inside arches of the windows in which are continued down below the window-sill so as to take the place of a triforium. The church is not long, but its internal height vast, upwards of one hundred feet, I believe, and its effect consequently is fine and impressive.

In the Rathhaus, a large quadrangular brick building, is preserved a grand collection of drinking-horns, hancaps, and other pieces of plate, the property of the corporation. There are also some doors, closets, and presses of very rich character, and covered with painting.



St. John, Lüneburg.



Stones of the Temple.

No. V. THE PORCH.

"Keep thy foot when thou goest to the house of God."—ECCLESIASTES v. 1.



R. AMBROSE only remained in the church-yard a few moments after little Lizzie's funeral, just to say some kind words to the bereaved parents and the attendant mourners, and then hastened to comply with the urgent request of a messenger, that he would without delay accompany

him to the house of a parishioner living in a distant part of the Parish.

It was more than an hour ere the Vicar began to retrace his steps. His nearest way to the village lay through the church-yard, along the path he had lately traversed in earnest conversation with Mr. Acres. He paused a moment at the gate, to listen for the sound of Matthew's spade; but the old man had completed his task, and all was still. He then entered, and turned aside to look at the quiet little grave. A grassy mound now marked the spot, and it was evident that no little care had been bestowed to make it so neat and tidy.

Mr. Ambrose was slowly walking on, musing on the patient sufferings of his little friend, now gone to her rest, when just as he approached the beautiful old porch of the church, his train of thought was suddenly disturbed, by hearing what seemed to him the low deep sobbing of excessive grief. The night was not so dark but that he could see distinctly within the porch, and he anxiously endeavoured to discover whether the sound had proceeded from any one who had taken shelter there for the night; but the place was evidently tenantless. "It must have been only the hum of a passing breeze, which my fancy has converted into a human voice," thought he, "for assuredly no such restless sobs as those ever escape from the deep sleepers around me here." And so the idea was soon banished and forgotten. But as he stood there, his gaze became, almost unconsciously, fixed upon the old church porch. The dim light resting upon it threw the rich carvings of its graceful arches, and deep-groined roof, with

its massive bosses of sculptured stone, into all sorts of fantastic forms, and a strange mystery seemed to hang about the solemn pile, which completely riveted his attention to it, and led him into the following reverie:—"Ah, thou art indeed a 'beautiful gate of the temple!' Well and piously did our ancestors in bestowing so much wealth and labour to make thy walls so fair and lovely. And well ever have they done in crowding these noble porches with the sacred emblems of our holy faith. Rightly have they deemed that the very highest efforts of human art could not be misapplied in adorning the threshold of God's House, so that, ere men entered therein, their minds might be attuned to the solemnity of the place¹. All praise, too, to those honest craftsmen who cemented these old stones so well together that they have stood the storms of centuries, and still remain the



Porch of St. Mary's, Finedon.

unlettered though faithful memorials of ages long gone by. Ah, how many scenes my imagination calls up as I look on this old porch! Hundreds of years ago most of the sacred offices of our Church were there in part performed. Now, I think I see the gay bridal party standing in that dusky portal²; there comes the Priest to join the hands of the

¹ Great care was taken by the Medieval architects to make the porches of their churches as beautiful as possible. During some periods, especially the Norman, they seem to have bestowed more labour upon them than upon any other portion of the building. Both externally and internally they were richly decorated, and often abounded in emblematic tracery.

² "The custom formerly was for the couple, who were to enter upon this holy state, to be placed at the *church door*, where the priest was used to join

young and happy pair, he pronounces over them the Church's blessing, and the bridegroom endows with her bridal portion her whom he has sworn to love till one shall die. A thousand brides and bridegrooms, full of bright hopes of happy years, have been married in that porch. Centuries ago they grew old and died, and were buried in this churchyard, but the old porch still remains in all its beauty and all its strength. There, kneeling upon that well-worn pavement, I see the mother pour forth her thankfulness to God for her deliverance from sickness, and for the babe she bears³. And, now, still beneath that porch, she gives her tender infant into the arms of God's priest, that he may present it to Him in holy Baptism. In yon dark corner I seem to see standing the notorious breaker of God's commands; his head is bent down with shame, and he is clothed in the robe of penance⁴. Now the scene is changed: the old walls resound with the voices of noisy disputants; it is a parish meeting⁵, and passions long since hushed find there a clamorous expression; but there stands the stately form of the peace-maker, and the noisy tongue of the village orator is heard no more. Yes, rise up, Sir Knight, who, with thy hands close clasped as if in ceaseless prayer, hast lain upon that stony couch for five long centuries, and let thy manly step be heard beneath that aged roof

their hands, and perform the greater part of the matrimonial office. It was here the husband endowed his wife with the dowry before contracted for."—*Wheatley*. In a few church porches there are, or have been, galleries, which seem to have been intended to accommodate a choir for these and other festive occasions.

³ "The porch of the church was anciently used for the performance of several religious ceremonies appertaining to Baptism, Matrimony, and the solemn commemoration of Christ's Passion in Holy Week," &c.—*Brandon's Gothic Architecture*. The Office for the Churching of Women also used to be said at the church porch.

⁴ As our Communion Service declares, persons who stood convicted of notorious sins were formerly put to open penance. The punishment frequently inflicted was: that they should stand at the church door, clothed in a white sheet, and holding a candle in each hand, during the assembling and departure of the congregation on a Sunday morning. The old parish clerk of Walton-on-Thames, Surrey, remembers, when a boy, seeing a Jew perform this penance in Walton-on-Thames church.

⁵ "Formerly persons used to assemble in the church porch for civil purposes."—*Brandon*.

once more ; for though a warrior, thou wast a good and peace-loving man, and a devout worshipper in this temple, or, I trust, thy burial-place would never have been in this old porch ⁶.”

The eyes of the Vicar were fixed upon the recumbent effigy of an old knight, lying beneath its stone canopy on the western side of the porch (of which however only a dim outline was visible), when the same sound that had before startled him, was repeated, followed by what seemed the deep utterance of earnest prayer, but so far off as to be but faintly heard. He stood in motionless attention for a short time, and then the voice ceased. He then saw a flickering light on one of the farthest windows of the chancel ; slowly it passed from window to window, till it reached that nearest to the spot where he was standing. Then there was a narrow line of light in the centre of the doorway ; gradually it widened, and there stood before him the venerable form of the old shepherd.

“When once thy foot enters the church, be bare.
God is more there than thou : for thou art there
Only by His permission. Then beware
And make thyself all reverence and fear.
Kneeling ne’er spoilt silk stockings : quit thy state,
All equal are within the Church’s gate.

Let vain or busy thoughts have there no part :
Bring not thy plough, thy plots, thy pleasures thither.
Christ purged His temple ; so must thou thy heart.
All worldly thoughts are but thieves met together
To cozen thee. Look to thy actions well ;
For churches either are our heaven or hell.”

George Herbert.

New Churches.

St. Peter’s, Aldborough Hatch.—Diocese, London. Architect, Mr. Ashpitel. Style, Decorated. Plan : nave and chancel. Accommodation, 220 ; free seats, 184. Owing to the extensive enclosure of forest lands by the Crown, this district has become exceedingly populous, and the need for in-

⁶ “At a very early period, persons of rank or of eminent piety were allowed to be buried in the porch. Subsequently, interments were permitted within the church, but by the Canons of King Edgar it was ordered that this privilege should be granted to none but good and religious men.”—*Parker’s Glossary.*

creased Church accommodation was much felt. Within the memory of some now living, the parishes and districts of Barkingside, Aldborough Hatch, and Ilford, formed part of the extensive parish of Barking, and some of the inhabitants had to walk six miles to their parish church. The Crown has given £1000 towards the new church. Grants have also been made by the Incorporated Church Building Society and the London Diocesan Society. Consecrated March 6, 1862.

St. Thomas', Bradford.—Diocese, Ripon. Architects, Messrs. Lockwood and Mawson. Style, Middle Decorated. Plan: nave, north and south aisles, chancel, organ chapel, vestry, and south porch. The first stages only of the proposed tower and spire are completed. The nave is separated from the aisles on each side by five pointed stone arches, rising from octagon stone columns with foliated capitals. The chancel arch is supported by clustered columns with enriched capitals. A handsome bell-turret surmounts the west gable, in which the bell is placed until after the completion of the spire. Accommodation, 700; free seats, 369. This is the fifth of the proposed ten new churches for Bradford. It is the only church for a population of 8,000, and is surrounded on all sides by districts almost equally destitute of church accommodation. Grants have been made towards the work by the Incorporated Church Building Society, the Bradford Church Building Society, and the Ripon Diocesan Society. The congregations in these new churches are very large, whilst in those previously existing they are not diminished. Consecrated October 15, 1862.

St. Michael's, Brighton.—Diocese, Chichester. Architect, Mr. Bodley. Style, Early Geometrical Pointed. Plan: nave, north and south aisles, and chancel. The chancel screen and the pulpit are of marble. The church is built of brick, with stone facings; the interior walls being principally of red and black brickwork. The seats are free throughout. The building almost entirely owes its existence to the liberality of the Misses Wardle. Consecrated September, 1862.

St. Mary and All Saints, Chittern.—Diocese, Salisbury. Architect, Mr. T. H. Wyatt. Style, Perpendicular. Accommodation, 526; free seats, 398. The church has been built for two united parishes. The chancels of the two old churches have been left standing, and will be used as mortuary chapels to the old burial-grounds, there being no graveyard attached to the new church. A grant has been made by the Incorporated Church Building Society. Consecrated November 7, 1862.

St. Mary Magdalen, Liverpool.—Diocese, Chester. The building was completed and opened three years ago, but consecration was delayed in consequence of the want of sufficient endowment. All the sittings are free. Consecrated October 25, 1862.

St. Andrew's, Romford.—Diocese, Rochester. Architect, Mr. J. Johnson. Style, Decorated. Plan: nave, south aisle, chancel, and vestry. The nave is divided from the aisle by an arcade of four bays. There is an oak bell-turret over the western gable. Over the sacarium is a panelled roof, coloured blue, and powdered with gold stars. This roof is supported on four

dwarf columns, sustained by corbels, on which are carved angels holding musical instruments. Accommodation, 550; free seats, 302. Grants have been made by the Incorporated Church Building Society, and by the Essex Church Extension Society; liberal subscriptions have also been given by New College, Oxford, by Octavius Coope, Esq., the Ven. Archdeacon Grant, Vicar, &c. Consecrated October 31, 1862.

St. Mary's, South Shields.—Diocese, Durham. Architect, Mr. T. Austin. Style, Early Decorated. Plan: nave, chancel, north and south aisles, tower, and vestry. Total accommodation, 664; free seats, 400. The church has assigned to it a district taken from the parish of Holy Trinity, which contains a population of 16,000, having, previous to the erection of this building, but one church in the parish. Grants have been made by the Incorporated Church Building and the Diocesan Societies. The organ, by Herr Schulze, is presented by J. Williamson, Esq. Consecrated October 22, 1862.

St. Luke's, Tor Mohun.—Diocese, Exeter. Architect, Mr. A. W. Blomfield. Style, Second Pointed. Plan: nave, apsidal chancel, north and south aisles, organ chamber, bell-turret, and vestry. Total accommodation, 935; free seats, 550. The seats are open and uniform throughout. The rapid progress of building at Torquay, of which Tor Mohun is the original parish, and the limited capacity of the mother church, rendered this additional accommodation a necessity. A grant has been made by the Incorporated Church Building Society. The communion plate, font, altar-cloth, &c., were special gifts. Consecrated November 4, 1862.

Holy Trinity, Ventnor.—Diocese, Winchester. Architect, Mr. Giles. Style, Decorated. Plan: nave, north and south aisles, chancel, north and south transepts, tower, and vestry. The interior is faced with dressed sandstone ashlars, the arcades and other features being of Bath stone. Red Mansfield stone shafts, with carved capitals, are introduced in the chancel and clerestory windows. The roofs are open, and covered with slate in bands of two colours, and surmounted with red tile ridge crests. The chancel roof has some polychromatic decoration. The floors are throughout of Minton's tiles. The reredos, of alabaster and marble, has a vesica in the centre, surrounding the sacred monogram, the letters also being made to represent the appropriate emblem of the pelican feeding her young with blood drawn from her own breast. The several borders are composed of the vine, wheat, passion-flower, and lily, and the whole is surmounted by a rich cornice, with the vine and corn in high relief. The pulpit is of richly carved Caen stone, supported on marble shafts, with carved capitals. The font is of pure alabaster, circular, on clustered shafts. The stalls are of oak, with carved ends. The east window, of three lights, is filled with stained glass, by Clayton and Bell; the subject is the Apostles' Creed. In the chancel is another stained glass window, also by Clayton and Bell, to the memory of Mr. A. J. Hambrough, of Steephill Castle. Accommodation, 567. The church is erected at the sole cost of three sisters. Consecrated August, 1862.

All Saints, Whipton.—Diocese, Exeter. Architect, Mr. E. Ashworth. Style, Early Decorated. Plan: nave, chancel, transept, bell-turret, and

vestry. Accommodation, 198; free seats, 140. A legacy towards erecting this church was bequeathed by the late Rev. C. Tucker. A grant in aid of the work has been made by the Incorporated Church Building Society. The site for the church and burial-ground was presented by Lord Poltimore. Consecrated June 23, 1862.

Holy Trinity, Wimbledon.—Diocese, London. Architect, Mr. J. Johnson. Style, Middle Pointed. Plan: nave, chancel, south aisle to nave and chancel, and vestry. Total accommodation, 536; free seats, 293. Wimbledon has nearly doubled its population since 1851, and a large number of new houses are yearly being built; hence the great need for increased church room in this parish. The church has been aided by a grant from the Incorporated Church Building Society. Consecrated December 15, 1862.

St. Mary Magdalene, Woodborough.—Diocese, Salisbury. Architect, Mr. Wyatt. Style, Early English. Plan: chancel, nave, north aisle, and vestry. Accommodation, 245; free seats, 215. A grant has been made by the Incorporated Church Building Society. Consecrated, January 28, 1862.

Churches Restored or Enlarged.

Parish Church, Ashen.—Diocese, Rochester. Style, Early English. The chancel has been rebuilt, and a vestry and organ-chamber have been added on the north side. The walls are composed of dressed flints, with bands of red brick, and Bath stone quoins and windows. The chancel—raised two steps above the nave—is floored with encaustic tiles, and the seats are of deal, well carved and varnished. On the north side of the sacarium are the credence and piscina, on the south the sedilia. The east window, by Wailles, is in memory of the Rev. Edmund Squire, a former rector; it has in the centre the Crucifixion, and the Virgin Mary and St. John on either hand, with the legends, "Woman, behold thy Son," "Behold thy Mother." On the north side is a stained glass window, representing Christ bearing His Cross, and the Resurrection, to the memory of the Rev. W. Cooke. A new pulpit, lectern, and faldstool have been placed outside the chancel arch. Reopened August 28, 1862.

St. John the Baptist's, Belleau.—Diocese, Lincoln. Architect, Mr. G. E. Giles. The church has been partially rebuilt, and enlarged. The original arcading, and several other objects of great beauty and interest, have been carefully restored. The reredos has three panels, beautifully carved, and inlaid with spar and coloured marbles. The pulpit—of stone, supported on red Mansfield shafts—is richly carved and inlaid with coloured marbles. The sittings are all open. The roof is open timbered, the spaces being coloured with ultra-marine. The floor is composed of Maw's encaustic tiles. Accommodation, 216; free seats, 152. Lord Willoughby D'Eresby has liberally aided the work. The Incorporated Church Building Society has also assisted. A handsome embroidered altar-cloth, and two carved chairs are special gifts. Reopened October 15, 1862.

St. Stephen's, Bettiscombe.—Diocese, Salisbury. Architect, Mr. J. Hicks. Style, Perpendicular. Plan: nave, north aisle, chancel, and vestry. Total accommodation, 160, all free; additional accommodation, 70. The walls are of flint, with bands of native stone. The seats are low and open; in the chancel they are of oak, with open traceried fronts. A seat in the stalls is arranged for a prayer-desk, and there is a lectern at the chancel entrance. The chancel is paved with coloured tiles, the sacarium being laid with Goodwin's encaustic pavement, of rich patterns. The stone pulpit, the altar, altar-cloth, Glastonbury chair, corona and other lights, by Jones and Willis, have been specially contributed. Re-dedicated October 28, 1862.

St. Stephen's, Bramford.—Diocese, Norwich. Architect, Mr. F. Barnes. Accommodation, 357; free seats, 232. The church has been re-seated, in order to afford more convenient and increased accommodation.

St. Leonard's, Bridgnorth.—Diocese, Hereford. Architect, Mr. W. Slater. Style, Early Decorated. Plan: north and south aisles, chancel, and south-western tower. The north aisle is new; its roof is made to correspond with the old carved roof erected in the time of Charles II., in whose reign the church was restored after its almost entire destruction by the parliamentary troops. The stone carving on the capitals, and in other parts of the church, is exceedingly beautiful; on one capital in the south aisle is represented the "Annunciation to the Shepherds," and the "Expulsion from Eden." The passages are all paved with Maw's encaustic tiles. The tower—of third Pointed Style, and which has not been restored—is separated from the south aisle by a stone screen of three arches, two of the arches being filled with rich tracery. The seats are of deal, stained, and open throughout. The pulpit is of elaborately carved oak, on a stone base. The stalls, prayer-desk, and lectern, are of carved oak. Reopened November 14, 1862.

St. Michael's, Brixton-Deverill.—Diocese, Salisbury. Architect, Mr. W. White. Plan: nave, chancel, vestry, tower, and spire. Total accommodation, 151; free seats, 95; additional accommodation, 36. The chancel has been doubled in length, and arranged for a choir; its flat ceiling has been replaced by an open roof. A stone pulpit has been erected, the seats throughout have been rearranged, and a general reparation has been carried out. Total cost, £325. Reopened July 24, 1862.

Brockleton, Tenbury.—Diocese, Worcester. Architect, Mr. Woodyear. The church has been restored and repaired throughout. The old pewing has been removed, and replaced by oak seating. The altar screen is of oak. Much of the open roof is new, and the rest has been restored. The floor has been entirely relaid with Minton's encaustic tiles. The work has, with little exception, been done at the cost of the present Incumbent, the Rev. J. J. Miller. Reopened November, 1862.

St. Peter the Less, Chichester.—Diocese, Chichester. The old and disfiguring galleries have been removed, the flat ceiling taken down, and the timbers of the roof exposed. The chancel, which had become much dilapidated, has been restored and lengthened. "The old, cosy, square, and high pews, or pens, have been removed, and the church is now fitted up with

open, low, and uniform seats." A memorial stained glass window has been placed at the east end, the subject represented being, "The Saviour in the garden of Gethsemane." The church has been completely restored, externally as well as internally. Reopened October, 1862.

St. Thomas of Canterbury, Clapham.—Diocese, Ely. Architect, Mr. G. G. Scott. Style, Saxon, Norman, and Early English. Plan: nave, north and south aisles, chancel, and tower. The aisles have been considerably widened, and extended eastward. The western gallery has been removed, and the basement of the tower (formerly a receptacle for dirt and rubbish) thrown open. A new ringing-floor, and framework for the peal of five bells, have been placed in the old Saxon tower. The ceiling has been removed, and replaced by an open roof of very elegant design. The Norman font has been restored to its original position against the north-western pier. The ancient piscina and sedilia have been reconstructed. On the removal of successive coats of whitewash with which they had been covered, some mural painting of the 13th century has been discovered; portions of this, and several other specimens of early art, have been carefully preserved. The church has been restored throughout. Accommodation; 226 all free. Cost, £2000. Re-dedicated October 28, 1862.

St. Mary's, Colkirk.—Diocese, Norwich. Architect, Mr. Butterfield. Style, Perpendicular. Plan: nave and chancel. Total accommodation, 160; free seats, 100. Formerly the building was "damp and spotted with green mould; the appropriated seats were high, uneven, and unsightly; the free seats cold, brick-floored, and dreary; scarcely one person knelt during service. A miserable gallery defaced the west end, with this couplet incised on its front:—

‘Robert Nelson built neither a church nor a steeple,
But a singing place for the people.’”

The church has been well and completely restored, and "since its restoration, the attendance, character of service, and reverence of the worshippers, have been immensely improved." Mr. H. Hoare, the patron, liberally aided the work, and a grant was made by the Incorporated Church Building Society. Reopened December 7, 1862.

Parish Church, Dalby.—Diocese, Lincoln. Architect, Mr. Fowler. The church has been rebuilt, mainly at the cost of the Incumbent, Rev. T. Owston, Mr. Preston, and Mr. Stainton. Reopened October 14, 1862.

St. Mary's, Deerhurst.—Diocese, Gloucester and Bristol. Architect, Mr. W. Slater. Style, Norman and later periods. Total accommodation, 312; free seats, 191; additional seats, 100. This most ancient and interesting church has been entirely restored and re-seated. Before its restoration it was in a wretched condition, having large pews of all sizes and shapes. The new seats are of solid oak, with carved ends. The total cost, £2700. Assistance was afforded by the Incorporated Church Building Society. Reopened March, 1862.

St. Andrew's, Dowlish-Wake.—Diocese, Bath and Wells. Architect, Mr. B. Ferrey. Style, Perpendicular and other periods. Accommodation,

276; all free. This church, which had for years been in a very dilapidated state, has been entirely restored and greatly beautified. The benches are of oak, and open. The pulpit and font are of carved stone, the latter being supported on columns of serpentine marble, with richly carved capitals. The sedilia is of handsomely carved Caen stone. Several of the windows have been filled with stained glass. The Speke Mortuary chapel and some ancient monuments therein, have been restored. The Rev. B. Speke has contributed largely to the work. A grant has been made by the Incorporated Church Building Society. The interior walls have been decorated by Mrs. Beaumont, of Wake-Hill. Reopened September 17, 1862.

St. Peter's, Froxfield.—Diocese, Winchester. Architect, Mr. E. H. Martineau. Style, Norman and Early English. Plan: nave, chancel, north aisle, tower, and vestry. Accommodation, 351; all free. The old church, which was in such a very dilapidated state, has been pulled down, and the present building has been erected, partly with the old materials, on a new site. The arches, capitals, &c., of Norman workmanship, which existed in the former church, have been carefully placed in the same positions in the new one. The seats are of white Gottenburgh, with bench ends of pine, slightly stained and varnished. The church is warmed by one of Porrit's underground stoves. A grant in aid of the work has been made by the Incorporated Church Building Society. Total cost, £2300. Consecrated November 11, 1862.

St. Andrew's, Great Cornard.—Diocese, Ely. Architect, Mr. E. Salter. Accommodation, 244; all free. The church has been restored and enlarged; the old pews have been removed, and open benches substituted; the western window has been opened to the church by the removal of a gallery; the eastern window is filled with stained glass. A grant has been made by the Incorporated Church Building Society. Reopened September 12, 1862.

St. Nicholas, Harpenden.—Diocese, Rochester. Architect, Mr. W. Slater. Style, Early Middle Pointed. Plan: nave, north and south aisles, north and south transepts, chancel, chancel aisles, tower, and vestry. Total accommodation, 659; free seats, 388; increased accommodation, 309. The church has been entirely rebuilt, with the exception of the tower. The former church, originally Norman, was quite inadequate to the wants of the parish; a few seats at the back of a western gallery, and some loose benches under the gallery, was all the accommodation afforded for the poor. The organ has been presented by Mr. Lawes, and the stained glass windows in the transepts are the gifts of Mrs. Lawes and Dr. Spackman. Total cost, £4600. Re-dedicated November 7, 1862.

St. Mary's, Hatcliffe.—Diocese, Lincoln. Architects, Messrs. Rogers and Marsden. Style, Norman and Early English. Plan: nave, chancel, organ chapel, and vestry. Accommodation, 86; all free. The church, which before was almost in a ruinous condition, has been entirely restored, and the organ chamber and vestry are new. The eastern and south lancet windows are filled with stained glass, by Holland; these, and the altar-cloth, are special gifts. The church possesses an organ, by Snetzler, bearing date

1776. A grant towards the restoration was made by the Incorporated Church Building Society. Total cost, £400. Reopened September 10, 1862.

Parish Church, Hawkechurch.—Diocese, Salisbury. Architect, Mr. Hicks. Style, Norman and later dates. The church has been restored and enlarged, and a new window of coloured glass has been placed in the chancel. Reopened August 28, 1862.

St. Peter's, Lampeter-Velfrey.—Diocese, St. David's. Architects, Messrs. Pritchard and Seddon. Style, Decorated. Plan: nave, south aisle, north transept, and chancel. Total accommodation, 280; free seats, 160. The roofs of the nave and aisle, and all the windows are new; the church has been furnished throughout with open sittings. An east window, by Clayton and Bell, a reredos of encaustic tiles, and two altar chairs, are special gifts. Total cost, £1000. Reopened September 12, 1862.

All Saints', Langton.—Diocese, Salisbury. Architect, Mr. T. H. Wyatt. Style, Perpendicular. Plan: nave, north aisle, north and south transepts, chancel, tower, and vestry. Total accommodation, 180. The church has been entirely rebuilt, with the exception of the chancel, at the cost of Mr. Farquharson. The seats, pulpit, prayer-desk, and altar, are of English oak. The chancel is paved with Minton's encaustic tiles. Several memorial and other windows of coloured glass have been placed in different parts of the church. Cost, £2000. Reopened August 27, 1862.

St. Michael's, Linton.—Diocese, Ripon. Architect, Mr. J. Varley. Style, Norman and Early Decorated. Plan: nave, north and south aisles, chancel, and chancel aisles. Accommodation, 324; all free. The church has been thoroughly restored, it having been previously in an exceedingly dilapidated condition. The Duke of Devonshire has liberally aided the work, and assistance has been given by the Incorporated Church Building Society, and by the Diocesan Society. Cost, £950. Reopened October 2, 1862.

Parish Church, Little Dunham.—Diocese, Norwich. The church has been fitted throughout with open sittings, those in the chancel being of oak, with carved ends. Maw's coloured tiles have been used in the paving. A carved oak pulpit, brass altar-rails, &c., have been presented. Some interesting stone carvings have been discovered in the course of the restorations, and have been carefully preserved. Reopened November 6, 1862.

All Saints', Lullington.—Diocese, Lichfield. Architect, Mr. J. W. Huggall. Style, Early English. Plan: nave, aisle, chancel, tower and spire, and vestry. Total accommodation, 216; all free. The tower and spire have been restored at a cost of £525. The western gallery has been removed, and the tower arch and western window exposed. The seats in the nave and chancel are of English oak. The floor is of Minton's tiles. Exceedingly handsome books, and some church furniture, are the gifts of the Hon. Mrs. Colville, and a marble font is presented by children in this and other parishes. The Incorporated Church Building Society has bestowed a grant. Total cost, £2000. Reopened September 23, 1862.

Christ Church, New Seaham.—Diocese, Durham. Architect, Mr. T. Austin. Total accommodation, 500, all free; increased accommodation, 150. A new aisle has been added to this church. "Five years ago, in a population of nearly 3000, *just one family* attended the parish church. The people were in a frightfully low condition. Drunkenness, sabbath-breaking, and gambling, were all but universal." The present church was then built, almost at the mouth of a coalpit 300 fathoms deep. The church has for some time been over-crowded, hence the need for the present enlargement. The habits of the people have undergone a change for the better. There are 400 children in the schools, and 35 teachers. Grants have been made by the Incorporated Church Building Society, and by the Diocesan Society. Cost, £450. Reopened October 5, 1862.

St. Mary Magdalene, North Poorton.—Diocese, Salisbury. Architect, Mr. J. Hicks. Style, Early English. Plan: nave, chancel, and vestry. Accommodation, 134, all free; additional accommodation, 89. The church has been entirely rebuilt on a new site, the ruins of the old church almost adjoining it. The east window is of stained glass, and the pulpit of carved stone. The altar is presented by the Bishop of Salisbury, and the altar-cloth by Mrs. Sanctuary. Assistance has been afforded by the Incorporated Church Building Society. Consecrated October 4, 1862.

St. John Baptist, Penistone.—Diocese, Ripon. Architect, Mr. G. Shaw. Style, Decorated and Perpendicular. Total accommodation, 500. The chancel has been rebuilt. The western gallery has been taken down, and the organ removed thence to the north chapel. The entire pewing has been swept away and low open benches substituted. Previously there were no free seats in the church; the seats are now free throughout. The chancel is handsomely stalled; the prayer-desk, altar, altar-rails, pulpit, and eagle lectern are of oak, richly carved. A baptistery is formed at the tower entrance. The east window is filled with coloured glass. The hot-air warming apparatus is by Haden and Son, and the metal work by Skidmore. Reopened October 15, 1862.

St. Margaret's, Quadring.—Diocese, Lincoln. Architect, Mr. C. Kirk. This church previous to the present restoration was in a lamentable condition of damp and decay. The chancel has been nearly rebuilt, and the whole interior of the church put into good order. The altar, altar-rails, prayer-desk, and pulpit are new, and of carved oak; stained glass by Lavers and Barraud has been placed in the eastern window. Reopened November 6, 1862.

St. German's, Randley.—Diocese, Lincoln. Architect, Mr. J. Fowler. Style, Norman and Early Decorated. Plan: nave, chancel, and vestry. Total accommodation, 100. The old Norman chancel arch has been removed to the west end, and a new pointed chancel arch has been erected. The whole of the chancel, the vestry, and the roofs throughout the building are new. The altar-rails, prayer-desk, and seats are new and of solid oak. The east window is filled with stained glass by Wailes. Reopened November 9, 1862.

St. Nicholas, Rochester.—Diocese, Rochester. Architect, Mr. A. D. Gough. Accommodation, 954; free seats, 331. The seats in this church have been rearranged, in order to afford additional free accommodation. Aid has been given by the Incorporated Church Building Society.

Christ Church, Shipton George.—Diocese, Salisbury. Architect, Mr. J. Hicks. Accommodation, 213; all free. This church has been entirely rebuilt, partly through aid given by the Incorporated Church Building Society. Re-dedicated August 6, 1862.

St. Paul's, Southampton.—Diocese, Winchester. Architect, Mr. E. E. Scott. This formerly unsightly building, which was erected in 1828 as a proprietary chapel, and afforded no accommodation for the poor, has been enlarged and beautified. A chancel and aisle have been added, and other improvements carried out. There are now 300 free seats. Three stained glass windows, by Warrington and Sons—the gifts of private individuals—have been placed in the chancel; and two windows in the new aisle, filled with ancient stained glass, are the gift of Mr. Warrington. A grant has been made by the Incorporated Church Building Society. Consecrated October 18, 1862.

St. Andrew's, South Newton.—Diocese, Salisbury. Architect, Mr. T. H. Wyatt. Style, Early English and Transition. Plan: nave, chancel, organ chapel, tower, and vestry. Total accommodation, 270; all free. The church has been rebuilt and enlarged, nothing remaining of the original building but the east end and an Early English arcade. The old church was so dilapidated as to be “all but falling,” and the poor were blocked out by a number of appropriated square boxes; these have now all disappeared, and uniform benches have taken their place. The late Earl of Pembroke, and Lord Herbert of Lea were the principal contributors; in memory of the latter, Lady Herbert has placed a stained glass window, by Lavers and Barraud, and other decorations, in the chancel. Re-dedicated September 15, 1862.

St. Mary's, Stapleford Tawney.—Diocese, Rochester. Architect, Mr. J. Turner. Style, Early English. Accommodation, 200; free seats, 165. An ancient chapel, long desecrated, has been restored to the church, and many improvements have been carried out. The square wooden frames have been removed from the windows, and windows of Early English character have replaced them. Open sittings throughout the church are substituted for the former pews. Grants in aid of the work have been made by the Incorporated Church Building Society, and by the Diocesan Society. Cost, £1200. Reopened November 25, 1862.

St. Gregory's, Sudbury.—Diocese, Ely. Architect, Mr. Butterfield. Style, Perpendicular. Plan: large chancel, nave, north and south aisles, tower, and vestry. Accommodation, 500; all free. The chancel has been entirely restored; the stalls are of old oak, the floor of Minton's encaustic tiles, and the altar of open carved oak. The roofs throughout have been repaired, the nave and aisles have been refloored and furnished with chairs, and a new stone pulpit has been erected. Reopened November 13, 1862.

St. Mary's, Sutterton.—Diocese, Lincoln. Architect, Mr. E. Browning. Style, Norman, Middle Pointed, &c. Plan: nave, north and south transepts, north and south aisles, north and south chapels, chancel, tower, and spire. Total accommodation, 473; free seats, 192. The chancel has been restored at the sole cost of Col. the Hon. C. Cust. The north and south aisles and chapels, and the south transept, have been rebuilt. A new tower and spire, and a very beautiful porch have been erected. The open benches in the north aisle have carved poppy-heads and open tracery backs. The pulpit, prayer-desk, and lectern are of oak, richly carved. South of the altar are sedilia and a double piscina, and the chancel is paved with Maw's tiles. The Incorporated Church Building Society has aided the work. Previous to this restoration there were no free seats in the church. Reopened September 8, 1862.

Parish Church, Sutton.—Diocese, Norwich. The church has been re-seated with open benches, several stained glass memorial windows have been erected, and other decorations and improvements have been carried out. Reopened August, 1862.

All Saints', Sutton-Mandeville.—Diocese, Salisbury. Architect, Mr. Wyatt. Style, Early English. Plan: nave, chancel, north aisle and transept, and tower. Accommodation, 152; all free. This church was, before its restoration, in an exceedingly dilapidated state. The transept and aisle are new, and the building has been put in good order. Cost, £600. Reopened November 1, 1862.

Parish Church, Sutton-Montis.—Diocese, Bath and Wells. The church has been thoroughly restored. Reopened August, 1862.

St. Margaret's, Ta'nterford.—Diocese, Norwich. Architect, Mr. W. Lightley. Style, Early English. Plan: nave, chancel, and vestry. Accommodation, 120; all free. This church has been entirely rebuilt, on the site of the old edifice. Assistance has been given by the Incorporated Church Building Society. Re-dedicated October 9, 1862.

St. Mary's, Taunton.—Diocese, Bath and Wells. Architects, Mr. G. G. Scott, and Mr. Ferrey. Style, Perpendicular. Plan: nave, three aisles, chancel, and tower. This church was partially restored some time since, when the "pews and boxes" were removed, the organ rebuilt, &c. The ancient tower, which possessed great beauty, having become dilapidated and very unsafe, has been taken down, and a new and magnificent tower—156 feet in height—has been erected on its site, at a cost of £6217. Reopened September, 1862.

St. Peter's, Upton-Nevet.—Diocese, Oxford. Architect, Mr. R. Armstrong. Style, Early Decorated. Plan: nave, chancel, north aisles to nave and chancel, tower and spire. Total accommodation, 204; free seats, 174. The old church has been entirely pulled down, and the new one erected nearly on the same site, at the sole cost of Mr. Richard Benyon, M.P. All the windows of the church are filled with stained glass; the east window is by Clutterbuck, three chancel windows by Wailes, and seven windows in the nave by Lavers and Barraud. Re-dedicated November 2, 1862.

NOTICE.

The Editor will be much obliged to any Subscribers having spare copies of Nos. I. and II., if they will return them to him at No. 7, Whitehall, or to the Publishers, Rivingtons, Waterloo Place.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's Office, 7, Whitehall, on January 19, February 16, and March 16, 1863, grants of money, amounting to £3,415, were made in behalf of the following objects:—

Building Churches at Birchfield, in the parish of Handsworth, Staffordshire; St. Mary's, Bangor; Bradford, Trinity Church; Highgate, All Saints; Pontlottyn, in the parish of Gelligaer, near Cardiff; and Withecombe Rawleigh, near Exmouth.

Rebuilding the Churches at Cramlington, near Newcastle-on-Tyne; Darowen, near Shrewsbury; and Ludford Magna, near Louth.

Enlarging or otherwise increasing the accommodation in the Churches at Aconbury, near Ross; Antingham, near North Walsham; Chalfont St. Giles, near Gerrard's Cross; Convil Elvet, near Carmarthen; Earl's Colne, near Colchester; East Lavant, near Chichester; Grandborough, near Rugby; Great Amwell, near Ware; Kingsthorpe, near Northampton; Llanfair-ar-y-bryn, near Llandovery; Oundle, Northampton; Old Windsor, Bucks; South Collingham, near Newark; Stafford, Christ Church; Stoke Lacy, near Bromyard; Stockton, near Rugby; Tackley, near Oxford; Turweston, near Brackley, Bucks; and Westbury, near Buckingham.

Additional grants of money were made towards building the churches of St. Peter's, Vauxhall; and West Rainton, near Fence Houses; rebuilding the church at Partney, near Spilsby; and towards enlarging, &c., the churches at Caxton, near Royston; Cocking, near Midhurst; Langham, near Colchester; Llysven, near Hereford; and North Walsham.

Repair funds have been accepted by the Society for the following churches: Hewelsfield, Gloucester; and Brockholes, Yorkshire.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * The letter S, denotes Sermon; M, Meeting; A, Associations, &c.

Diocese of Canterbury.

Dec. 2 Tenterden	S	£10	11	7	Feb. 11 Tenterden, St. Michael's			
18 Rolvenden (Offertory)...		0	8	0	Temporary Church (Off.)	£2	0	0
					21 Deal	A	3	2 6
					23 Eastwell	A	0	7 6

York.

Dec. 10	Mexborough.....	S	£2	1	0
Jan. 20	Stokesley.....	A	7	17	0
23	Bishophthorpe	S	1	17	0
30	Aberford	S	13	4	5

London.

Dec. 8	Hackney Church Fund:—				
	St. John's, Hackney...	31	19	7	
	St. James's, Clapton ..	12	5	3	
	St. Philip's, Dalston...	3	5	3	
Jan. 12	Sydenham	A	8	12	0
Feb. 7	Hampstead	A	33	2	0
10	Woolwich, St. Mary's (Offertory)		7	10	0
19	Westminster, St. John's Parochial	A	2	2	0

Durham.

Dec. 3	Darlington, St. John's (Offertory)		2	4	6
3	Newburn (Offertory).....		2	0	0
27	Byker, St. Michael's ...	S	1	4	3
30	Seaton Carew (Offertory)		1	0	0
Jan. 5	Benwell	S	4	0	0
Feb. 20	West Hartlepool, St. John's (Offertory)		0	14	4
28	Haughton-le-Skerne ...	A	3	3	0

Winchester.

Dec. 12	Botleys and Lyne	S	6	0	0
29	Holdenhurst.....	S	1	10	0
Jan. 10	Southampton, St. Peter's (Offertories).....		18	11	0
19	Wherwell	S	3	10	0
Feb. 16	Streatham	S	17	3	8
16	Hampshire	A	77	3	5

Bangor.

Dec. 8	Dolgellau, collection at "Harvest Home" Ser- vice		3	1	7
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Bath and Wells.

Carlisle.

Chester.

Dec. 6	Hindley	S	3	0	9
27	Over Tabley.....	S	2	0	0

Chichester.

Dec. 17	Brighton, All Saints' ...	S	20	10	0
Jan. 24	Ardingley	S	3	3	2
Feb. 9	Funtington	S	3	1	7

Ely.

Dec. 1	Great Stukeley (Par. collection)		1	7	6
Jan. 2	Hemingford-Greys.....	A	2	10	0
21	Bury St. Edmunds.....	A	25	3	6

Exeter.

Dec. 18	Kentisbere (Offertory $\frac{1}{2}$).	£1	1	0	
Jan. 1	Honiton	A	8	0	0
5	Oakford	S	1	4	8
7	Culmstock ($\frac{1}{2}$)	S	0	18	6
20	Thurlestone.....	A	1	8	6

Gloucester and Bristol.

Dec. 23	Cheltenham, St. Mark's	S	7	5	0
31	Hankerton	S	1	11	6
Jan. 9	Kington, St. Michael...	S	2	3	3
12	Littleton-Drew ($\frac{1}{2}$)	S	0	10	3
28	Standish	S	3	0	0
28	Ditto	S	5	6	6
28	Wheatenurst	S	2	9	0
28	Framilode	S	0	12	6
Feb. 12	English-Bicknor	S	2	10	0
12	Laycock	S	4	2	6
12	Littleton-Drew	S	0	10	3

Hereford.

Jan. 26	Great Woolaston (Offer- tory)		1	17	6
Feb. 21	Hereford Diocesan.....	A	47	16	10

Lichfield.

Dec. 4	Battlefield	S	2	0	0
13	Sambrook (Par. coll) ...		1	0	0
19	Ash	S	3	3	0
Jan. 10	Etwell	S	1	3	0
26	Upton Magna (Offertory)		5	0	0
Feb. 21	Horsley	A	2	10	0
24	Pain's Lane, St. George's	S	4	0	0

Lincoln.

Dec. 1	Long Sutton, St. Ed- mund's	S	1	11	9
1	Withcall.....	S	1	0	0
2	Appleby (one-sixth)...	S	1	7	9
2	Annesley	S	1	13	1
5	Bennington	S	0	10	0
5	Fleet	S	3	15	0
5	{ Westborough } { Doddington }		2	1	6
10	North Carlton	S	2	0	1
11	Ketton (Offertory)	S	2	5	4
11	Wellow	S	0	5	4
11	Winteringham.....	S	1	10	0
12	Lincoln, St. Nicholas...	S	3	10	6
12	Epworth	S	3	4	3
13	Welton-le-Wold	S	2	4	5
16	Ravendale.....	S	3	6	6
16	Beckingham	S	0	14	0
17	Killingholme	S	1	0	0
17	Habrough	S	1	10	6
17	Lincoln, St. Peter-at- Gowts.....	S	1	6	0
17	Hawksworth (Offertory).		2	2	0
19	Cadney and Howsham	S	0	16	0
22	Quarrington	S	2	6	4
22	Broughton Sulney	S	1	5	6
23	Boothby.....	S	2	5	10
23	Hougham	S	3	2	2
27	Heapham	S	0	19	0
27	Springthorpe	S	0	14	0
29	Normanby-le-Wold.....	S	1	5	5
29	Stubton	S	2	13	3
29	Skillington	S	2	19	6
30	Great Coates.....	S	2	11	2

Dec. 31	Saxilby (Contribution)...	£1 1 0
31	Eakring	S 0 13 0
31	Walesby	S 1 5 3
31	Lowdham	S 3 5 0
Jan. 1	Belshford	S 0 15 2
1	Wainfleet, St. Mary ...	S 1 11 1
3	East Barkwith.....	S 1 6 0
5	Lincoln, St. Peter's-in- Eastgate.....	S 3 10 9
5	Cherry-Willingham ...	S 0 7 6
6	Finningley.....	S 1 0 0
8	Sixhills	S 0 4 0
10	Wragby	S 2 2 0
10	Searby-cum-Owmbly (one-fifth Offertory) ...	2 7 6
12	Barnetby	S 1 18 6
14	Wilford	S 3 1 10
20	Normanton-on-the-Cliff	S 0 10 0
Feb. 9	South Kelsey	S 1 3 0
17	Langar and Barnston...	S 4 14 6

Llandaff.

Dec. 27	Dixon (Offertory).....	2 0 0
Jan. 10	Bryngwyn (portion Offer- tory)	0 10 0

Manchester.

Norwich.

Dec. 9	North and South Lopham ($\frac{1}{2}$ Offertory)	1 0 0
17	Colkirk (Offertory)	1 7 7
23	Mundford	S 0 15 0
Feb. 10	Brampton (Offertory) ...	1 1 0

Oxford.

Dec. 2	Newbury, St. John's ...	S 3 10 0
3	Thornborough	S 1 14 0
24	Oxford University Church Aid	A 18 0 0
Jan. 19	South Hinksey (Offertory)	1 10 0
26	Nash	S 1 0 0
27	Windsor and Eton	A 28 16 6
Feb. 5	Grazeley.....	S 0 17 0
5	Burghfield	S 3 16 6
14	Stratfield Mortimer.....	S 5 10 0
17	Newton-Purcell	A 2 0 0

Peterborough.

Dec. 1	Thorpe-Acre.....	S 3 7 0
4	Coalville (part).....	S 0 10 0
11	Rutland District	A 26 5 4
16	North Kilworth	S 1 0 0
27	Barlestone	S 1 1 0
31	Naseby	S 2 8 6
Jan. 3	Buckminster and Sew- stern	S 1 11 6
20	Finedon.....	S 5 0 0
22	Osgathorpe	S 3 2 8
Feb. 28	Little Stoughton.....	S 6 10 2

Ripon.

Dec. 6	Hunslet, St. Jude's	S 1 16 0
11	Markington ($\frac{1}{2}$)	S 0 11 1
24	Adel ($\frac{1}{2}$)	S 0 9 0
29	Cautley (Offertory)	1 0 0
Jan. 7	Leeds, St. Matthew's ($\frac{1}{2}$)	S 2 2 0
26	Greetlands	S 2 0 0
29	Morton	S 1 0 6

Rochester.

Dec. 3	Cuxton	S £5 0 0
5	Hoddesden	S 2 16 7
Jan. 10	Brentwood	A 5 14 6

Salisbury.

Dec. 16	South Broom ($\frac{1}{2}$)	S 3 1 0
Jan. 1	Fisherton Anger	S 4 0 0

St. Asaph.

Dec. 20	Llandrillo	S 1 5 0
30	Broughton	S 2 11 2
Jan. 3	Prestatyn	S 1 10 0
Feb. 5	Whittington	A 4 3 9
27	Llansilin	S 1 13 2

St. David's.

Dec. 1	Llangorse	S 1 5 6
1	Llanvihangel-Tàlyllyn	S 0 13 0
2	Llangammarch (donation in lieu of collection) ...	1 1 0
2	Abernant	S 0 13 0
2	{ Llanavan } { Llanwnw }	S 2 0 4
3	St. Ishmael's	S 2 3 1
3	St. Ishmael's, St. Tho- mas's	S 1 9 1 $\frac{1}{2}$
3	Llansaint	S 0 5 10 $\frac{1}{2}$
5	Lawrenny	S 0 12 10
5	Martletwy	S 0 16 6
6	Llangoedmore ($\frac{1}{2}$)	S 1 5 3
6	Llanychaer	S 0 7 6
8	Meline	S 0 12 7
10	Newchurch	S 0 12 6
11	Mathry	S 1 3 6
11	Llanboidy	S 4 0 6
16	Lampeter-Velfry	S 3 0 0
16	Rosemarket	S 0 17 0
16	Llansadurnen	S 0 15 4
16	Laugharne	S 3 17 8
17	Taliaris	S 2 10 0
17	Llangain	S 0 19 8
20	Slebech	S 1 1 6
22	Llangynidr (Offertory)...	S 3 3 7
23	Kidwelly Deanery	A 2 13 0
23	Llanedy	S 0 12 0
24	Henvenw	S 1 10 0
29	Kiffing and Marros	S 0 19 0
29	Eglwys Cummin.....	S 0 10 0
30	Llowes	S 1 4 8
30	Llandovery	S 8 5 3
30	Llanvair-ary-bryn	S 1 8 9
30	Llandowror	S 1 5 0
31	Llanbadarn Vawr	S 3 14 0
31	Llanegwad	S 3 0 0
Jan. 1	Dinas Cross	S 1 0 6
1	Dyffryn-Honddu	S 0 18 10
1	Merthyr-Cynog	S 0 13 6
9	Walton West	S 1 5 6
26	Llanon	S 0 16 0
26	Llanddarog	S 0 17 0
Feb. 5	Castle-Martin	S 2 11 6
17	Carmarthen, St. David's	S 6 0 6

Worcester.

Dec. 30	Shirley (one-fifth Offer- tory)	4 11 3
30	Grimley and Hallow ...	A 10 6 0
Jan. 9	Yardley Wood ($\frac{1}{2}$ Offer- tory)	2 0 0
26	Hagley	A 13 3 0
Feb. 12	Coughton	S 3 7 10

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42,
intituled "An Act to abolish Church Briefs, and to provide for the better
"Collection and Application of Voluntary Contributions, for the purpose
"of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.

THE BISHOPS OF ENGLAND AND WALES, &c. &c.

*Treasurer :—*HENRY HOARE, Esq.

*Secretary :—*REV. GEORGE AINSLIE, M.A.

*Assistant Secretary :—*REV. WALTER FIELD, M.A.

*Chief Clerk :—*MR. H. DUNNING.

*Bankers :—*MESSRS. DRUMMONDS, Charing Cross.

MESSRS. HOARE, Fleet Street.

Number of Places assisted by the Society	4,647
New Churches erected	1,288
Old Churches rebuilt or enlarged	3,359
Number of Additional Seats obtained	1,263,209
Number of Free Seats	943,718
Amount contributed by the Society	£660,984
Number of <i>Mission Churches</i> aided	31
Amount contributed	£1,539
Number of <i>Repair Funds</i> deposited with the Society . .	108
Amount invested	£20,915

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. VII.

Harpsden Parish Church.



THE situation of this church is extremely picturesque, and, surrounded by beautiful trees, forms an object of considerable interest to those visiting Henley-on-Thames during the summer season.

The present Parish, in the Diocese and Archdeaconry of Oxford, is an union of two Parishes, Harpsden-cum-Boulney. The annexation of Boulney took place A.D. 1453 ; the deed of union is still preserved in the Registry of the Diocese of Lincoln. The chapel of Boulney, with its burial-ground, occupied the site of the present garden of Boulney Court ; and so late as 1722 some parts of it were still standing, and had then been lately misappropriated as a labourer's dwelling. Architectural features still remaining lead to the supposition that the present Parish Church of Harpsden was built early in the 12th, and enlarged towards the close of the 14th, or at the commencement of the 15th century. The condition of the church, defaced as it has been by unsightly reparations, has long been most unworthy of the sacred purposes for which it was designed ; and the unfair division and appropriation of its area has been attended with great inconvenience, more especially to the poorer worshippers. In 1848 the chancel was thoroughly restored, and a lean-to chancel aisle added on the north side, a portion being occupied by the organ, and the other part, separated by an oak screen, assigned to the vestry, at the sole expense of the Rector.

In the year 1852 all the inconvenient seats, &c., in the nave

were removed, the dilapidated bell-turret on the west gable taken down, the debased square-headed window taken out, and two Early Decorated windows, of which traces still remained, were restored. At the same time a tower of substantial proportions was built at the north-east end of the nave, connected by an arch on the south side with the nave, and in a similar manner with the organ chamber. During the progress of these works some curious encaustic tiles were found, which, in Mr. Albert Way's hands, attracted some attention in the Archæological Institute. These were the only relics worthy of note discovered. The most interesting objects of the church would seem to be the Norman font and doorway, which were carefully preserved; as well as the brasses, and a cross-legged figure. There are no records showing of whom these brasses and the figure of the Crusader were intended as memorials. The only bit of stained glass, except a small head, is a coat of arms of the Forster family, who were lords of the manor of Harpsden, and previously to the purchase of the advowson by All Souls' College, Oxford, in 1639, had alternate presentation to the living, with the Elmes of Bolney.

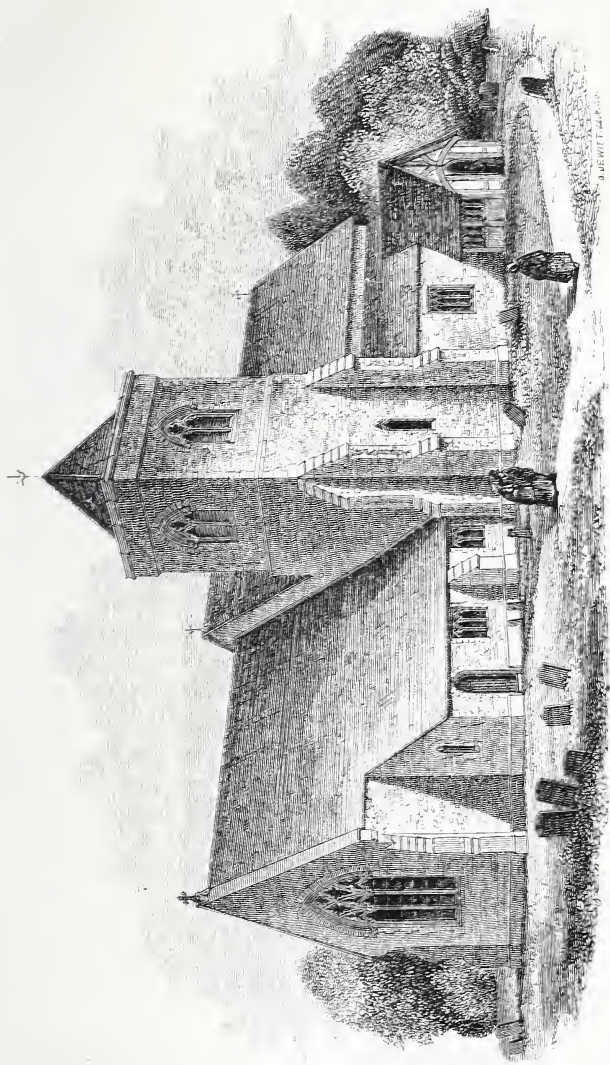
It is worthy of note that the family of "Hall," the former owners of Harpsden Court and the manor attached to it, held this property uninterruptedly from the time of Oliver Cromwell. A very pretty schoolroom was erected in the parish five years ago by members of this family.

During the execution of the last works promoted by the then Rector, the Rev. T. K. Leighton (now the Warden of All Souls' College, Oxford), the greatest care was taken to preserve every trace of ancient work. The church as altered, with a new north aisle, provides additional benches for more than eighty persons, and accommodation to the extent of 103 is reserved in the church specially for the use of the poorer inhabitants.

The walls of the church are built of flint and stone. The aisles are paved with red and black tiles. A new open timbered oak porch has been added to the north door. The works were entrusted to Mr. B. Ferrey, F.S.A.

A stained glass window, in memory of F. Hodges, Esq., has just been placed in the church by Mr. Hodges, the present owner of Harpsden manor.

The total cost of the rebuilding and enlargement has been



Architect.]

Harpsden New Church.

[B. Ferrey, F.S.A.]



about £800, towards which a grant in aid was made from the Incorporated Church Building Society, and the parish also contributed largely towards the work by loan raised on security of the rates.

B. F.

The Church in the Collieries.



RECENT events have tended to call public attention to that large and remarkable class of our working population, the coalminers.

Dwelling together in large communities, each colliery a hive teeming with busy life, spending a considerable portion of their time under ground, intermarrying only with those of a like occupation, and cut off from intercourse with any thing superior to, or different from, themselves,—our pitmen seldom come in contact with persons above the dead level of their colliery village, or capable of elevating them in mind or morals.

Hence, although a few, like George Stephenson, are sufficiently gifted to be able to emerge from the disadvantages of their position, the pitmen, as a class, form a painful exception to the progress of the present age.

In no respect is this backwardness more sadly evident than in its religious aspect. A vast proportion of the colliery people are living wholly without God; and of the comparatively few who profess religion in any shape, a large majority are connected with Dissent, in one or other of its least intelligent forms.

The causes of this are not remote or hard to find. In nearly every instance the opening of a colliery pours a sudden and overwhelming mass of people into a parish where the Church is without adequate provision of any kind for their spiritual necessities. In his recent primary Charge, the Bishop of Durham gives the following truthful and graphic sketch of this process:—

“In many places, far out of reach of the sound of the church bell, and equally beyond the reach of the influence of the one clergyman, whose limited income precludes his keeping a curate, has there sprung up a busy, crowded town, which of itself might well occupy the whole time and energies of two

clergymen. And whilst the nominally responsible pastor of this new and strange flock, under a painful sense of the burthen of fresh and overwhelming duties thrust upon him, but which he cannot fulfil, is occupied for many a year in begging for funds with which to erect a house of God, and secure an endowment for a permanent ministry in the midst of a flock which he has himself no time and strength to tend, much as his heart may have yearned over them,—the lengthened interval which must often elapse between the planning of this good work and its execution, is year by year maturing the poisonous weeds of ignorance and ungodliness, until the whole waste is overgrown with an almost impenetrable thicket of moral thorns and briers. So that when at length the doors of God's house are thrown open to invite worshippers to enter in, and the ambassador for Christ strives to gather round him a willing people to hear the Gospel tidings of which he is put in trust, he finds to his dismay that he has to deal with a population wholly estranged from the Church of their fathers, and almost hopelessly confirmed in habits of vice and of profane contempt of all religious observances."

This witness is true. In a parish so circumstanced in many respects, the writer of these pages entered upon his ministry some five years ago, and amid difficulties like those above described has he laboured to gather a congregation together, and to reclaim some portion of the moral waste.

Wonderful was the change from a small agricultural parish in the south, and gloomy as the coaly soil beneath, or the smoke-encumbered atmosphere around, seemed the prospect of labouring with success in a field at once so neglected and unpromising. Yet by the grace of God the labour has not been bestowed in vain, and abundant evidence has been afforded that there is neither inherent dislike nor acquired prejudice to hinder the pitman from becoming a member of our beloved Church, aye, and as intelligent, devout, and loving a member as any other class of society can produce.

The first grand difficulty was to dispel existing prejudices, and to win some measure of confidence. For this purpose it was necessary to use various and continuous efforts: sometimes visiting at the pit cottages, at others joining groups of men on their way to or from work, now taking a friendly interest in the cottage garden, or making one of the lookers on at a game of quoits or cricket, and in and through all evincing as frank and accessible a disposition as possible. These efforts soon began to be appreciated. Many abandoned at once and for ever the shyness with which they looked upon the new comer at first, and

others, who seemed to return a sufficiently gruff answer to a friendly greeting, were afterwards known to have gone home with an expression of pleased surprise, exclaiming "Ee, but the priest spoke to me to-day!"

A visit to the mine, and a patient and persevering tour through all its dark labyrinths, tended further to draw us together; and soon after, my ministrations at the bedside of a young man who died from the effects of a frightful accident, and to whom a more than ordinary degree of the sympathy usual on such occasions was evinced by his neighbours and companions, cemented bonds of confidence and mutual affection between them and me, and opened to me a wide door of usefulness, which, through God's mercy, has been kept open to this day.

The Church now began to be well attended. A Sunday School was formed, teachers selected, and the wheels of parochial machinery on a modest scale set in motion. At first we had to deal principally with those who had been more or less connected with the Ranters. Written sermons would not suit a congregation consisting of such elements, so the manuscript was laid aside, to their pleasure, and equally, I humbly believe, to their profit. Every pitman of any education has more or less facility as a speaker, nor is he loth to exercise it when opportunity occurs; hence his tendency to despise written sermons. Knowledge, however, does not exist as generally as does the power of utterance. I was not long in discovering that the extent of scriptural knowledge possessed by the best instructed among my hearers was limited to certain set phrases, usually produced, in season or out of season, at all prayer meetings and exhortations.

No external influence draws men to the Church in the colliery districts, nor are there secondary motives to bind them to its communion. Frequently the masters are themselves utterly careless or hostile, and there are no other influential persons in the parish. The wages of the people, when fully employed, are quite sufficient to maintain them in comfort, and there are no old established charities or liberal alms to be distributed to the poor. Every member therefore added to the Church is attracted by its own excellencies, and the acquisitions thus gained become valuable and devoted in the same degree as they are independent and disinterested. Our communicants are examples of sober and

fervent piety, and nearly every individual among them is ready to spend and to be spent for the glory of God, the salvation of sinners, and the support and extension of the Church of his deliberate choice and warm affection. Our position is felt to be that of a missionary body, and a missionary spirit is one of the most striking characteristics of the Church in the collieries.

It may be interesting to examine more minutely the materials of which our congregation is composed. I will submit a few specimens as they would present themselves to the eye of the reader on any Sunday in the year. First, a man and woman, evidently types of the mining population, he a coal-hewer, and she his stirring and faithful helpmate. He is unable to read, but she reads well; both were for many years Ranters, but now they are earnest, constant, and pious communicants, bringing up their children as faithful members of the Church. Next, an aged man of robust frame, but showing symptoms of decay; had been a drunkard, so much so that a red post was fixed at the door of his cottage to enable him, when he came home in a state of intoxication, to distinguish his own cottage from those of his neighbours. He has been for the last few years a steady and reformed character. Next, a young couple of particularly serious and pleasing appearance: both brought, by God's blessing on the services of the Church, to realize the power of true religion, and to yield themselves willing and hearty co-operators in every good work. These excellent people also belong to the body of coal-hewers—the type of the mining population. There are also—a woman who had been a sinner; another reclaimed from Popery; two Irish Protestants, who had thrown off all habits of religion for years; several to whom the Gospel was made known during pastoral visits in times of sickness or affliction; and then a host of others who have been induced to join themselves to us by the solicitations of our first members, and in some instances by the persuasions of their children attending our Sunday Schools. But amid what debasing habits, and from what depths of degrading vice are these precious souls rescued! Take the following as an example. On a certain day I fell into conversation with a woman, and asked if she came to church? She said, “No!” I then asked if she attended meeting-house? She answered, “Well, I'll tell you no

lie, I don't go to chapel neither." I inquired how long it was since she had been to public worship? and she replied, "Well, I hav'n't been to church, no, not since my last bairn was christened, and that'll be twelve years come November." On my expressing my sorrow at hearing such a confession, she again replied, "You see we canna get to church. My husband, puir man, works hard till pay-Saturday comes, and then, may be, he gets his allowance, and I, may be, gets my allowance along with him, and then, when Sunday comes, we're that bad, you see, that, as I told you, we canna get to church!" This statement was made to me, the minister of God, under the circumstances above mentioned, without a blush of shame, or the least idea that it contained a shameful avowal of vice and degradation. And yet that woman and her husband had once been members of our Church, and in the habit, perhaps, of attending upon the means of grace, till the exigencies of colliery labour withdrew them to a place where there was no Church to receive them, and no pastor at hand to watch for their souls. Many thousands are lost to the Church in a similar way, and many tens of thousands are lost also, in so far as they have not been sought or found by her appointed ministers.

"THE CHURCH BUILDER" has a great work to do in our collieries. To the building of a church in my parish—promoted by a grant from the Church Building Society—I owe, under God, the measure of success vouchsafed to me as pastor of a flock of coalminers. Already we have had "to lengthen our cords and strengthen our stakes," in order to accommodate the increase which God has given us. On the right hand and on the left, through His mercy, the Church is beginning to work earnestly among the pitmen in parishes all around me, and in *every instance* the success is encouraging and remarkable. But there is much past neglect to repair. Besides the souls that have passed away, tens of thousands are still sunk in the depths of depravity. O that God may put it into the hearts of His people to *give*, and *work*, and *pray* that means may speedily be provided for bringing every where within the reach of our poor coalminers the blessings which they are so ready to receive!

W. A. S.

Brickwork in the Middle Ages. (III.)



NY account of the brickwork of the North of Germany would be very incomplete without a description of some of the remarkable buildings in the towns and cities of the Mark of Brandenburg. The present province of Brandenburg forms a large portion of the Prussian kingdom, and includes the towns of Berlin, Frankfort-on-the-Oder, Potsdam, and Brandenburg; but the Old Mark of Brandenburg, lying mainly to the west of the Elbe, and now forming part of the province of Magdeburg, contains several towns whose buildings will serve equally well to illustrate my subject. In the New Mark, Brandenburg, and in the Old Mark, Salzwedel, Seehausen, Osterburg, Arneburg, Stendal, Tangermünde, Jerichow, Werben, and Sardelegen, are the towns to whose buildings I propose to refer; and in doing so, I shall in part be able to speak from a personal examination, in part from the information afforded by Herr F. Adler's valuable work¹, to which I cannot do better than refer those who wish for more information than the space at my command will allow me to give.

The town of Brandenburg is full of interest in every way, retaining not only its old churches, but many of its old gateways, walls, and houses also.

The cathedral of St. Peter and St. Paul is a fine simple cruciform church, with aisles to the nave only. Its original foundation was about the end of the twelfth century; but the apse at the end of the choir, the west front, many of the windows, and the groining, are later insertions and additions. The floor of the choir is raised as many as twenty-two steps above that of the nave, of which the steps occupy the whole eastern bay. Under the choir is a crypt, the floor of which is but slightly lower than the nave, and which seems to have been commenced with the rest of the church, and finished in the early part of the thirteenth century. It is entered from the transepts by doors pierced in

¹ *Mittelalterliche Backstein-Bauwerke des Preussischen Staates*: von F. Adler, Baumeister. Berlin: Ernst und Korn. 1862.

the walls between them and the choir, and is divided down the centre by the columns which carry the vaulting. The effect of the interior is very impressive, owing to the great elevation of the altar, though, as is often the case with such a plan, the effect of the transept is quite lost. The detail of the earliest portion of the building is extremely simple, the piers being large, and the main arches semicircular, and of two unmoulded orders. Every thing is of brick, save some of the capitals and abaci, and some granite used in the bases and foundations of the building. The engaged columns in the crypt have simple cushion capitals in brick. Their bases are similar in design, but reversed. They are constructed by putting a square piece of brickwork on the top of an engaged half-column, and then taking off the projecting and overhanging angles, so as to unite the two. A thirteenth century window in the nave is of two lights, with a brick monial; the splay of the internal jamb is carried round the arch, and there is a stone sunk shaft in the internal jamb, carrying on a carved capital a brick arch of the same section; the sill is of bricks set on edge. The choir and transept walls are in part diapered regularly on the face with diagonal lines of glazed bricks, the patterns being made with dark headers upon a ground mainly built with stretchers. The north transept has a good example of the great traceried parapets, which are so common a feature in Northern Germany. Here they consist of two trefoiled arches, with a cusped circle above them. A steep gable surmounts each division, and between them are moulded piers, carried up above the points of the gables, and finished with moulded bricks, set on a slope, so as to throw off the water. The mouldings here are stopped in the same way as in the crypt, so as to look something like a cushion capital. In the later portions of the building are some very elaborate traceries, in circles of common flamboyant designs, and cleverly constructed. There is a cloister on the north side of the church.

The south transept of this cathedral is now used as a sort of museum, whilst the north transept is much blocked up by a staircase, and passage carried on arches, leading from the choir to the sacristy. In this room there is one of the most extraordinary collection of ancient vestments I have ever happened to see; they are almost all of the fifteenth century, and are still hanging

in their old presses, and, probably, very much in the same state in which they were left at the time of the Reformation—considerably the worse for wear.

The church of St. Nicholas dates from about the same year as the cathedral, i. e. circa A.D. 1173. It is parallel-triapsidal in plan, the central apse projecting considerably beyond those at the east ends of the aisles. The arches are all semicircular, and generally unmoulded. The north doorway has the rare feature (in Northern Europe) of an outer voussoir, which is much deeper in the centre than at the springing; the intrados of the arch being almost semicircular, whilst the extrados is thoroughly pointed. The gables are steep pitched, and enriched with an arcaded eaves course and a course of bricks set diagonally, whilst the eaves cornices are arcaded in several patterns, generally with small round arches corbelled forward slightly in advance of the wall, and in one case with straight-sided arcades, supported also on corbels, and formed simply by putting two bricks against each other at an angle. The eaves arcade on the south side has in each division clear traces of a circular ornamental painted medalion, introduced here with very good effect. The western gable is boldly stepped, the coping being formed with two bricks set on end, and sloping, and protected by a third brick, set angle-wise, at the top. The west end is surmounted by a very broad bell turret, finished with two pyramidal roofs, side by side, and with four openings below, in its western face, and two above, pierced through. The original windows are very plain, round arched, and splayed equally inside and out; and small three-quarter shafts are built into the wall between these in the apses. Nothing but brick is used throughout this interesting old church.

The grandest early church in Brandenburg seems to have been St. Mary on the Harlunge Berge—destroyed in 1722—which had four steeples in the angles between the transepts and the nave and choir, and a later chapel at the west end. The plan was very singular—a perfect square, with an apse projecting from each face, and four piers only in the interior, dividing the space into nine vaulting compartments. Of this church drawings are preserved; and I believe that it was, like the later churches, built of brick.

The little chapel of St. James is mainly remarkable for its eight-sided turret at the west end. This has a lofty entrance arch below, and is finished with a gable on each face, and a low octagonal spire. The gables are all crocketed, the crockets being ingeniously made, simply by the use of bricks with moulded ends set at right angles to the other coping bricks, and projecting beyond the line of the gable. The east end is simply arcaded with five lancets.

St. Katharine in the Neustadt is perhaps, on the whole, the most striking church in the city. It has nave and aisles, and the latter are carried round the apse to form the chevet. With the exception of the western steeple, this work dates from circa A.D. 1400, when the old church was pulled down. The whole church is of brick upon granite foundations, and the bricks in all the ornamental portions of the work are alternately red and glazed green. The quantity of tracery with which the buttresses, eaves cornices, and part of the façades of this church, are covered is quite marvellous. The gables on the north and south sides are concealed by screens composed of an extraordinarily rich and intricate series of arcades, finished with crocketed gables, and divided by pinnacles. The details of the traceries here are extremely rich, and as good as German work at their date ever is. Each bay has a separate crocketed gable, the crockets being pieces of foliage moulded and burnt, and used just as the moulded bricks, already described, in St. Nicholas. The whole of this rich work is in alternate courses of green and black. It is nothing but a screen work to conceal the gabled roof, and is in part solid, and in part pierced. Commencing at the level of the eaves, the arcading and traceries on the north chapel front rise some forty feet in height. The central windows are of the common late type of three lancet lights enclosed within an arch; and without any of the traceries so lavishly used on the merely ornamental part of the work. The doorways are richly moulded, and a square space above them is filled in with small rich traceries. The eaves of the transepts have open parapets of great height, corresponding with the tracery in the façade. The slates come through these openings, and discharge the water from the eaves.

St. Godehard, another late church, retains its twelfth century west front, which consists of a central tower and a short transept

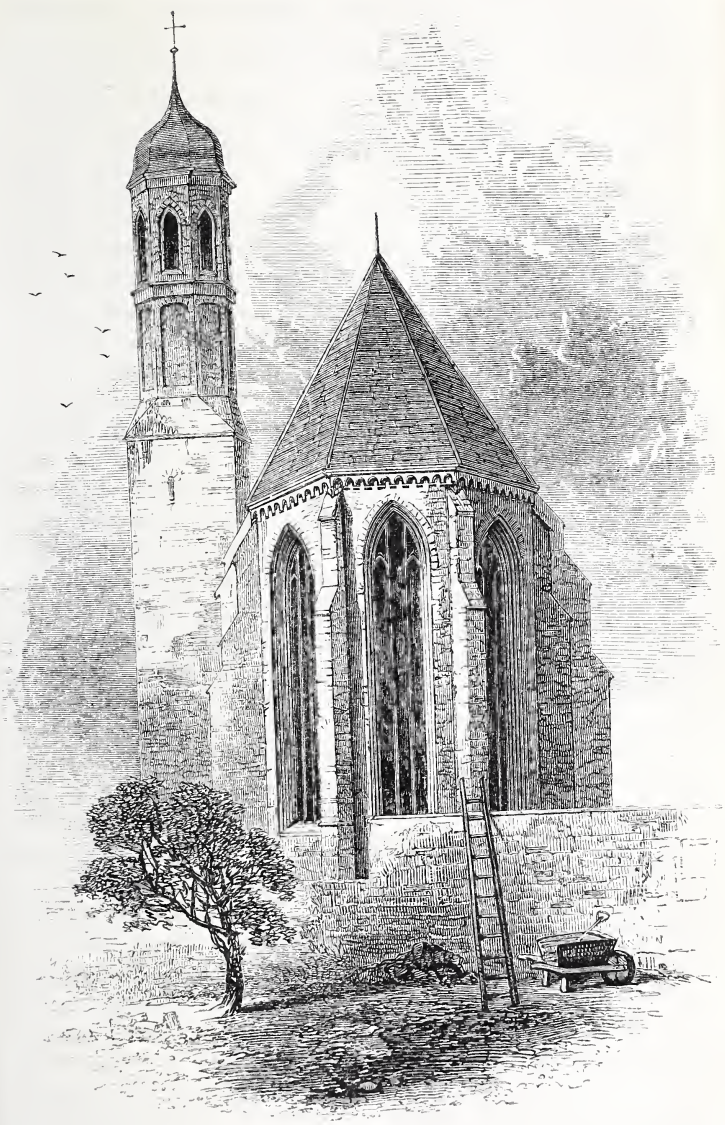
on either side of it. The plan of the church is nearly the same as that of St. Katharine, but with no chapels round its chevet, in which part of the church also there is some remarkably badly planned groining. The columns are large and cylindrical, with the addition of four small engaged shafts, some of which are plain, others spiral. The arches and windows are well moulded, but the latter are without proper traceries.

The church of St. John, consecrated in 1440, has a single nave, and an apse, whose diameter is larger than that of the nave. It has some fair tracery in the windows and in the wall under the eaves (not quite correctly represented in the accompanying engraving), and the western gable is panelled with a sunk arcade. There is a fine double doorway in the north wall of the nave, with a bold enclosing arch and gable above: and over this gable the wall is covered with a diaper of quatre-foils for some height. The centre window of the choir apse illustrates the common type of brick tracery to which I have so often adverted.

St. Paul's is another large church, in which, if I remember right, the window traceries are of stone, within brick enclosing arches. They are very superior to most of the examples of Brandenburg windows.

There is, also, an old Rathhaus in the Altstadt, and another in the Neustadt. These are chiefly remarkable for the way in which their gable walls are finished. That of the Altstadt Rathhaus is stepped, and of nine divisions in width, with moulded pinnacles, and traceries between them. In the other, the line of the roof is shown, broken only by the seven pinnacles which divide the front, between which again are some of the usual tracery panels. The doorways have rich traceries enclosed within the usual square panel above the arch, just as in the churches. Much of the detail throughout is very rich. The tops of the pinnacles and screen walls are covered with large tiles, with small half-round tiles to cover their joints.

In the walls, is a tower called the Stein Thor, circular in plan, and built with light stretchers and dark headers, arranged regularly in spiral lines all round it. It is finished at the top with a rich traceried parapet, and a low brick conical roof. A newel staircase in this tower is entirely of brick, each step



St. John's, Brandenburg.

being three courses in height, and the lower course being slightly arched between the newel and the wall. This is a good illustration of the extreme economy of stone which the Brandenburg architects had to exercise.

There are, also, some other towers which are not very remarkable, though quite worth examination, as they are all varied in plan and detail.

The size of the bricks in these buildings is not by any means uniform, but they seem generally to be about $11 \times 5\frac{1}{4} \times 3$ or $3\frac{1}{2}$ inches in height. They are constantly used of two colours, and the traceries in the wall panelling are extremely elaborate. The bricks seem sometimes to have been modelled by hand, and then burnt, and in other cases, as for instance at the angles, cut with a chisel to suit them to their position. Usually, however, they were no doubt moulded in the common way. All the work in these buildings, whatever its age, except when I have otherwise described it, is executed in brick only.

Of the churches in the Mark, but out of the city of Brandenburg, none seem to be more interesting than the convent of Jerichow, a noble and almost unaltered Romanesque church, cruciform in plan, with three parallel eastern apses. The columns are all cylindrical, their abaci square in plan, and the two forms are combined by seven or eight courses of bricks, cut to the necessary shape, with a single moulded brick for a necking, making a rude and simple capital. The eaves cornices are intersecting arcades, with a corbel table above, and a course of bricks set diagonally above the corbel table. These courses are carried up the gable, as well as along under the eaves. The west front has two towers, with a roof between them, gabled north and south, and raised high above the nave roof, in the fashion common in Brunswick and the North of Germany.

At Krewese is a much smaller conventual church of the same age, in which stone is used to a considerable extent for the lower part of the walls. The apse is roofed with a semi-dome, and covered outside with a steep semi-cone roof built of brick. The steep gable of the nave is rather well treated with small brick pinnacles, which just rise out of it and break its line in a picturesque way.

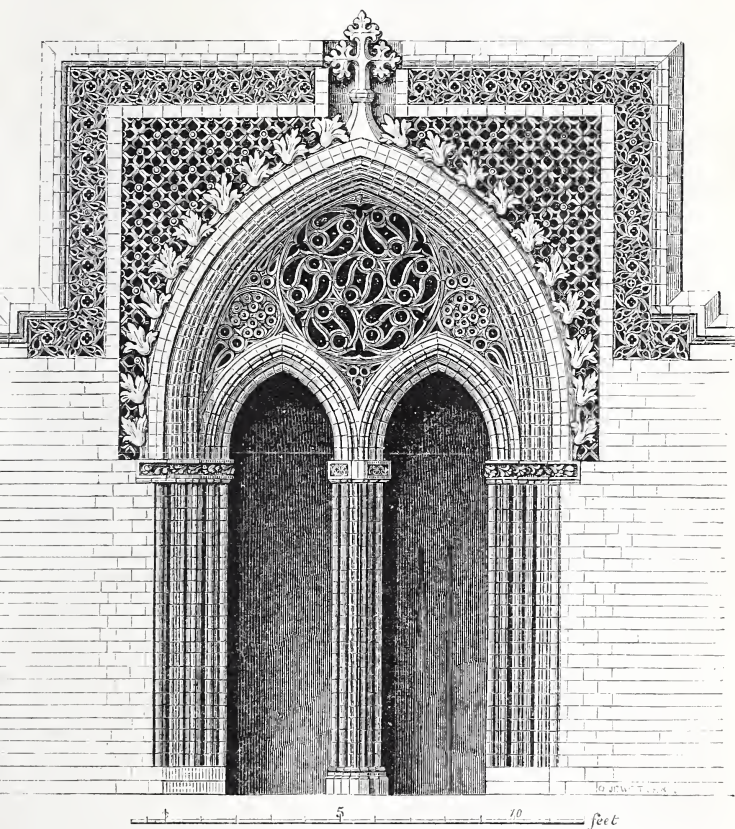
At Deesdorf is another fine Romanesque conventual church.

It is cruciform, with apses on the east of the transepts, and with the central apse projecting considerably beyond the others. The nave, of three vaulting bays, is subdivided by intermediate piers in the lower arcade, so as to give six bays to the aisles.

There are several village churches in the neighbourhood of Jerichow of the same general character as the convent there, and affording capital examples of almost unaltered Romanesque buildings entirely executed in brick; and among the convents of the Old Mark is that of Arendsee, with vaulting throughout, and a very fine Romanesque south door, in which every thing, even to the detached shafts, is executed in brick.

Salzwedel has a fine thirteenth century church, with good plain circular clerestory windows. Indeed the whole of this church deserves attention as being of extremely good Early Pointed character. The east elevation has an arcade of three, each division enclosing a window; this arcade rises to the level of the wall plate, and above this the steep gable is pierced with three circular windows, above which is a stepped corbel table following the line of the gable. The side wall of the choir is arcaded in the same way as the east end, and the groining is probably coeval with the rest of the fabric. The town of Stendal has a really fine, though late church, on a grand scale. Here however, as in all the later works, the windows are very poor, and the large size of the cylindrical columns, with their four small engaged shafts (which are meant to break, but in truth rather call attention to, their plainness), produces a very ungainly effect. In Stendal there is also a fine gateway; the lower part is square in plan, with circular turrets at the angles, and from behind and within the rich open traceried parapets which crown this, a lofty circular tower of smaller diameter rises. There is a good deal of ornament in the shape of coats of arms and wall arcading, and the brickwork is partly plain, and partly arranged in spiral lines of two colours, which are here always built rising from right to left.

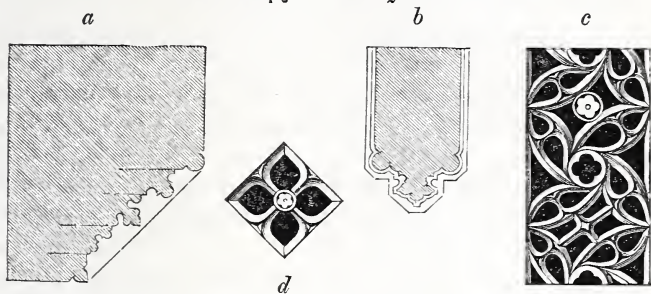
At Tangermünde there is a church of very similar plan to St. Katharine, Brandenburg. The columns in the choir are of the usual cylindrical fashion, but those in the nave are very boldly moulded. The door, of which I give an engraving, is a good example of the type of door of which I have before had to



St. Stephen's, Tangermünde. North Doorway.

speak. The jambs and arches are all of well-moulded brick, and the intricate traceries, crockets, &c., are all formed in the same way. The north and south doors are very similar, but in the

St. Stephen's, Tangermünde.



a Jamb of North and South Doorways.
b Central Shaft of ditto.

c Brick Tracery above Doorway.
d Ditto in Spandrils over Arch.

former some chevron lines of dark bricks are introduced in the plain wall on either side of it. Stepped gables, like those of houses with moulded pinnacles between the steps, finish some of the façades, and not having the exuberant richness of those of St. Katharine at Brandenburg, are simply ugly, with no redeeming merit.

In the same town, the Neustädter Thor is an extremely fine erection of the second half of the fifteenth century. It is a low gateway, flanked on one side by a square tower of the same height as the wall, and on the other by a noble circular tower nearly a hundred feet in height. The lower part rising out of the water is of granite, the upper part all brick. A covered projecting gallery is carried all round the tower at mid-height, supported on corbels, and elaborately panelled and pinnaced; and at the top the wall is finished with another line of panelling under and in front of the parapet. The brickwork below the projecting gallery is arranged in spiral lines, and above it in a succession of vandyked vertical lines. There are few finer gateways than this to be seen².

² Tangermünde contains the following buildings of architectural interest: the churches of St. Stephen and St. Nicholas; the hospital church of St. Elizabeth; the ruins of a Dominican convent; the Neustädter, Hähmardorfer and Wasser gates, a Rathhaus, and some of the town walls, &c.

At Werben the church of St. John has its main columns in the nave very boldly moulded, and rising out of plain cylindrical bases. The façade is covered with tracery in brickwork applied with the worst possible taste. In each bay is one of the common three-light windows without tracery, and on either side of it, as a line of enrichment on the plain wall, are two vertical bands of moulded bricks, with quatrefoils sunk in the space between them. These quatrefoils are carried up to, and then along under the eaves. The fronts of the buttresses are similarly panelled, so that the whole design consists of a series of vertical lines of enrichment, than which nothing can be worse in effect, and is just one of the faults into which the use of moulded bricks is always likely to seduce incompetent men.

The Elbe Thor at Werben is a very humble repetition of that at Tangermünde, solid and massive, but not very lofty. In most of these gate towers the gateway is a pointed arch pierced in the wall, and the round tower rises at its side with sufficient projection from the face of the wall to command the approach to it. The walls are immensely thick, with passages and staircases contrived in their substance, and the several floors are divided by brick domes. The brick coping of the battlements is formed by cutting the bricks to a slope, and then covering the slope with bricks laid flat on it. The slope is always towards the inside, the outside elevation showing only the moulded edge of the brickwork at the top, below which are always good brick tracery panels.

I need add but a few words of comment upon the somewhat dry catalogue of examples which the Mark of Brandenburg contains. Certainly one chief point of interest is the fact, that from first to last, throughout the whole Gothic period, nothing but brick was ever used; and we have here, therefore, a most valuable series of brick buildings of every age. I do not however think that they show any very special development resulting from this limitation to one material. In almost all respects they are very similar to the churches of the same ages in other parts of Northern Germany where stone was procurable; and it is only in the later works, when their architects had taken to making delicate reticulations of brick tracery the chief ornament of their work, that they differed from stone buildings. This

difference was unquestionably for the worse. It is hardly possible to avoid a sort of suspicion as one writes of them, that they were the work of men who had taken out patents for tracery-making machines! and the effect produced by this late development of the powers of the material is certainly altogether inferior to the simple propriety and good taste which seems to have marked all the earlier works in the same district. I know few better models for study than some of these early buildings: they show so well how easily, in good hands, the commonest material may become useful, dignified, and even ornamental; whilst the later works teach the useful lesson that no amount of smart and elaborate detail will ever improve the effect of a poor and common-place design.

G. E. S.

Annual Public Meeting and General Court of the Church Building Society, 1863.



THE Annual Public Meeting and General Court of this Corporation was held on Tuesday, the 12th May, at Willis's Rooms, King Street, St. James's, His Grace the Archbishop of Canterbury presiding.

Among those present were the Archbishop of York, the Bishops of Bangor, Chichester, Lincoln, Llandaff, Oxford, Ripon, St. Asaph, and St. David's, the Right Honourable the Chancellor of the Exchequer, Honourable and Very Rev. the Dean of York, Sir Walter C. James, Bart., the Queen's Advocate, Rev. Canon Wordsworth, C. W. Giles Puller, Esq., M.P., W. Cotton, Esq., A. J. B. Beresford Hope, Esq., H. Hoare, Esq. (Treasurer), Rev. Geo. Ainslie, Rev. Walter Field (Secretaries), &c. &c.

The Hall was densely crowded, and a large number of persons were unable to obtain admission.

The proceedings having been opened with prayer by the Rev. Walter Field, the Assistant Secretary, the following Report was read by Mr. Field:—

In presenting the Forty-fifth Annual Report of the Society, the Committee—with feelings of deep thankfulness to Almighty God for whatever

success has attended their efforts—humbly trust that during the past year they have been instrumental in rendering good service to the Church in England and Wales, by the encouragement given to Church Building and restoration in the several parishes which have received the Society's grants.

During the year the Society has given assistance in 132 cases. It has aided in the building of 26 new churches; in the rebuilding and enlargement of 22 churches; and in the repair, enlargement, and improvement of other 84 churches. For these objects the sum of 15,210*l.* has been voted. The increase of church accommodation thus provided amounts to 26,199 sittings, of which number there are 22,620 (including 5,301 occupied by children of Parochial Schools) reserved, as the condition of the Society's grants, for the free use of the inhabitants of the several parishes or districts.

The Society has paid during the year 15,761*l.* for works completed in 127 parishes. This includes the erection of 32 new churches, the rebuilding of 27 churches, and the restoration and enlargement of 68 churches. In these churches additional accommodation has been provided for 26,287 persons, 22,990 of the sittings being reserved for the free use of the inhabitants.

Twenty-one places, each of them with a population of 2,000 and upwards, and most of them previously unprovided with any church, have been aided in the course of the past year, namely:—

Place and Diocese.	Population.
Bangor (St. Mary), <i>Bangor</i>	10,943
Battersea (St. John), <i>Winchester</i>	4,500
Birchfield (Handsworth), <i>Lichfield</i>	2,000
Bradford (Trinity Church), <i>Ripon</i>	6,215
Clerkenwell (St. Paul), <i>London</i>	8,000
Derby (St. Andrew), <i>Lichfield</i>	6,000
Flockton, <i>Ripon</i>	2,003
Highgate (All Saints), <i>London</i>	4,500
Little Amwell (All Saints, Herts), <i>Rochester</i>	7,000
St. Jude's (St. Pancras), <i>London</i>	9,000
Marylebone (St. Barnabas), <i>London</i>	30,000
Masboro' (Rotherham), <i>York</i>	5,688
Newtown (Alverstoke), <i>Winchester</i>	5,489
Pontlottyn (Gelligaer), <i>Llandaff</i>	2,370
Rashcliffe (Lockwood), <i>Ripon</i>	2,336
Shrubland (St. Martin's, Worcester), <i>Worcester</i>	5,586
Stratford (St. Paul), <i>London</i>	7,000
Tor Mohun (St. Luke), <i>Exeter</i>	4,200
Waterside (Chesham), <i>Oxford</i>	6,000
Wigfair (St. Asaph), <i>St. Asaph</i>	3,592
Withecumbe (Rawleigh), <i>Exeter</i>	2,145

The following table shows the population in some of the parishes to which aid has been recently extended, the amount of church accommodation exist-

ing at the time when application for the grant was made, and the increased accommodation which the Society has assisted to procure :—

Place and Diocese.	Popu- lation.	Former Church Accommodation.		Increased Church Accommodation.	
		Approp. Seats.	Free Seats.	Approp. Seats.	Free Seats.
Alverstoke, <i>Winchester</i> .	5,489	615	309	140	139
Briton Ferry, <i>Llandaff</i> .	3,474	120	120	312	312
Bicester, <i>Oxford</i>	3,400	786	251	289	289
Camborne, <i>Exeter</i>	7,610	430	149	58	193
Charlestown, <i>Manchester</i> .	5,000	449	309	281	281
Chesham, <i>Oxford</i>	6,000	600	600	316	288
Clerkenwell, <i>London</i> . .	26,000	1,600	800	120	600
Eling, <i>Winchester</i>	2,445	330	80	140	140
Flockton, <i>Ripon</i>	2,003	270	290	186	186
Hilgay, <i>Norwich</i>	1,624	323	230	7	88
New Seaham, <i>Durham</i> . .	2,480	322	322	153	153
St. Issells, <i>St. David's</i> . .	1,998	140	140	258	258
Upperby, <i>Carlisle</i>	2,102	294	98	120	120

The Committee are glad to state that the advantages offered by the Society, as a chartered body, for the secure investment of *Church Repair Funds*, are each year becoming more generally appreciated. Such funds have during the year been entrusted to the Society for Churches in the following places :—

Parish and Diocese.

Barbourne, *Worcester*.
 Birkenhead, *St. Paul, Chester*.
 Bradford, *St. Thomas, Ripon*.
 Brockholes, *Ripon*.
 Bromfields, *Ripon*.
 Chardstock, *Bath and Wells*.
 Convil Elvet, *St. David's*.
 Cowes, *West, Winchester*.
 Dracot, *Bath and Wells*.

Parish and Diocese.

Emsworth, *Winchester*.
 Hewelsfield, *Gloucester and Bristol*.
 Hull, *Holy Trinity, York*.
 Red Hill, *Winchester*.
 Ventnor, *St. Catharine, Winchester*.
 — *Holy Trinity, Winchester*.
 Selly Oak, *Worcester*.
 Whitley, *York*.

The interest on these several deposits will be allowed to accumulate, or

be otherwise dealt with, in accordance with the terms of the different trusts. The amount of Repair Funds now in the hands of the Society is 20,887*l.* 18*s.* 4*d.*

The total income of the Society during the past year has been 9,486*l.* 3*s.* 2*d.*; derived from the following sources:—

	£	s.	d.
Donations	1,147	10	0
Annual Subscriptions	1,331	13	6
Diocesan and District Associations	1,609	18	8
Parochial and other Collections	2,140	15	5
Legacies	770	15	0
Dividends on Investments	2,163	2	1
Rent of Chambers, Income Tax returned	274	10	10
	<hr/>		
	£9,438	5	6
	<hr/>		

The Committee desire to make special mention of the following liberal benefactions:—

Sir R. P. Glyn, Bart. 300*l.*; His Grace the Duke of Buccleuch, 105*l.*; E. J. Stanley, Esq. 100*l.*; Robert Hichens, Esq. 100*l.*; Anonymus, 1*l.* 100*l.*; A. A. Vansittart, Esq. 50*l.*; Rev. George Ray, 45*l.*; Rev. T. V. Durell, 40*l.*; The Countess Dowager of Cawdor, 25*l.*; Sheffield Neave, Esq. 25*l.*; The Ven. Archdeacon Mildmay, 21*l.*; Rev. Dr. Jacobson, 21*l.*; Miss Champion, 20*l.*; A. H. Heywood, Esq. 20*l.*; also five donations of 10*l.* 10*s.* and five of 10*l.* each; and the following Legacies:—Miss Miles, 300*l.* special for Bristol and its neighbourhood; Rev. Edward Brown, 200*l.*; Rev. J. Coleridge, 117*l.* 8*s.* 4*d.*; and William Barker, Esq. 100*l.*

From its institution in 1818 to the present time, the Society has assisted to build 1,288 new churches, and to rebuild, restore, or enlarge 3,358 churches, in England and Wales. By these grants it has aided in securing 1,262,910 additional sittings, 943,554 of which are for the free use of the parishioners. To accomplish this, the Society has expended the sum of 712,143*l.*

From the *Special Fund for Temporary School Churches, and Mission-houses*, the sum of 1,499*l.* 2*s.* 7*d.* has been voted, towards the erection of 21 school churches, 4 iron churches, and 6 mission-houses. The Committee very earnestly solicit contributions in aid of these objects, as the funds placed at their disposal are entirely exhausted, and they are unable to respond to several very urgent appeals for their assistance.

The Committee would gladly pass for a moment from the immediate operations of the Society, gratefully to particularize instances in which, through the noble munificence of private individuals, several very beautiful and costly Houses of Prayer have been recently erected, but they believe that they shall best consult the wishes and respect the feelings of the founders of those churches by imitating the modest and unostentatious

piety which has withdrawn their names from the public view, in order that all the glory of their good deeds may be given only to God.

The Sub-Committee which was appointed last year to promote more cordial and beneficial relations between the Incorporated and the several Diocesan Societies have been unremitting in their endeavour to accomplish this most desirable object. They have been in correspondence with the Secretaries of all the Diocesan and Local Church Building Societies in England and Wales, and the Committee are led to believe, from the friendly character of the communications they have received, that a scheme proposed by the Incorporated Society for promoting a closer and more confidential intercourse between the Local and the Parent Societies, whereby their mutual advantage might be secured, would meet with the cordial acceptance of Diocesan Committees.

The recommendations of the Special Committee have been embodied in a Report, and submitted for the opinion of the Archbishops, Bishops, and Archdeacons of England and Wales; and the Committee gratefully acknowledge the courteous and friendly terms in which these opinions have been conveyed to them. It would be impossible, within the limits of this Report, to give even a brief epitome of the valuable suggestions contained in these letters; the Committee must be content to avail themselves of the very kind permission given them by the President of the Society to give publicity to his Grace's communication on this subject:—

Lambeth Palace,

March 8, 1863.

My dear Sir,

The main features of the Report of the Special Sub-Committee of the Incorporated Society are so much in accordance with my own views and convictions, that it has my full approval.

I think that every Diocesan Board should be called upon to contribute annually a portion of its fixed income to the parent Society.

Then, the idea of mutual co-operation within the Diocese has always received my full approval; for I consider that the loss which may be incurred by the payment of the fixed sum to the parent Society will be more than compensated by the exertions of the Travelling Secretary, who, in conjunction with the local Secretary, shall arrange for the preaching of Sermons, and the holding of Meetings, for the benefit of both Societies.

I shall be happy to encourage, in my own Diocese, the preaching of triennial Sermons in behalf of the Incorporated Society.

Believe me,

Yours truly,

C. T. CANTUAR.

The Rev. Walter Field,

Secretary to the Special Committee, &c.

The Committee have also much pleasure in stating that a letter received from the Archbishop of York greatly encourages the hope they entertain, that the Society may obtain in the churches of each diocese of England and

Wales a triennial sermon in its behalf, and thus regain the advantage of which it was deprived by the withdrawal of the Royal Letter formerly issued triennially for its support. His Grace writes:—

“The suggestions as to a Travelling Secretary, and as to the Circulation of papers, seem to me good and useful. The sanction of a periodical Sermon in the churches of a Diocese for the Incorporated Society would no doubt be readily obtained.”

The Committee would venture to observe, in reply to those to whom either the poverty or the special claims of any particular Diocese upon its own resources, on account of the great extent of Church work needed or in progress, may seem a reason for withholding support from the parent Society, that where the poverty is great, the return made to the Diocese by the Society will ever be in a proportionate excess of the contributions received from it; and where the local wants are the greater, the claims made upon the parent Society by that particular Diocese will be always more numerous, and the aid given will be commensurate with its disproportionate demands. It is thus evident that it is even more the interest of such localities to support a parent Institution, than of others where wealth may be more abundant and local wants less numerous. And it is no less evident that whilst a failure in the funds of the Central Society would be disastrous to all, the calamity would fall most heavily on the poor and the needy Dioceses.

The following table shows the amount of grants for Church Building contributed by the Society in the year 1862 in each Diocese, and the small remittances which have been received in return. From it also may be inferred the probable loss which the several Dioceses would annually suffer, were the funds of the Incorporated Society to fail:—

Diocese.	Grants voted by the Incorporated Society.				Remittances from the Diocese.			
	£	s.	d.		£	s.	d.	
Canterbury	550	0	0	.	241	9	5	.
York	645	0	0	.	70	13	10	.
London	1,625	0	0	.	351	1	3	.
Durham	385	0	3	.	142	2	10	.
Winchester	2,140	0	0	.	230	10	4	.
Bangor	105	0	0	.	11	9	9	.
Bath and Wells	485	0	0	.	175	5	10	.
Carlisle	70	0	0	.	12	3	6	.
Chester	420	0	0	.	107	9	4	.
Chichester	710	0	0	.	84	5	0	.
Ely	425	0	0	.	228	5	1	.
Exeter	320	0	0	.	150	9	2	.
Gloucester and Bristol	630	0	0	.	67	5	8	.
Hereford	95	0	0	.	81	13	10	.
Lichfield	795	0	0	.	155	13	11	.
Lincoln	900	0	0	.	108	9	6	.

Diocese.	Grants voted by the Incorporated Society.			Remittances from the Diocese.		
	£	s.	d.	£	s.	d.
Llandaff	690	0	0	33	17	5
Manchester	—			46	5	2
Norwich	355	0	0	101	13	1
Oxford	1,125	0	0	146	2	0
Peterborough	80	0	0	164	4	0
Ripon	1,380	0	0	54	18	4
Rochester	485	0	0	610	19	11
Salisbury	455	0	0	144	5	10
St. Asaph	510	0	0	34	3	7
St. David's	995	0	0	108	5	10
Worcester	325	0	0	180	16	5
Sodor and Man	—			6	8	

The Society's Illustrated Quarterly Periodical, "THE CHURCH BUILDER¹," in which is given an account of the progress of Church Extension, in connexion with Church Building, and other interesting matters connected with Church work in England and Wales, continues to increase its quarterly circulation, and large numbers of the bound volume for 1862 have been sold.

The Committee return their best thanks to the Honorary Secretaries and Treasurers of the Local Associations and to those Clergymen who have advocated, by sermons or otherwise, the claims of the Society.

The Committee express their thanks to the Committee of Architects for their most valuable services. Perhaps no stronger proof could be given of the need that existed for the advice and counsel, so kindly and gratuitously given by these gentlemen to the Society, than the fact, that, within the past few years, many grants have been made by the Society in order to rebuild the very inconvenient and unsubstantial structures approved by local authorities, which the Society had itself aided in erecting before the appointment of this Committee. Evidence of the beneficial influence continually being exerted by this Committee is to be every where found in the more just conception they have promoted and encouraged, of what is outwardly due to the sacredness of God's House of Prayer.

In concluding their Report, the Committee, whilst heartily thanking the friends of the Society for the generous support they continue to afford it, would earnestly entreat them to enlist others in the good work. The Society was never in greater need of help than at the present time. Whilst its funds are greatly decreased, the demands for its assistance are becoming more numerous and urgent. Let it ever be remembered that the Society is labouring to supply the *poor of Christ's flock* with the *free means* of worshipping Him in His House of Prayer; that it secures *at least one-half* of

¹ Published by Rivingtons, Waterloo Place, 3d. per number, and sold by all Booksellers. Vol. I. bound in cloth, illustrated with 28 Woodcuts, price 1s. 6d.

the seats free in every new Church it assists; that, in the character and arrangements of its churches, it endeavours to teach the great and solemn truth, that whatever distinctions society and the world may build up without the walls of God's sanctuary, at least within those walls we all meet on one common level, the high and the low, the rich and the poor, one with another, brethren in one common Saviour, children of one Father in heaven.

His Grace the ARCHBISHOP of CANTERBURY said,—My Christian friends, it has been my good fortune to very frequently attend the annual meetings of your Incorporated Society, but, generally, there has been nothing of very striking interest to arrest the attention beyond the gradual progress of the Society, the important aid it rendered to church building, and its annual call for support; but, I think, we meet under different circumstances to-day. I cannot but believe that this is a critical period for this Society, and I am most anxious that that crisis should be well passed through. All who know the history of this Society must be aware of the most invaluable aid it has given in providing for the spiritual destitution of our vast population. At the time when the Church was not sufficiently awake to its responsibilities, this Society was established, and set an example which I am thankful to say has been largely and widely followed; but the very success of its efforts, and the very beneficial influence of its example have, in fact, tended to impair its own resources. It has set an example which has been followed in the majority of the dioceses in this kingdom. The efforts to supply local wants are, no doubt, most laudable, but the more successful those efforts are, the more effectual they are in providing for local wants, the more effectually do they drain the resources of this parent Society, and interrupt the flow of funds into its coffers. We therefore see that the children, without any evil intention, are really impairing the interests of the parent, but we would also wish to see those children, in the day of their prosperity, contribute some of their means towards the support of this invaluable Society, which I fear, unless timely aid is received from various quarters, may die of exhaustion. God forbid that such should be the result, but we must all anxiously and carefully watch the present condition of the Society, and determine, with God's blessing, to prevent such a disaster befalling it. In illustration of the way in which the

funds which come into the coffers of the parent Society are diminished, I will show in a few instances, without naming the dioceses, how large are the grants received by those dioceses from this Society in comparison with the return which they make to it. One Society received grants to the amount of £600, and contributed only £450; another received £2,140, and contributed only £230; another received £710, and contributed £84; a fourth, and very populous diocese, received £795, and contributed only £155; and another diocese obtained £1,380, and sent back little more than £50. You will at once see that this process of exhaustion must soon completely drain the funds of this Society, unless some means are provided for replenishing them. The means I suggested in the letter which has been read was that the organizing or travelling Secretary should work in conjunction with the local Secretary in each diocese, and that they should mutually assist each other in advancing the cause by means of sermons, meetings, and other modes of collecting subscriptions. In this way, a considerably larger sum might be raised for church building and church extension in every diocese, and larger sums contributed by each diocese towards the parent Society. It may be answered that in each diocese there is a diocesan Society, established especially for diocesan purposes, and that none of those Societies feel at liberty to grant any thing for purposes beyond the limits of their dioceses. If that be so, then some other measures must be adopted, and I believe the most effectual would be those which I have already suggested, viz. that a triennial letter should be issued by the Bishop of each diocese, inviting the clergymen to preach sermons in aid of the Society, and solely and simply for its own special objects. But whatever may be the means resorted to, I do most earnestly hope that a Society which has done so much for the Church, which has contributed so very largely to improve the spiritual condition of the country, and made such wide provision for the poor in many churches, by adding to the buildings or increasing their accommodation—that a Society which has brought comfort and peace into the bosom of so many families, by bringing them within reach of the spiritual ministrations of the Church, will not be deserted in its time of need, but that the call made this day on its behalf will be liberally responded to,

and that we may not, on the return of each successive anniversary, have any fear of such an exhaustion of its resources as we had apprehended; that the Society will proceed onwards in its course, making the large grants it has hitherto made, rejoicing the hearts of all engaged in the noble work of church building and church extension, and aiding them, as it has done in times past, in carrying on their good and holy mission. (Cheers.)

The CHANCELLOR of the EXCHEQUER,—My Lord Archbishop, the resolution which I have undertaken to move proposes that the Report which has been read shall be adopted, and printed and circulated under the direction of the Committee. But for a single moment before I address myself to this resolution, I may perhaps be permitted on this, the first occasion of your Grace presiding over the meeting of the Society in the character of Primate of all England, to make myself the interpreter of the sentiments which I am sure possess unanimously the whole of this great assemblage under your Grace's presidency. (Cheers.) Permit me, your Grace, to say that it was a happy day for Churchmen, and for the Church of England, when the name of your Grace was added to the long roll of great, distinguished, and venerable names which have adorned the see of Canterbury. (Cheers.) Now, my Lord Archbishop, as respects the resolution that I have undertaken to submit; it is one conceived in the usual and formal terms, but do not let it be supposed, on that account, on the present occasion, a resolution of an ordinary common-place or formal character. It pledges the meeting to the opinions and to the contents of the Report. The contents of the Report, as has been observed by your Grace, are of no ordinary character; and this meeting—the first assembled under your Grace's presidency—is a meeting that, without doubt, ought to produce remarkable results in reference to the condition of the Society. The question really seems almost to be this,—whether the Society is to live or die; for, although the income of the Society is still not inconsiderable, still the constant pressure of local wants, the constant disposition to prefer immediate and local wants to feeding the resources of this Society, which is a central fountain-head, the low point to which the annual subscriptions have been reduced, which necessarily form the nucleus of the whole funds of the Society—all these topics are such as

to suggest, I think, on the one hand, serious apprehensions, but on the other, and in a predominating degree, the confidence that those apprehensions ought to be laid aside, and at the same time that the time has come for serious, real, and steady exertions. (Cheers.) The claims of this Society are, in my opinion, very great. The time seems to have arrived when people think that they may be content with prosecuting each their own work in their own immediate neighbourhood, and when the operations and the aid of a Society like this may safely be dispensed with. At least people seem to think so when the appeal is made to them to subscribe to this Society. When the question occurs to their minds whether it is desirable to draw money from the coffers of this Society, I must say I cannot find the smallest trace that on that side they have arrived in any degree at the opinion that the central office ought to be overlooked. It seems to me that this Society has come into the condition of many other institutions, some of them perhaps religious and some of them secular, that are now permitted to languish because members of the community each in their own sphere think that they can work by themselves. Institutions are now much overlooked which began their work in days of darkness and indifference, which have been the mere agents of warning and rousing the public mind, and, by so warning the mind, of putting into action the whole of that local machinery which has become so powerful and effective; and it would be hard indeed if the result of it should be for the supporters of this Society to say that it would be better for us, as a separate institution, if the public mind never had been warned; because it is owing to the severity of the drain upon us from what is being done in the several dioceses, that we are laid aside and neglected: the calls upon us remain in full force, but the funds by which they are to be met are dwindling, and passing from our hands from day to day. Your Grace has referred to this matter in terms of the utmost delicacy. In reading over the draft Report I could not fail to be struck by the remarkable enumeration of the several dioceses of the country in one column, in a second column the grants they have received from this Society in 1862, and in the third the remittances they have made. If your Grace, *pro humanitate tuâ*, has declined to quote the names of any dioceses for fear, if I may use a confusion of

metaphor, that a blush on the cheek of each diocese in succession might be raised at each of the figures, I do not propose, as that reserve has been established, to break through it on the present occasion, especially as there are on the platform, and at no great distance from where I stand, some Right Rev. Prelates who possibly, in sympathy with their own dioceses, might in some degree feel that the case of this Society is a hard one, as respects the amount of local demands made upon its funds, and the very slender and insignificant support that has been afforded in return. But there are two dioceses which ought to be named, for, I am sorry to say, I believe they are the only dioceses which had a sum to their credit with this Society, which in the year 1862 contributed to its funds a larger sum than they drew from it. I refer to the dioceses of Rochester and Peterborough. Rochester contributed £610, and drew £485, and Peterborough contributed £164, and drew £80. There is no relation whatever, so far as I can gather from this list, between the wealth of the dioceses and the amounts which they respectively draw and remit. The wealthy, it appears, generally draw as largely, and remit as indifferently, as the greatest offenders among the poorer dioceses. It really is time to consider whether this state of things should continue, and I rejoice to see that your Grace's own attention, and that of your excellent brother the Primate of York, have been seriously drawn to this subject. I, perhaps, may have professionally, if I may use the expression, a somewhat tender feeling on behalf of central as against local funds, because it occurs to my mind that there is a certain analogy between the relation of these diocesan Societies to the Institution in London, and the local rates to what is termed the Consolidated Fund. I know the rivalry between those respective and respected institutions. I know how difficult it is to withstand these local demands, and my sympathies may be specially enlisted on that account. But it is impossible not to reflect upon the circumstances of the Society as having been, through a change of events upon which I am in no condition to pass an opinion, deprived of one of its main resources. This Institution is evidently one which has but feeble means of appealing to the imagination. It has less perhaps of secondary attractions about it than any other of all the institutions which appeal from time to time to the

Christian benevolence of the country. The work is essentially of an useful and solid character. It might almost be called a plodding work. It produces, one may venture to say, almost no visible results. The Society has been content to be the humble handmaid of others, and though useful upon a multitude of occasions, and though probably having been the means of giving rise to the multitude of great works of church building, yet in every instance the part it has played has been a secondary part, and it is lost, as it were, in the splendour of its works of philanthropy, in the shape of the fabrics of churches with which the land is now happily overspread. (Cheers.) It is, therefore, a humble every-day plodding description of service that this Society has rendered. But, I ask, is that any reason why the support to it should be half-rated, grudging, and insufficient? (Cheers.) Is it not, on the contrary, true that that is the most difficult kind of service to get, and the most necessary to be got? It is not so hard to find men ready to undertake what is good, when there are palpable results, when they are encouraged and cheered on by visible sympathy, and by a reward in the notice and the approbation of their admiring fellow-Christians. But never has it fallen to me to know the case of any society or institution so humble as this in what it does, and at the same time so noble, so well adapted and well calculated to promote the most beneficial purposes, and yet so little calculated, unless special efforts are made for the purpose, to derive the reward of its excellent labours in the shape of increased public approbation and support. (Cheers.) The labours of this Society from 1818 onwards ought not to be forgotten. That was a period when the whole public of the country were, so to speak, generally insensible to their duty, and the great necessity of the cause of reform in, and the multiplying of, the fabrics in which worship was to be offered to Almighty God. That is the reason, as I believe, that all these local and diocesan institutions have been, in the strictest sense, the offspring of the Society in London. In no one particular, as it seems to me, does the claim of this Society fail, whether it be as to the prudence and the wisdom of the means it uses, as to the importance and sacredness of its ends, or as to the great necessities under which it lies. With respect to the amount of the necessity, it is stated in the Report that the

Society has paid during the year £9,438, of which, as far as I can make out, not above one-half can be said to proceed from sources which in themselves have any promise of permanence. It is sometimes stated that it is good for all religious or philanthropic institutions not to live in a state of plethora, but to be under the necessity from time to time of appealing to voluntary support. I can quite understand that in moderation, but I think it would be carrying it to the extreme of extravagance if we were told that it was good for any society to spend £16,000 a year, and to have only £9,000 a year to meet it. (Hear, hear.) Permit me to refer to what I cannot but think a most cheering circumstance,—and that is, the nature of the meeting which we see assembled to-day. I cannot but think that to see this great hall crowded as it is with an attentive and interested audience, must be considered as a great omen for the future fortunes of the Society. Though it is not in my province to attempt to open the resources of Christian philanthropy by a direct appeal to your sympathies and religious sentiments, yet I trust I may interpret that, as sincere and interested hearers, you have come here to-day, and that you have determined to make some effort to place the Society in the position in which it ought to stand. The necessity, as is well known, is of a kind and degree, as you have heard, which can hardly be overrated. The nature of the claim is as sacred as could well be addressed to you; for do not let us fall into the common fallacy of drawing comparisons between the material fabrics and the living organization of the Church. We are not here to set up church building against the spiritual work that takes place in the soul of every man, or the living organization of the ministry of the Church. We are not here to discuss the question whether the church should precede the congregation, or the congregation should precede the church; but we are here to say this is the working process—that as the congregation is formed, a visible and palpable home it must have in the shape of a church, and the church from the time it is built becomes the sacred and permanent centre of the Christian associations and Christian teachings of the country. I cannot but most earnestly commend the resolution itself, the words of the resolution, and especially its purport and meaning, to this great assembly, and trust that the meeting to-day, under your Grace's auspices, may

end in the devotion of such means, and the making of such efforts as may bring this venerable Institution into the position it is so well entitled to occupy, and enable it to hold its place amongst the great and permanent works of the Church of England. (Loud cheers.)

His Grace the ARCHBISHOP of YORK, in seconding the resolution, said,—The Report contains, I must confess, most humiliating admissions on the part of the Committee, consisting as that Committee does, in a great part, of Prelates of the Church of England. I am sorry to hear of the defalcations of the various dioceses as regards the duty they owe to this Society, but I am sure it is only one of those things which, when generally known, will be redressed. I myself deeply sympathize with the Society, and as far as my diocese is concerned, I hope something will be done before another year is out to remedy the evil. (Cheers.) I am not of opinion that local Societies should undertake to subsidize the parent Society. It is better that independent modes of action should go on by two different secretaries and treasurers, soliciting at one and the same time subscriptions in every diocese on behalf of the central Institution; because, in that way, God's work will be better brought home to the minds of men, and much larger results secured. What is the duty of the Society in reference to the great increase in the population of England? I find, from a small printed paper placed in my hands, that this Society, since 1818, has assisted in building 1,262 churches, and also in restoring and enlarging a much greater number. "The population of England and Wales has increased since the commencement of the present century from 8,892,526 to 20,205,504, leaving us far behind in our efforts to meet their spiritual requirements; so that, notwithstanding all that has been done by this Society, and by private liberality, the church accommodation provided is far less now in proportion to the number of people, than when this Society was first established in 1818. Looking at the increase of the population since 1821, and assuming that there ought to be one church for every 2,000 people, we would require 4,000 new churches at least to meet that increase." But we must not assume that this increase of population has been equal all over the country. On the contrary, the sudden increase of population in one place, and the

gentle decrease of it in another, present to our minds a perplexing puzzle, and defy all our efforts to meet the spiritual wants of the people. Take the case of Middlesboro', on the banks of the Tees², a place not long ago almost unknown, but now with a population of 20,000, and a mayor and corporation. When this Society was established in 1818, Middlesboro' consisted of only a single farm-house in the middle of a green field, and within the last ten years the population had only reached 9,000, but now it has grown to the extent I have already mentioned. And these 20,000 people are employed in carrying the manufactures of England, and the arts of civilization, and the arts of destruction too, all over the globe. Go into one of the iron-masters' works, and if you see some iron rails you will probably be told that they are to help to carry the French troops to Mexico; if your foot touches a heap of iron sleepers, you may find that they are to be sent to the East Indies, because the white ants eat away all the wooden ones; and again you may perceive a number of iron pipes, which you may be told are for the purpose of supplying some German capital with water. In a moment you have brought to mind the whole civilized world, and you may be inclined to think that England positively does almost the entire work of that world. You will see six or seven vessels lying alongside the wharf of a single iron-master, all to be employed in carrying the works of England far and wide over the surface of the globe. Now, the men in these works are engaged in the most arduous labour which it is possible for men to go through. You see them welding vast masses of almost molten iron, which at twenty yards' distance nearly sear the eyeballs to look at. You see them handling that iron with evident suffering, and this labour goes on day and night during the whole week, and on Sunday they spend much of their time in drinking, which is the great evil and curse of the place. There is no one in this room, I am sure, who will not say this is a case for external help, because these men, working in this manner for their daily bread, are not, when Sunday comes, likely to think of the church as one of the first necessities of life. These 20,000 people have only a single church, capable of accommodating at most 800 people, and

² See Advertisement, page 4.

with hardly any free sittings. It is for cases like this that the help of this Society is greatly needed, and though the Diocese of York has not sent its proper supply, we have knocked at the door of the Society, and asked for a grant for Middlesboro', and it has nobly met our request. (Cheers.) I do, therefore, feel that my diocese is bound to assist the Society. But the case I have mentioned is no isolated one. The population has enormously increased in England and Wales during the last ten years, but while we find this to be the case especially in Lancashire and the manufacturing districts, where people have gone from other parts of the country, there are five or six counties where the population has positively decreased. Depend upon it, that the new places which are continually springing up cannot keep pace with their wants in respect to church accommodation so as to adequately supply them, and that the diocesan Societies are not equal to the whole work necessary to meet the demands made in such cases. We must go to the great towns where the wealth of England is concentrated, and ask assistance from every quarter, and through such an organization as is furnished by this Society, which directs its attention to points where aid is most needed. I do trust that this great and brilliant assembly augurs a brilliant day for this Society, and that next year your Grace will give a very different version of the debtor and creditor account of the balance sheet. (Cheers.)

The BISHOP of OXFORD,—My Lord Archbishop, the resolution committed to me is this:—That the thanks of the Meeting be given to the President, Vice-Presidents, Committee, Treasurer, and Auditors of the Society, and that the Rev. Canon Jennings, John Boodle, Esq., and J. Park Harrison, Esq., be the Auditors for the ensuing year. I believe that a meeting like the present may render, if properly conducted and properly managed, essential service to the great cause which we are met to advocate; but then I think the meeting must fulfil two or three different conditions. Of course it must end in liberal grants on the present occasion, and in renewed efforts in the days to follow. But the meeting itself must have something of a living spirit communicated to it. And for that purpose it is necessary, first, that it should be a full meeting—the fuller the better—the more inconveniently crowded together the people are the better, because that peculiar leavening spirit of sympathy spreads the most readily under such

unfavourable circumstances. (Laughter.) That is secured. But besides that there must be good speaking. That has been secured by your Grace, by the Chancellor of the Exchequer, and by the Archbishop of York. The third condition is this,—that the meeting should be short; and therefore, as I feel quite competent to contribute that as my quota, I shall not detain you above a minute or so. But I have been asked, in moving this resolution, to call the attention of the meeting to one particular point,—the benefit of this Society in its great work of having tended to promote free sittings in the House of God throughout this country. (Cheers.) I believe that amongst all its great works this is the principal brilliant in its crown. The Society found a very pernicious state of things amongst us; it found the old parish church parcelled out for the most part into those selfish pews, which showed that the spirit of the world had entered into the House of God. (Cheers.) I can hardly myself conceive a more humiliating spectacle than very many of our parish churches afforded. To see the whole space in which the poor and the needy, the men who had no other opportunity of receiving religious instruction, and few other opportunities of having kindled within them religious feeling, those men who could not read at home, and who had multiplied difficulties in worshipping at home—who had the temptations of the world assailing them often in their coarsest as well as in their strongest forms—to see these men practically excluded from the parish church, which the munificence of their ancestors had given to the parish as a trust, by the upgrowth in it of separate divided compartments, which shut selfish respectability in and shut poverty out. (Cheers.) Aye, and as we well know, this had spread even to our country parishes. The old casements rattled under every breeze which swept over them, and poured the cold draught in through every one of the ill-fitted diamond panes. And then, in order to escape the inconvenient damp and inconvenient draught, selfish respectability raised year by year a little higher the separating walls of the pew, lining it with a little fresh green baize in order that the cherished neck might be preserved from the invading wind, and the tender inmate of the pew return home uncontaminated with rheumatism. (Laughter and cheers.) But what of the poor man? Had he not the same tendency to suffer from the keen atmosphere pouring in upon

him? Undoubtedly he had; but he was not thought of by respectable selfishness. And so he was thrust under some distant sheltering corner, because any thing was good enough for the poor man in the church. Thank God, that, mainly through the work of this Society raising the mind of English Churchmen to the contemplation of the truth, this state of things has been swept away amongst us. We have come to measure our churches, not by the number of pew sittings, but by the opportunities of worship which they afford to the dwellers in the parish; and that is the claim which this Society has upon our regard and support. It has always been observed that the planting of a church in a situation needing it, whether it be in town or in some distant hamlet, has been the planting of a seed of life which has produced, besides its own immediate and direct result, a multitude of beneficial results of other kinds,—in schools springing up and societies established for all the various charities which regard the wants of man in this life; springing up like so many shoots from the living seminal principle of the new church which we have planted in the midst of the population. Until men do come together in the worship of their God, they do not know how to get rid of the cramping of selfishness, or rise to the brightness of the Christian calling. It is the gift of the Lord to His Church, the indwelling of the blessed Spirit, the making it possible through the humanity of the ascended Lord, and His intercession for us, to approach, weak and sinful as we are, to the throne of the Almighty Father, with the blessed consciousness of acceptance through that living intercession,—it is this which brings the very spring of life into our hearts and souls, muddled, sullied, and pressed down by the abundance of earthly cares; the having each one within them the unknown gift of the divine life, to be kindled into active exercise as they address themselves to worship their God. And so the Society which has tended to do away with those interceptions of selfishness, and to make it possible for the whole body of the worshippers as one body to speak together through the one Mediator to the one Father, has not only done good in multiplying the actual opportunities of individual worship, but has done them a greater good than this, by teaching the forgotten lesson that men come to the church not to hear even the Word of God alone, still less for

any earthly motive, but in order that in the prostration of humble spirits, and that in the gratitude of thankful hearts, they may pour out before the Lord the worship of regenerated souls in the congregation of the faithful. It is because I believe that in doing this the Society has conferred upon this Church and this nation a boon, the whole amount of which it is impossible to calculate, that I do most heartily rejoice in the result of to-day, and gather bright auguries for the future welfare of the Society. (Loud cheers.)

Sir R. PHILLIMORE, in seconding the resolution, desired to mention one feature forming a claim on the part of the Society to public support, which had made a deep impression on his mind. It was stated in the Report that—

“From the *Special Fund for Temporary School Churches and Mission-houses*, the sum of £1,449 2s. 7d. has been voted, towards the erection of 21 school churches, 4 iron churches, and 6 mission-houses. The Committee very earnestly solicit contributions in aid of these objects, as the funds placed at their disposal are entirely exhausted, and they are unable to respond to several very urgent appeals for their assistance.”

That paragraph deserved especial attention, for, most desirable as it was that the outward and visible church should, in all its beauty and magnificence, reflect the inward Church, and typify the worship within its walls, a long time must elapse in a new district before the solid and permanent building could be erected, whereas the tide of population flowed on and might overwhelm them ere the spire could be placed on the church, which pious contributions were providing. One of the most useful functions of the Society was, therefore, collecting together for public worship, no matter in how common a building, or in what place, but sanctified by its ends and objects, and under the lawful authority of the diocesan, and with the consent of the parochial minister, those poor people who would otherwise be left in a state of heathenism. It was found that a mean and temporary habitation of that kind often led, under the blessed influence of the Gospel, to the building up, in due time, of one of those noble outward churches which it was the pride of the country to revere and cherish; but which, if they had rested in their missionary labours until it was erected, might possibly be without a congregation to fill it when its doors were opened. He greatly respected and

reverenced the Society, and he thought that in this new sphere of its exertions it had a strong additional claim on the liberality of the public. They ought to give largely and liberally, and above all not delay the time of doing so, for whatever might be urged in favour of legacies and bequests, it was a wise saying that he who deferred his charity until after death, was rather liberal of another man's property than his own.

Mr. WILLIAM COTTON could not, as one of the original founders of the Institution, look upon that meeting but as the opening of a new and bright era in its history. The Bishop of Oxford was quite right in saying that at the time of its establishment the poor were excluded from our churches, and the object of the Society was to give them an opportunity of attending our public worship. He considered that the pew system, which originated with the Puritans, who were so sanctified that they did not like public worship, but desired to have some worship of their own, was injurious to the Church, and ought to be abolished. He also deplored the pew-rent system, which likewise did great injury to the Church, and ought not to be encouraged. No one was more anxious than himself to see a proper and respectable provision made for every clergyman who devoted himself to the service of God, but he believed that that system prevented many churches being built, because when parties secured seats for themselves and their servants they thought they had done all that was required. It warmed his old heart to hear the Bishop of Oxford express, in his eloquent and forcible language, the advantage of the rich and the poor meeting together in the House of God. He was old enough to remember when in many country churches there was no place whatever for the poor man, who was, therefore, entirely excluded; and when his excellent father attempted to get the poor into the parish church which he frequented, there was great complaint on the part of "respectable people," who did not like the poor to be so near to them. Happily that feeling had now abated, and he rejoiced above all to see free churches opening around and about them in all directions. This was the largest meeting ever assembled in support of the Incorporated Society, and he hoped that those present would, when they went forth into the world, endeavour to enlist others in the holy cause in which they were all engaged. The Queen's

Letter, which formerly brought them, once in every three years, a large sum, had been taken away from some kind of feeling, he believed, that it might give offence to somebody or other, and it was, therefore, with extreme satisfaction he learnt that the Archbishops and Bishops were desirous to renew that appeal in what he could not but consider a more proper manner than even when it came from the Crown, because, when proceeding from the Crown, it appeared to have something of the Chancellor of the Exchequer about it, while, if it came from the Archbishops and Bishops, it would be felt to be a religious appeal, and would go home to the hearts and sympathies of all Churchmen. As a very old man he could hardly expect to see the full effects of such a meeting, but if God spared his life a little longer, he did not doubt that he should witness the Incorporated Society rising to an infinitely higher position than it had ever yet occupied.

The resolution was then carried.

Mr. BERESFORD HOPE moved that the thanks of the meeting be presented to the Committee of Consulting Architects, and to the diocesan, district, and parochial Associations, for their exertions in aid of the objects of the Society. Their architects had done their work well, in spite of the apprehensions which were entertained of the difficulties which might arise from professional men sitting in consultation on the works of their brethren; while the diocesan, district, and parochial associations had almost done too much, for they had eaten the bread of their poor old parent, who however, he hoped, would be established in renewed strength and vigour by the effort of the meeting. He expressed his conviction that the improved feeling which was evidenced by the desire in towns by the rich employers of labour to provide churches for the poor, and by the country gentlemen to restore the churches on their estates, was traceable to this Society's operations and their influence. So great a change had taken place in the character of the latter, that the squire who forty years ago hunted six days a week and dozed on the seventh in the family pew at church, had become an earnest Christian, and employed part of his wealth in building, and restoring, and endowing churches, and in erecting schools for the poor children of his parish. He concluded by expressing an earnest hope that

the same spirit was alive in the meeting, and would be evidenced in the amount of subscriptions.

The Rev. CANON WORDSWORTH observed, in seconding the motion, that this was not only a critical time for the Incorporated Society, but also for the United Church of England and Ireland, as no one could study the signs of the times without perceiving that she was environed by no ordinary difficulties and embarrassments. He spoke not of financial difficulties, though those were considerable, but of far greater difficulties—the dissemination of false doctrines and assaults upon the faith as it was in Christ; and the more the Church engaged in practical works, the better would she be able to cope with such difficulties. The great number of churches built within the last few years happily demonstrated that the Church was not in that state of spiritual torpor or destitution which some people imagined. He could not help remembering the fact, that under the presidency of the late Bishop of London more churches were built in his diocese in twenty-six years than almost throughout the whole continent of Europe. During that period no less than 200 churches were erected in the diocese of London, and in a great measure through the instrumentality of this Society. This might be cited as a proof of the vitality of the Church of England; and whatever their adversaries might say as to their divisions and difficulties, as long as they met together in the House of God for public worship, for the administration of the services of the Church, and for the purpose of hearing the Word of God, they might depend upon receiving His blessing. M. Guizot, in the 5th vol. of his *Memoirs*, bore remarkable testimony in favour of the Church of England, which, he said, was little understood by foreign religionists, and at the same time misrepresented by those who ought to be united with her in the sisterly bonds of unity and love. Speaking from intimate knowledge of what was going on in this country, as well as on the continent of Europe, that eminent man declared that the Church of England shined out brightly among Christian Churches as the builder and restorer of the houses of Almighty God. It was well known that since the Reformation above 4,000 churches had been built in this land, and that of this number 2,000 were built in the twenty years from 1830 to 1851. Were these facts any sign of failure among

them? He thought not, and that they had no need to despond for the future. The reverend gentleman then contrasted the perfect freedom we enjoyed in the matter of church building with the obstacles on the continent, where all kinds of wearisome and tedious processes had to be gone through before even the first stone of a church could be laid; but submitted that this liberty greatly increased our responsibilities, and that we ought therefore to join together to advance, as with one heart, hand, and voice, the blessed work in which this Society had been for so many years engaged. He deeply regretted the withdrawal of the Queen's Letter, by means of which all the clergymen of the Church were enabled to come before Christian people with a message of piety and love from the Crown, soliciting aid on behalf of church building; but he rejoiced that there would be a substitute for that mode of operation, in the shape of an appeal by the direction of the Archbishops and Bishops, which would be important not merely in a financial point of view, but still more in its religious aspect, because such an appeal would tend still more and more to catholicize the Church of England, and remove the spirit of exclusiveness which made men act as if they only belonged to a particular diocese or district, and inspire them with the feeling that they were all members of one Church of Christ.

The resolution was put and carried.

MR. HENRY HOARE said, as Treasurer of the Society, he could not but feel that he was deeply in its debt, for this was the first time he had been able to attend one of its public meetings. The resolution he had to propose did not require a moment's consideration, as it was that the cordial thanks of the meeting should be presented to His Grace the Archbishop of Canterbury, for his kindness in presiding on that occasion. (Cheers.) He thought that one great advantage of the enlarged scheme which had been submitted to the meeting was, that it would bring together, in furtherance of the cause, the whole body of the clergymen of the Church of England, and that being accomplished, he had no doubt that the whole of the faithful laity would follow their example.

Sir WALTER JAMES, in seconding the motion, said that from the extraordinary facts mentioned by the Rev. Canon Words-

worth, with regard to the progress of Church Building in these islands since the time of the Reformation, he drew the conclusion that so far from the voluntary principle being contrary to the establishment of the Church of England, it had shown itself to be powerful within that great and powerful Church, which he looked upon as the pillar and bond of truth, and as the leader, if he might use that term, of Protestant principles throughout Europe.

The motion was put to the meeting by His Grace the Archbishop of York, and carried by acclamation.

The ARCHBISHOP,—My Christian friends, you may be well assured that it will always be a source of most cordial satisfaction to me to be allowed to preside on any occasion like this, when the interests of any great society connected with the Church can be advanced. If however I have generally had great pleasure in attending these meetings, I can assure you I never experienced greater or more sincere pleasure than I do on the present occasion, when I see such vast numbers of people assembled in support of a cause which is so dear to myself and all Churchmen. I only earnestly hope and pray that the various eloquent addresses we have heard will be productive of abundant fruit, for the benefit of the Church and the multiplication of churches, and that we may see the Church of England growing not only in its material, but also in its spiritual importance. (Cheers.)

The proceedings then terminated with the Benediction, pronounced by His Grace the Chairman, and the meeting separated.

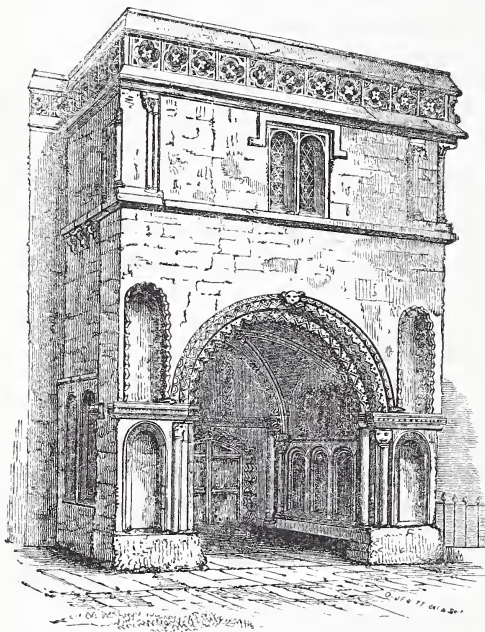
The amount collected after the meeting was £152 12s. 10d., which included the following donations:—

- The Archbishop of Canterbury, £25 ;
- The Archbishop of York, £25 ;
- The Chancellor of the Exchequer, £20 ;
- The Bishop of Oxford, £10 ;
- The Queen's Advocate, £10 10s. ;
- And a £10 note, anonymous.

Stones of the Temple.

No. VI. THE PORCH.

"Enter into His gates with thanksgiving, and into His courts with praise."—PSALM c. 4.



Porch of St. Mary's, Sherborne.

THE Vicar's first impulse on recovering from his surprise at so unexpectedly meeting with the old Shepherd in such a place, at such an hour, was, if possible, to escape unnoticed, and to leave the churchyard without suffering him to know what he had heard and seen; but at that instant the light fell full upon him, and concealment was impossible.

"You'll be surprised, Mr. Ambrose," said the old man, "at finding me in the church at this late time. But it has, I assure you, been a great comfort for me to be here."

"My good friend," replied the Vicar, "I know you have been making good use of God's House, and I only wish there were more disposed to do the like. I rejoice to hear you have found consolation, for to-day has been one of heavy sorrow to you, and

you needed that *peace which the world cannot give*. How often it is that *we cannot understand these trials until we go into the House of the Lord*, and then God makes it all plain to us."

"I've learnt that to-night, sir, as I never learnt it before. When I had put the last bit of turf on the little grave, and knew that all my work was over, there was such a desolate, lonely-like feeling came over me, that I thought my old heart must break; and then, all of a sudden, it got into my head that I would come into the church. But it was more dull and lonesome there than ever. It was so awful and quiet, I became quite fearful and cow'd, quite like a child, you know, sir. When I stood still, I hardly dared look round for fear I should see *something* in the darkness under the old grey arches, and when I moved, the very noise of my footsteps, which seemed to sound in every corner, frightened me. However, I took courage, and went on. Then I opened this Prayer Book, and the first words I saw were these in the Baptismal Service:—'*Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.*' So I knelt down at the altar rails, and prayed as I think I never prayed before, that I might in my old age become as good as the little maid I had just buried, and be as fit to die as I really believe she was. Then I said those prayers you see marked in the book, sir, (she put the marks,) and at last I came to those beautiful words in the Communion Service (there is a cross put to them, and I felt sure she meant me particularly to notice them):—'*We bless and praise Thy holy Name for all Thy servants departed this life in Thy faith and fear.*' I stood up, and said that over and over again; and as I did so, somehow all my fear and lonesomeness went away, and I was quite happy. It was *this* that made me so happy. I felt sure, sir, quite sure, that my poor dear wife and our child and little Lizzie were close to me. I could not see nor hear them, but for all that I was somehow quite certain that they were there rejoicing with me, and praising God for all the good people He had taken to Himself. Oh! I shall never forget this night, sir; the thought of it will always make me happy. You will never see me again so cast down as I have been lately."

"Well, Matthew, you cannot at least be wrong in allowing

what you have felt and believed, to fix more firmly in your faith the Church's glorious doctrine of the *communion of saints*."

For some time each stood following out in his own mind the train of thought which these words suggested. Matthew was the first to break silence, by begging the Vicar kindly to go with him into the room above where they were standing, as he wished there to ask a favour of him.

Matthew returned into the church to find the key of the chamber, and Mr. Ambrose at once recognized the volume which he had left on the stone seat of the porch, as that from which Lizzie was used to read when she sat beside the old shepherd on the neighbouring hill. He took it up, and, opening it at the Burial Office, he found there a little curl of lovely fair hair, marking the place. The page was still wet,—it was the dew of evening,—gentle tears of love and sorrow shed by one whose night was calmly and peacefully coming on.

The old man soon returned with the key, and, bearing the lantern, led the way up a narrow winding stone staircase, formed in the masonry of a large buttress, to the little chamber. As soon as they had reached it, he said:—"Before I beg my favour, Mr. Ambrose, I should much like you to tell me something about this old room. Ever since I was a boy it has been a sort of lumber room, but I suppose it was not built for that?"

"Well, Matthew, there is not much here to throw light upon the history of this particular chamber; but I will tell you what I can about such places generally. The room is most commonly, but not correctly, called the *parvise*¹. The word *parvise*, or *paradise*, properly only applies to an open court adjoining a church, and surrounded by cloisters; but in olden times a room in a private house was sometimes called a *paradise*², and hence,

¹ The *parvise* is to be found over church porches in all parts of England. It is more common in Early English than in Norman architecture, and very frequently to be found in churches of the Decorated and Perpendicular periods. Probably the largest *parvise* in England is at Bishops-Cleeve, near Cheltenham. There are interesting specimens at Bridport, Bishop's Auckland, Ampthill, Finedon, Cirencester, Grantham, Martley, Fotheringay, Sherborne, St. Mary Redcliffe, Bristol, Stanwick, Outwell, and St. Peter's-in-the-East, Oxford. In a few instances there are two *parvises*, over the north and south porches, as at Wellingborough.

² "The name was formerly given to a favourite apartment, as at Lecking-

I suppose, the name came to be used for the porch-room of the church. It was also called the *priest's chamber*³; and such, I think, was the room in which we now are. You see it is provided with a nice little fire-place⁴, and it is a comfortable little place to live in. Sometimes it was called the *treasury*⁵, or record room, because the parish records and church books were kept in it; or the *library*⁶, from its being appropriated for the reception of a church or parochial library. There are many of these chambers furnished with valuable libraries which have been bequeathed from time to time for this purpose. It is also evident, from the remains of an altar and furniture connected with it, that not unfrequently it was built for a *chapel*⁷. Occasionally it has been used as the *parish school*⁸; and I have heard

field, Yorkshire, 'A little studying chamber, caullid paradise.'—Leland's *Itinerary*."—*Glossary of Architecture*.

³ The room may have been the residence of one or more of the ordinary priests of the church, or perhaps only a *study* for them (see previous note), or it may have been occupied by an anchorite or hermit, or by a chantry priest. Rooms for these several purposes are also not unfrequently to be found over the vestry, as at Cropredy, near Banbury, and at Staindrop, Durham.

⁴ Fire-places are of frequent occurrence in these chambers; many of them are coeval with the porch, but others appear to have been erected at a later date.

⁵ At Hawkhurst, Kent, the porch chamber is called *the treasury*. At St. Mary Redcliffe, Bristol, the room over the grand north porch, in which are the remains of the chests in which Chatterton professed to find the manuscripts attributed to Rowley, was at one time known as the *treasury house*.

⁶ "The chamber over the porch was generally used for the keeping of books and records belonging to the church. Such an appendage was added to many churches in the fourteenth and fifteenth centuries; and some of these old libraries still remain with their books fastened to shelves or desks by small chains."—*Brandon's Gothic Architecture*.

Over the porch at Finedon (of which we gave an engraving in our last number), is a parvise, in which is contained a valuable library of about 1000 volumes, placed there by Sir John English Dolben, Bart., A.D. 1788. At St. Peter's-in-the-East, Oxford, and many other places, are similar libraries.

⁷ These were probably small chantries. It is comparatively seldom that any vestige of the altar remains; but the credence and piscina—certain proofs of the previous existence of the altar—are very commonly found.

⁸ "The custom of teaching children in the porch is of very early origin; it is distinctly mentioned by Matthew Paris in the time of Henry III."—*Glossary of Architecture*. [After

that in some of the Eastern Counties poor people have occasionally, in cases of extreme distress, claimed sanctuary or refuge, both in the porch and parvise, and lived there undisturbed for some weeks together. But latterly, in many places, the parish clerk or sexton has been located in the parvise, that he may watch the churchyard and protect the church^o; and I am inclined to think this is a much more sensible thing to do, than to give up the room to the owls and bats, as is very often the case now."

"I am glad to hear you say that, sir, for it makes the way for me to ask my favour. John Daniels wants to give up the place of sexton; and as I am getting too old now to walk far, and to take care of the sheep as I used to do, I'm going to make so bold, as to ask you to let me be sexton in his stead, and to live in this little room, if you please, sir. I could then keep the key of the church, and it would be always at hand when wanted; I should be near to ring the bell for morning and evening prayer; I could watch the churchyard, and see that no one breaks the cross on Lizzie's grave. I shall be able to see it from this window; and then, sir, if you will have this little window opened again into the church¹, why I can keep guard over the church too; and that's rather necessary just now, for several churches about us have been robbed lately. Besides

After the reigns of Henry VIII. and Edward VI., in which reigns all chantries were suppressed, the children were promoted from the porch to the parvise.

⁹ "Above the groining of the porch is a parvise, accessible by a turret-stair, having two Norman window-openings, unglazed, and a straight-gabled niche between them on the outside. In former days this chamber was constantly inhabited by one of the sextons, who acted as a watchman, but since the restoration of the church it has been disused."—*Rev. Edward Harston's Handbook of Sherborne Abbey.*

In the church accounts of St. Peter's-in-the-East, Oxford, A.D. 1488, there is a charge for a "key to clerk's chamber." This no doubt referred to the parvise.

¹ There was frequently, but not always, a window or opening from the room into the church; and it would seem that it was so placed to enable the occupant of the room to keep a watchful eye over the interior of the church, and not for any devotional exercise connected with the altar, as we never find this window directed obliquely towards the altar, as is commonly the case with windows opening from the vestry or chamber above the vestry into the church.

all this, the room is much more warm and comfortable than mine in the village, and I shall enjoy the quiet of it so much."

"Most glad, Matthew, shall I be to see the office of sexton in such good hands. You will not yourself be equal to all the work, but you will always be able to find a younger hand when you need one. And then with regard to your living here, it's just the thing I should like, for apart from other reasons, it would enable me to have the church doors always open to those who would resort thither for prayer or meditation. It is a sad thing for people to be deprived of such religious retirement. I almost wish that the church porch could be made without a church door altogether, as it used to be², and then the church would be always open. But, my friend, have you considered how gloomy, and lonely, and unprotected this place will be?"

"You mus'n't say *gloomy*, if you please, sir; I trust and believe my gloomy days are past; and lonely I shall not be; you remember my poor daughter's little boy that was taken out to Australia by his father, (ah! his name almost *does* make me gloomy, but, God forgive him)—he is coming home next week to live with me. He is now seven years old; I hear he is a quiet old-fashioned boy. He will be a nice companion for me, and I hope you will let him help in the church; but we can speak of that again. Then for protection, sir, you must let my fond old dog be with me at nights; the faithful fellow would die of grief were we altogether parted. Come, sir, it's an old man's wish, I hope you'll grant it." This last sentence was said as they were returning down the little winding staircase back to the porch.

"It shall be as you wish; next week the room shall be ready for you. And as I have granted all the requests you have made, you must grant me one in return. You must let me furnish the room for you. No, I shall not listen to any objections; this time *I* must have *my* way; good night."

"Why should we grudge the hour and house of prayer
To Christ's own blind and lame,
Who come to meet Him there?"

² Many porches seem originally not to have had doors, but marks exist which indicate that barriers to keep out cattle were used.

Better, be sure, His altar-flame
Should glow in one dim wavering spark,
Than quite lie down, and leave His Temple drear and dark.

“What if the world our two or three despise?

They in His name are here,
To whom in suppliant guise
Of old the blind and lame drew near.
Beside His royal courts they wait
And ask His healing Hand: we dare not close the gate.”

Lyra Innocentium.

The Vocal Memnon.

Written crossing the Plain of Thebes.

OUR boats were moor'd where Luxor throws
A sevenfold image o'er the stream;
In the pale East the morning rose,
And, guided by her slanting beam,
We sped across that ancient plain
Where Thebes once own'd a hundred gates,
With fix'd eye and slacken'd rein,
Like men who know that Memnon waits.

We reach'd the statue with the sun,
And listen'd for the mystic sound.
In vain! That voice was heard by none—
Deep silence brooded o'er the ground.
Meanwhile a lark with wings outspread
Soar'd, oh how joyously, along,
And poised, it seem'd, above my head,
Dissolved herself in sweetest song.

O God (thought I), Thy works abide,
While man's inventions haste away!
Or if these stem awhile the tide,
Their nobler uses—where are they?
Thy works not so! They mock at time;
The music of the heavenly lute
Shall still flow on in strain sublime
When stones, and even men, are mute.

J. W. B.

Mission Churches and Mission Houses.



AMONG the strenuous efforts being every where put forth to reclaim the many wanderers from the fold of our Church, there is perhaps none which can show more gratifying and abundant results than the institution of *Home Missionary Clergy*, and the erection of *Home Missionary Churches*.

Some persons may consider it a mistake to erect large and costly houses of prayer, before the clergy have bestowed their labours in gathering large and earnest congregations to fill them; others may think it an error to send forth the shepherds among the wandering sheep, before a fitting fold has been provided for the flock; but all agree that in what is specially regarded as the Home Missionary work of the Church, *the Mission Clergy and the Mission Church should go together*.

The necessity for adopting this mode of bringing the people within reach of the Church's blessings, is forced upon us by the immense increase of the population, which, in its rapid growth, has far distanced us in our endeavours to meet its spiritual requirements.

There are two classes of the population for which these Mission Churches are intended; the one we may designate as *migratory*, the other as *settled*.

By the former, we understand those large bodies of artizans and labourers whose services are required by the agriculturist, the manufacturer, and the trader, only at *certain seasons of the year*, but who, during the rest of their time, are compelled to seek employment in other localities; or those still more numerous bodies of men which are suddenly gathered together to unearth the treasures of newly discovered mines, to build up works of national defence, to form roads of iron for the rapid transit of men and merchandise, to erect breastworks against the ocean to guard our shipping and our shores¹. These are

¹ The Duke of Northumberland, in his evidence before the House of Lords' Committee on Spiritual Destitution, has added another class. His Grace said:—"On the coast of Tynemouth and North Shields, no less than 12,000 *sailors* are sometimes detained by stress of weather. These have no spiritual care from the Church. The clergy near have more than they can do."

the men whose sturdy toil is ever engaged in preserving our national greatness, or providing the comforts and luxuries of our peaceful homes. But how, as *Churchmen*, have we requited their honest labour? Alas! whilst they have received from others the bread they have so dearly earned by the sweat of their brow, we have denied them the bread of eternal life; whilst their bodies have borne the full burden and heat of the day, no man has cared for their soul.

Those who are engaged in these great undertakings are indeed, of necessity, a shifting population, and when their immediate work is accomplished, their dispersion will be as sudden as was their calling together. But surely none will say that on this account they should be less the objects of the Church's care. Nay, rather should she the more carefully tend them, as the time for her ministrations is short and uncertain. And yet without the Mission Clergy and the Mission Church assuredly they will be uncared for. Even should there be room for them in the parish church, but few of this class will resort thither. Their peculiar circumstances tend to isolate them from their adopted neighbours, and to create a shyness about mixing with others in God's House; often they do not like to appear in their peculiar dress, or perhaps they shrink from betraying their ignorance of the Church's usages, or of the words and order of the services. But though they commonly have little sympathy with those among whom they spend a short sojourn, yet there is a strong feeling of brotherhood amongst themselves, and they will gladly assemble to worship God in the services of His Church where no sense of shame (it may be false or mistaken) may be awakened by their contact with others of a different rank and station.

It is evident, however, that it is neither needful nor desirable in this case to erect a permanent and substantial house of prayer². Only a temporary building is required, as it is not intended to be the foundation of a consecrated church. Hence

² "In my diocese we often want iron churches, and not permanent buildings. There are large populations gathered suddenly around the mouth of a newly-discovered mine; the mine is at length exhausted, and the population is as suddenly removed."—*Speech delivered by the present Archbishop of Canterbury, when Bishop of Durham.*

the *Mission Church*, constructed of iron or wood in such a manner that it may be easily removed when the population for which it was erected has departed, is by far the most suitable provision that can be made for the migratory class.

Under the term *settled*, we include the fixed residents of widely scattered country parishes, and of over-populated town districts. In both these cases the Church's work is essentially a *Missionary* one, and for its success the *Mission Church* is indispensable. The people are beyond the reach of the Church's influence, as exercised through the existing parochial organization, and are often not only sunk deep in moral degradation, but are also living in *heathen ignorance*³. In large towns the accommodation afforded in parish churches, and the pastoral ministrations of the clergy are, as a rule, utterly inadequate to the wants of the population; in country parishes, though the church may be sufficiently large for the whole population, it often happens that it is far beyond the reach of many of the inhabitants. These could hardly be more completely cut off from the public services of the Church than at present, were they dwelling in some heathen land. It is, moreover, a physical impossibility, in many cases, for the parish priest, even when not prevented by age or infirmity, to visit those who live in the more distant parts of these far extending parishes. Here then, as always where it can be so, the *Mission House* and the *Mission Church* should stand together. The differences of the ecclesiastical condition of our rural and urban parishes are very distinct; though as respects the spiritual state and requirements of the people their cases are closely alike.

"In the latter we are equal to the distances, but overwhelmed by the amount of population; in the former we are equal to the population, but unequal to cope with the distances. And this you will observe, not merely because the clergy are unable to cover the ground during the week in pastoral ministration, but still more because a people ceaselessly occupied in agricultural labour during the week are unable to come distances varying from two to nine miles on a Sunday, to worship and receive religious instruction

³ A clergyman, who recently applied to the Church Building Society for a grant, stated that in a remote district of his parish, in the south of England, which he could seldom visit, he found persons who had no idea what was meant by the Name of the Saviour.

at their parish church. Often, too, it will happen that at the end of a long walk or ride, the cottage to be visited will be found untenanted, and the farmer or the labourer, acres, if not miles, away, labouring in his vocation on a distant portion of the land ⁴."

In providing the Mission Church for a *settled population*, we should consider not only their present exigencies, but also their future requirements. The building should therefore be of a more permanent and substantial character, and should be constructed of more durable materials than when erected for a migratory people. Instead of iron or wood, brick or stone should, where practicable, be employed, as the building will, in all probability, either itself become the future permanent church, or form a portion of it. Or if the less durable materials are employed, it should be with a view to their giving way ere long to the more solid structure.

It is impossible to overrate the importance of these Mission Churches when considered as pioneering the way for future permanent and consecrated Houses of Prayer. On this point we are glad to be permitted to quote from so good an authority as Canon Dale. Mr. Dale thus writes:—

"During my fourteen years of ministration in St. Pancras, I found the *greatest benefit* from the provision of temporary or school churches, as preparatory to the erection of the permanent church, the pastoral superintendence of a legally assigned district, and eventually the constitution of a parish. Seven of the most capacious and commodious of the new churches in St. Pancras owe their completion and consecration to this humble commencement,—1. St. Paul's, Camden Town; 2. St. Mark's, Albert Road; 3. Trinity, Haverstock Hill; 4. St. Matthew's, Bedford New Town; 5. St. Luke's, King's Cross; 6. St. Jude's, Gray's Inn Road; 7. St. Thomas's, Agar Town. In St. Andrew's, Haverstock, a second school church has been opened, and an excellent site for a permanent church has been secured."

Where it is found necessary to use a portion of the building as a school, care should be taken to make a very marked difference, as well in the architectural as other arrangements, between the portion so employed and the part which is used solely for religious services. For this purpose it will be desirable to provide a small chancel, appropriately fitted up, which may be entirely closed off from the school by folding doors. These

⁴ *Plea for Mission Houses, by the Rev. H. Mackenzie, M.A.*

doors should be suitably decorated internally⁵, and when opened will form a sort of triptych, of which the chancel will be the centre.

The *Incorporated Church Building Society* being prevented, by the terms of its charter, from making grants from its general funds in aid of *temporary* buildings, has established a *Special Fund for Providing Mission Churches and Mission Houses*. From it, assistance has already been given towards erecting twenty-five Mission Churches and six Mission Houses. But the funds placed at their disposal having been thus entirely exhausted, the Committee are now earnestly appealing for further contributions in order to meet many pressing appeals for aid.

We purpose in successive numbers of our periodical, to give extracts from letters which we from time to time receive, setting forth the great success which has already crowned the Society's efforts in this direction. And in the mean time we earnestly commend the *Special Fund for Mission Churches* to the support of our readers.

W. F.

Churches Restored or Enlarged.

** * * Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *St. Peter and St. Paul, Tetney.*—Diocese, Lincoln. Architect, Mr. R. J. Withers. Style, Early English and later periods. Plan: nave, north and south aisles, chancel, vestry, and tower. Total accommodation, 401, all free; additional accommodation, 166. This church was in a very miserable condition, "the lead of the roof admitted the rain in scores of places, and the

⁵ Some paper-hangings, of mediæval pattern, designed by Mr. G. F. Robinson, Architect, of Leamington, and manufactured by Messrs. Woollams, 110, High Street, Manchester, are well suited for this purpose. We have received two large books of patterns of these very beautiful paper-hangings. The designs are exceedingly elegant, and the colours are good and well arranged; they have, too, the great recommendation of being free from arsenic. Some of the patterns are of a strictly ecclesiastical character, and are only suitable for mission churches and oratories; or they may be used as accessories in church decorations; others are better adapted for parsonages and private houses of a mediæval character, and are chiefly conventional treatments of natural foliage, as the shamrock, passion-flower, pomegranate, &c., &c.—[EDIT.]

flooring of the old enclosures, or pews square and high, was rotten." New roofs have been erected, portions of the church have been rebuilt, and, with the exception of the tower, the whole has been completely restored. Grant, £100. Total cost, £1300. Reopened September 11, 1862.

Parish Church, Tilsworth.—Diocese, Ely. The western gallery has been removed, and the seats have been partially rearranged, in order to afford increased and more convenient accommodation.

* *St. Mary's, Wadingham.*—Diocese, Lincoln. Architect, Mr. J. Fowler. Style, Early English. Plan: chancel, nave with clerestory, north and south aisles, tower, and vestry. Accommodation, 225, all free; additional accommodation, 74. The church has been fitted throughout with open seats of stained deal. The new pulpit is of oak, on a pedestal of stone, and the reading-desk and lectern are of oak. Within the same enclosure formerly stood two churches, one dedicated to St. Mary, the other to St. Peter. St. Mary's alone survives, that dedicated to St. Peter having been pulled down in the reign of Charles I. Grant, £30. Reopened May 17, 1862.

* *Holy Trinity, West Cowes.*—Diocese, Winchester. Architect, Mr. Jones. Increased accommodation, 150, all free. The church was built thirty years ago, and possessed the ugly architectural deformities and inconvenient arrangements characteristic of that period; the seats assigned to the poor were such as to repel them from the House of God, the pulpit and reading-desk were cumbersome and lofty, and the pews narrow and high. The chancel, formerly divided off for a vestry, is now apsidal, and of beautiful design; it is decorated with Minton's tiles, and three stained glass windows by Lavers and Barraud. The whole nave has been furnished with open benches, and other improvements have been carried out. Grant, £50. Reopened August 3, 1862.

* *St. Mary's, West Torrington.*—Diocese, Lincoln. Architect, Mr. R. J. Withers. Style, Norman, and later periods. Plan: nave, chancel, bell-turret, and vestry. Accommodation, 100, all free. This church, which had been permitted to fall into a state of grievous dilapidation, has now been thoroughly restored. A greater contrast between its original beauty and the condition in which it existed a year ago, can scarcely be imagined. Outside, there were the ugly square-headed windows and the walls patched with brick; inside, the walls were green with damp, the roof was of rough white-washed timber, the floor of uneven building bricks, and the furniture was in a half-ruined state. The present structure is again in all respects a contrast to this. The seats are all open and free; the reredos, lectern, and altar cloth are special gifts. The south porch, which has some exceedingly beautiful carving, much mutilated, and long concealed by brickwork, has been restored, and an Early Norman font has been carefully preserved. Grant, £70. Reopened July 3, 1862.

* *St. Peter and St. Paul, Westbury-on-Severn.*—Diocese, Gloucester and Bristol. Architects, Messrs. Medland and Maberly. Style, Early English. Total accommodation, 525; additional accommodation, 125; free seats, 473. The church has been reseated and restored. A flat ceiling, which formerly

covered the whole church, has given place to an open roof. A large western gallery has been removed. Stained glass, by Clayton and Bell, has been placed in the east window. A new chancel arch, clerestory windows, and a vestry have been erected. Grant, £45. Total cost, £1232. Reopened September 18, 1862.

* *Church of the Ascension, Whixley*.—Diocese, Ripon. Architect, Mr. G. G. Scott. Style, Norman and Decorated. Plan: chancel, nave, north and south aisles, tower, and vestry. Accommodation, 400; free seats, 290. The restoration consists of new roofs, repair of pillars and arches, new benches, a stone pulpit inlaid with various coloured marbles, a west window, &c. Three additional bells have been placed in the tower, and a new lich-gate has been erected. Grant, £100. Reopened July 29, 1862.

District Church, Widford.—Diocese, Rochester. Architect, Mr. St. Aubyn. This new church has been erected by Mr. Arthur Prior, of Hylands, on a spot which has for eight or nine centuries been set apart for sacred uses. Re-dedicated July, 1862.

* *St. Andrew's, Winterbourne-Houghton*.—Diocese, Salisbury. Architect, Mr. T. H. Wyatt. Accommodation, 227; free seats, 174. The church has been entirely rebuilt. Grant, £75. Re-dedicated August 21, 1862.

Parish Church, Worfield.—Diocese, Lichfield. Architects, Messrs. F. and H. Francis. Style, Early Decorated. The ceiling has been removed, and a fine open timber roof, long concealed, has been restored. "The irregular, square, parlour-like pews of deal" have been swept away, and seats of solid oak substituted. The pulpit, prayer-desk, and lectern are of richly carved oak. The flooring is of encaustic tiles. All the windows are filled with stained glass, executed by Gibbs, Hardman, and Powell. The church has been completely restored. Reopened October 21, 1862.

* *Parish Church, Wormley*.—Diocese, Rochester. Architect, Mr. J. Clarke. A new aisle has been added to this church, and other improvements have been carried out. The church was "repaired and beautified" in stucco twenty-five years ago; this deformity has been removed, and the original work preserved and restored. Grant, £50. Reopened November 9, 1862.

* *St. Mary's, Wythall*.—Diocese, Worcester. Architect, Mr. F. Preedy. Style, Early Decorated. Accommodation, 352; free seats, 253. This church has been erected on the site of an endowed chapel built about two centuries since. The former structure was inconvenient and unsightly. The present church is in all respects an improvement, and affords increased accommodation. Grant, £150. Cost, £2100. Re-dedicated August 11, 1862.

* *Christ Church, York*.—Diocese, York. Architect, Mr. R. Gould. Style, Decorated. Plan: nave, north and south aisles, chancel, tower, and vestry. Accommodation, 205, all free. The old church was in almost a ruinous condition; it has been pulled down, with the exception of part of the east wall, to make room for the present building. Three windows in the south aisle, filled with stained glass, are special gifts. Several ancient crosses of great beauty have been carefully replaced in the new church. Grant, £20.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on the 20th April, 18th May, and 15th June, 1862, grants of money, amounting to £4,515, were made in behalf of the following objects:—

Building Churches at Bangor; Bethnal Green, St. Paul; Emery Down, in the parish of Lyndhurst, Hants; New Brompton, Chatham; Odd Rode, in the parish of Astbury, Chester; Shanley Green, parish of Womersley, near Guildford; Spittal, in the parish of Tweedmouth; and Whelford, in the parish of Kempsford, Gloucester.

Rebuilding the Churches at Bodvari, near Denbigh; Hindlip, near Worcester; Hockworthy, near Wellington; Llandyssil, near Shrewsbury; Llanllwchairn, near New Quay; Newchurch, near Chepstow; North Pickenham, near Swaffham; Okeford Fitzpaine, near Blandford; Pidley, near Huntingdon; Scammonden, near Huddersfield; St. Cleather, near Camelford; Sutton, Surrey; and Whixall, near Whitechurch, Salop.

Enlarging or otherwise increasing the accommodation in the Churches at Althorpe, near Bawtry; Binstead, near Alton; Birchington, near Margate; Blandford St. Mary; Bradenham, near High Wycombe; Buckhurst Hill, near Chigwell; Burnham, near Maidenhead; Codford St. Peter, near Heytesbury; Ditchling, near Hurstpierpoint; Fakenham, Norfolk; Horton, near Chippenham; Isleham, near Soham; Kirk Leavington, near York; Lyneham, near Chippenham; Middlezoy, near Bridgwater; Monks Risborough, Bucks; Oldcastle, near Abergavenny; Otford, near Sevenoaks; Redbank, near Stoke-upon-Trent; Ringstead, near Lynn; Ringstead, near Thrapstone; St. Minver, near Wadebridge; Stifford, near Romford; Twickenham, Holy Trinity; Wexham, near Slough; West Harptree, near Bristol; and Wickhambrook, near Newmarket.

Additional grants of money were made towards enlarging the churches at Durdham Downs, near Bristol; East Lulworth, near Wareham; Kirk Smeaton, near Pontefract; Langham, near Colchester; Llanhenog, near Caerleon; Shepherdswell, near Dover; Wear Gifford, near Torrington; and Yarkhill, near Ledbury.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

. The letter O, denotes Offertory; S, Sermon; M, Meeting; A, Association.

Diocese of Canterbury.					
Mar. 12	Ospringe	A	£2	10	0
13	Nettlestead	S	2	5	0
14	Maidstone, balance from the proceeds of Soirée	M	2	3	6
24	Canterbury	A	29	1	6
26	Chisleth	A	1	16	0
31	North Malling Deanery	A	3	17	0
April 10	Chiselhurst	A	8	7	6
May 13	Folkestone	O	5	2	5
York.					
April 2	Sutton-on-Derwent	S	1	10	7
April 4	Wath-upon-Deane	S	£4	18	8
11	Thirsk	A	1	10	6
London.					
May 12	Public Meeting at Willis's Rooms, collected at the doors	M	56	17	10
Durham.					
Feb. 20	West Hartlepool, St. John's	O	14	4	0
28	Houghton-le-Skerne	A	3	3	0

Winchester.

Mar. 12	Winchester	A	£3	14	9
20	Titchfield	S	4	0	11
20	Crofton	S	4	8	2
April 2	Up. Tooting, Holy Trin. S	15	12	1	
28	Lyndhurst.....	O	14	4	6
May 6	Millbrook	A	4	6	6
27	Hyde (½)	S	0	12	0

Bangor.

Mar. 24	Bangor	A	11	16	2
28	Cemmes	S	1	10	0

Bath and Wells.

Mar. 14	Martock and Longload S	6	16	2	
21	Bathwick	S	11	19	8
21	Bathwick, St. John's...S	7	10	7	
24	Ruisthon (½).....	S	0	9	0
24	Diocesan Ch. B. S.		89	5	0

Carlisle.

April 11	Isle of Walney.....	O	1	1	0
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Chester.

Mar. 25	Bebington	A	23	16	0
May 15	Odd Rode	S	6	11	0
29	Liverpool	A	25	15	6

Chichester.

Mar. 10	Chichester Diocesan ...A	37	7	6	
May 22	Rustington	S	1	15	0

Ely.

Mar. 12	Elm.....	S	3	13	6
14	Whittlesey, St. Mary...S	1	17	2	
26	Milton Ernest	A	5	12	4
April 1	Cambridge Dist. Soc. ...		70	0	0

Exeter.

Feb. 23	Drewsteignton.....	S	5	8	4
Mar. 2	Silverwell	S	0	15	0
April 1	St. Mary Church.....	S	4	3	0
17	Callington	S	1	9	0
20	Marwood	S	1	14	2

Gloucester and Bristol.

April 8	Rockhampton	S	1	12	6
May 27	Bristol	A	9	2	0

Lichfield.

Mar. 13	Stafford.....	A	29	18	1
21	Shrewsbury	A	16	7	10
May 27	Earl Sterndale	S	2	10	9

Lincoln.

Mar. 13	Gainsboro', Holy Trin. S	3	6	0	
24	Stow	O	1	2	10
24	Coates	O	0	11	3
April 21	Sutton, St. Nicholas ...O	1	10	0	
25	Gautby	S	0	18	0

Norwich.

Mar. 5	Ashill	A	2	2	0
16	Ipswich	A	10	15	11
30	Norwich	A	43	10	0
April 17	Norwich Dioc. Society...		32	12	0

Oxford.

April 11	Henley-on-Thames ...A	3	17	6	
30	Shrivenham	S	5	5	8
May 12	Shaw	S	6	0	0

Peterborough.

Mar. 3	Staverton (portion)....S	2	3	8	
6	Ashby-de-la-Zouch....A	4	16	3	

Mar. 7	Tettenhall	S	£20	13	2
April 13	Peterboro' Dioc. Society.		30	0	0
17	Leicester	A	1	6	0
May 19	Normanton-en-le-Heath S	1	13	2	

Ripon.

March 5	Woodside	S	2	15	0
25	Farnham	O	1	2	7
May 5	Forcett	S	1	10	0

Rochester.

March 7	Elmdon.....	A	1	7	4
27	Witham { St. Nichol. } S	12	10	6	
April 14	Knebworth	S	2	8	6
14	Ayott St. Peter.....	S	7	0	0
21	Copford	S	2	12	6
21	Rochester Cathedral ...S	11	16	3	
21	Latchingdon.....	S	0	12	6
21	Fawkham	S	0	18	10
22	Wheathampstead	S	6	19	0
22	High Wych	S	6	1	4
23	North Mymms.....	S	3	15	0
28	Colchester, All Snts. (½)S	2	1	0	
29	Little Warley	S	2	15	7
29	Broxbourne	S	8	8	0
30	Chipping Barnet	S	12	0	9
May 1	Feering (part)	S	2	0	0
5	Ash	S	1	8	0
7	Stoke	S	1	1	9
7	Flaunden	S	1	1	8
13	Hoo, St. Werburgh.....	S	0	10	6
15	Panfield	S	0	15	0
15	Lindsell.....	S	1	3	9
18	Weston	S	2	0	0
19	Braintfield.....	S	2	2	1
19	Totteridge.....	S	4	4	4
19	St. Albans Abbey Church, (Special Fund)	S	9	16	1
19	Much Hadham.....	S	8	19	2
19	Little Hadham.....	S	4	5	5
20	Northaw	S	7	2	6
20	Ridge	S	1	10	0
21	Thundersley.....	S	0	13	5
22	Great Baddow (½)	S	3	4	6
27	Guestingthorpe	S	1	8	8
28	Walden, St. Paul's	S	3	9	2
29	Clothall	S	1	5	9
29	Woodham Ferrers	S	2	7	3
29	Radwinter (½)	S	0	14	11
30	Vange.....	S	0	11	3

Salisbury.

Mar. 19	Salisbury Diocesan ...A	123	16	7	
May 15	Figheldean	S	1	15	8

St. Asaph.

Mar. 25	Nannerch	S	1	10	0
31	Cilcain	S	1	5	6
April 11	Rug Chapel	S	1	5	0
27	Llandysill	A	1	17	8

St. David's.

Mar. 6	Trodyrawr.....	S	1	0	0
9	Crickhowell.....	A	9	11	9
27	Haverfordwest, St. Dav. S	4	0	0	
May 18	Carew	S	2	10	0

Worcester.

Mar. 25	Solihull (½)	O	10	14	8
Apr. 28	Wribbenhall.....	O	3	7	6
May 30	Hill	S	1	18	0

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42,
intituled "An Act to abolish Church Briefs, and to provide for the better
"Collection and Application of Voluntary Contributions, for the purpose
"of Enlarging and Building Churches and Chapels." Dated 15 July, 1828.

Patron,

HER MAJESTY THE QUEEN.

President,

HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,

HIS GRACE THE ARCHBISHOP OF YORK.

THE BISHOPS OF ENGLAND AND WALES, &c. &c.

*Treasurer :—*HENRY HOARE, ESQ.

*Secretary :—*REV. GEORGE AINSLIE, M.A.

*Chief Clerk :—*MR. H. DUNNING.

*Bankers :—*MESSRS. DRUMMONDS, Charing Cross.

MESSRS. HOARE, Fleet Street.

Number of Places assisted by the Society	4,696
New Churches erected	1,297
Old Churches rebuilt or enlarged	3,399
Number of Additional Seats obtained	1,270,794
Number of Free Seats	950,857
Amount contributed by the Society	£716,648
Number of <i>Mission Churches</i> aided	31
Amount contributed	£1,539
Number of <i>Repair Funds</i> deposited with the Society . . .	110
Amount invested	£21,597

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, 7, Whitehall, S.W., to one of the Society's Bankers, or through the local Hon. Secretaries.

The Church-BUILDER.

No. VIII.

Cilrheyden Church, Pembrokeshire.



SOME three years since, on the summit of one of those magnificent dingles which abound in South Wales, accessible only by a rough mountain road, might have been seen the old parish Church of Cilrheyden, damp, ruinous, and forlorn. The general character of the fabric and the late Perpendicular windows and details, fixed its erection at the early part of the sixteenth century, but time and neglect had allowed it to fall into a most lamentable state of dilapidation, the few seats in



Cilrheyden Old Church.

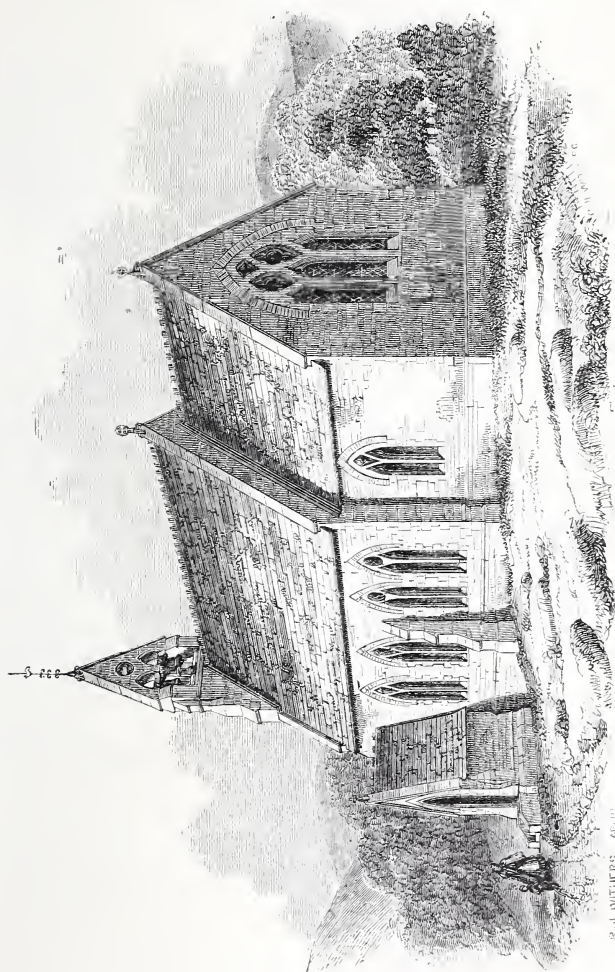
the Church were rotten, the roof had fallen in, many places admitting the birds and the rain, consequently it had been unused for some years¹. The churchyard is large, and contains some fine old yew trees. The arrival of a new Incumbent caused a great change in the parish, a New Rectory was built, and funds were begged far and wide, and with great success, to replace the old Church by a suitable new one. The engraving represents the exterior of the New Church, which was opened by the Bishop of St. David's on the 29th April last, and the day will long be remembered by the crowds that then assembled.

The New Church, which is built from the designs of Mr. Withers, is a simple parallelogram, consisting of nave, chancel, vestry, north side of the chancel and south porch, and contains accommodation for 190 adults in low open seats, the whole of which are free. The walls are built of the native mountain limestone, whilst the whole of the dressed stone-work is formed in box ground stone; the roof and all fittings are of red deal, stained and varnished. The passages and chancel are paved with coloured Staffordshire tiles. The chancel arch is carved and moulded, and the reredos is formed in stone, marble, and alabaster. The chancel has stalls and subsellæ, with prayer-desk on south side, and the pulpit stands at the north-east corner of the nave, the lectern on the opposite side, and the font under the west window. The two ancient bells which are re-hung in the western bell-gable, and the silver chalice of the date of 1577, which has been restored by Keith, are the only portions of the ancient furniture capable of retention.

The total cost has been under £1,200, of which amount £160 was contributed by the Incorporated Church Building Society. The church is dedicated to St. Teilo.

O. E. I.

¹ The writer has been informed by a credible witness that not many years since there were no less than *fifteen* churches roofless, and without services, up the valley extending eastward from Fishguard! many of these are already rebuilt, or rebuilding, by the same hand that has erected the subject of our notice; but there are other parts of the extensive Diocese of St. David's where the pitiable plight of the ancient parish churches plainly tells of dissent, non-resident landlords, and Incumbents struggling with poverty.



Cileghenden New Church.

R. J. WITHERS del.



Triennial Episcopal Letters in behalf of the Church Building Society.



It has been plainly evident to those who have watched the proceedings of the Incorporated Church Building Society, that the unprecedented demands made upon its funds during the past few years must ere long entirely exhaust them, unless some more effectual method should be resorted to for replenishing its resources: and the Society is now just on the very verge of this crisis. Happily, however, it has not come suddenly and unlooked for. The Committee, in anticipation of this event, have been long striving to awaken in the minds of the Bishops and Clergy a sense of the vast benefit the Society confers on the Church generally, and the incalculable calamity which would result from a cessation of its functions. These efforts have not been in vain. Those who appeared to feel little interest in the Society in the days of its abundance have declared themselves ready to aid it in its present extremity; and those who have drawn freely from its funds, and made no return whilst those funds were prosperous, are beginning to confess that not only gratitude, but common honesty should dictate a different course now.

It has been however felt by all, that appeals, under some recognized authority, either Royal or Episcopal, are necessary to secure that regular and permanent support which is required, in order to enable the Society to carry on effectually the great work in which it is engaged. It is therefore a cause for much thankfulness and hope, that the deep-felt desire of the Clergy and Laity generally of this country to aid the Society, is now finding its expression in the voice of the rulers of the Church, and that many of the Bishops have consented to restore to the Society the advantage it formerly enjoyed in the TRIENNIAL ROYAL LETTER, by issuing a PASTORAL LETTER periodically in its behalf.

The example of those Bishops who have already acceded to the just and reasonable appeal of the Committee for the restoration of Triennial Sermons for the Society in the several churches of

their dioceses, we may confidently hope will be soon followed by all their Right Reverend Brethren in England and Wales; and thus the Society will be placed upon a surer footing than ever it has been, and its means of usefulness will be proportionately increased.

The following Petition, which has been presented to the Archbishops of both Provinces, will doubtless be read with much interest :—

“ The Petition of the Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels in England and Wales,

“ SHEWETH :—

“ That from the period of the Reformation till the year 1851 Collections for Church Building and Church Restoration were made in Churches, under the authority of the Sovereigns of this realm.

“ That this Society was established in the year 1818, and Incorporated in the year 1828, by an Act of Parliament, intituled, ‘ An Act to abolish Church Briefs, and to provide for the better collection and application of voluntary contributions for the purpose of Enlarging and Building Churches and Chapels,’ and by such Act it was provided that as often as Royal Letters should be granted for such purposes, the contributions should be paid to the Treasurer of this Society.

“ That in the year 1851 the Society presented a Petition to the Crown, according to former practice, praying for a Royal Letter authorizing Collections to be made in behalf of the Society, but the Ministers of the Crown at that time did not think fit to advise her Majesty to comply with that Petition.

“ That the Society in consequence suffered a diminution of income to the extent of £10,000 annually, and that its funds are so much reduced that its grants must be considerably diminished at once, unless some provision is made for the speedy replenishment of its resources.

“ That during the past year, ending the 31st March last, the Society has given assistance in 132 cases. It has aided in the building of 26 new Churches, in the rebuilding and enlargement of 22 Churches, and in the repair, enlargement, and improvement of 84 other Churches, for which objects the sum of £15,210 has been voted.

“ That the increase of Church accommodation thus provided amounts to 26,199 sittings, of which number there are 22,620 reserved, as the condition of the Society’s grants, for the free use of the inhabitants of the several parishes or districts.

“ That the total income of the Society in the past year from Donations, Subscriptions, Collections, Associations, and Legacies, amounted to £7,000 12s. 7d., and that the additional sum required to meet their grants

in the past and several former years, has been withdrawn from accumulations, now nearly exhausted, made whilst Collections were obtained under Royal authority.

“That from its establishment to the present time the Society has assisted to build 1,288 new Churches, and to rebuild, restore, or enlarge 3,358 Churches in England and Wales, by which grants it has aided in securing 1,262,910 additional sittings, 943,554 of which are for the free use of the Parishioners; to promote which objects the Society has expended the sum of £712,143.

“That from the Society’s Special Fund for Temporary or School Churches, and Mission Houses, the sum of £1,549 has been voted towards the erection of 27 Mission Churches and 6 Mission Houses.

“That the urgent need which exists for increased Church accommodation in many Dioceses, whilst others are comparatively free from such requirements, renders it most important that a Society which tends to equalize the pressure upon the community for funds for Church Building should receive liberal support, and that whilst a failure in the resources of the Society would be disastrous to all, it would fall most heavily on the poorer Dioceses.

“That a Special Sub-Committee of the Society, after communicating with the Archbishops, Bishops, and Archdeacons, and with very many of the Clergy of the several Dioceses of England and Wales, and also with the Secretaries of the various Diocesan and District Church Building Societies, recently recommended that the Archbishops and Bishops be requested to sanction and encourage the preaching of sermons triennially in their respective Dioceses, and the General Committee resolved that a petition should be prepared from the Society, praying the Archbishops to be graciously pleased to address letters to the Bishops, exhorting them to issue Pastoral Letters to their Clergy, recommending Collections to be made in their Churches during the present year on behalf of the Society.

“That the Society makes Grants in aid of Church Building and Restoration in all the Dioceses of England and Wales, and that the Bishops of the two Provinces are Vice-Presidents, and *ex officio* members of its executive Committee.

“That by means of the gratuitous assistance afforded to the Society by its Committee of distinguished Architects, the Society is enabled to maintain and diffuse the best information, and soundest principles, with regard to Ecclesiastical Architecture, in every part of the realm.

“That the periodical issue of Pastoral Letters would relieve the Clergy from much inconvenience arising from the frequent and irregular appeals for help which the Society is at present compelled to make, and would save the Society itself much of the expense at present incurred in the collection of its funds.

“That in the opinion of this Society such Episcopal Letters, instead of withdrawing funds from Local Societies for kindred objects, would tend much to promote the interests as well of the Parent Society as of the several Diocesan Institutions.

“That the great increase of the population of this country, and the awakened sense in the minds of Churchmen of their duty to provide them with the means of worshipping God in His House of Prayer, together with a laudable desire to restore or rebuild the ancient fabrics of the Church, which have fallen into dilapidation or decay, render the demands upon the Society’s funds more numerous and urgent year by year.

“That the population of England and Wales has increased during this century from less than nine millions to more than twenty millions; and that notwithstanding all that has been done by the efforts of societies and of individuals, the Church accommodation provided is far less now in proportion to the population than it was at the time this Society was established.

“That the increasing appeals made by Clergy and Laity for the grants of the Society, evince an undiminished appreciation of its value and an unlessened confidence in its mode of action.

“That the union of the Bishops and Clergy in all the Dioceses and Parishes of England and Wales, under the authority and with the encouragement of their Metropolitans, in the great work of building and repairing Churches throughout the land, would have the beneficial effect of displaying the Church of England in the eyes of the English nation as joined together in a holy cause, and would strengthen the bands of Church unity, and quicken the zeal and efficiency of the Clergy and Laity in works of piety and charity, and might be expected to bring down a blessing from Almighty God upon the Church and nation, and especially upon those who thus labour together with one consent to promote His honour and worship.

“Your Petitioners therefore pray that your Grace will be graciously pleased to address letters to the Bishops of your Province, exhorting them to issue Pastoral Letters to their Clergy, recommending collections to be made in their Churches during the present year on behalf of the Society.

“Your Petitioners are the more encouraged to address the present Petition to your Grace, and to hope for a favourable reply to their request, inasmuch as they have been favoured by an assurance from your Grace that you would be ready to promote the welfare of the Society by issuing a Pastoral Letter to the Clergy of your own Diocese, inviting them to preach sermons and make collections in their Churches in the present year for the benefit of the Society’s funds.”

We are glad to record that the Archbishop of Canterbury, the President of the Society, has manifested his readiness to comply with the prayer of this Petition, and to aid the Society in its time of need, by embracing the first favourable opportunity of commending it to the support of the Clergy of his diocese. The following is a copy of the letter lately addressed by his Grace to each of the Clergy of the Diocese of Canterbury:—

“Addington Park, Sept. 1, 1863.

“Rev. and dear Sir,

“The spectacle we have just witnessed of the ingathering of a most abundant harvest during a singularly favourable season calls for our devout acknowledgments to Almighty God for this instance of His providential care in thus blessing the labours of the husbandman. Believing that it will be congenial to your own feelings as well as to those of your parishioners that public thanks should be offered in the church for our Heavenly Father’s goodness towards us, I trust that you will set apart some early day on which the inhabitants of your parish may meet together in the house of God to offer, through the services of the Church, the outpouring of their grateful hearts for the signal mercy thus vouchsafed to our land. In recollection of the past sufferings of a large portion of our manufacturing population, our sense of this mercy will be deepened, when we reflect how vastly such sufferings would be aggravated by a scarcity of the staff of life during the coming winter.

“It will be fitting that a collection should be made as a thank-offering, after the sermon which will be preached; and, as there is no diocesan church building society, I would recommend that the amount gathered should be devoted to the use of the Incorporated Society for Building and Enlarging Churches, which has doubtless made very many grants towards building and enlarging churches in this diocese.

“That this solemn occasion may be so improved and blessed as to impress us all with a deeper sense of our dependence on the bounty of our Gracious Father for our daily bread and our daily comforts is the sincere prayer of

“Your faithful and affectionate Friend and Brother,

“C. T. CANTUAR.”

We hope that at this time of national thanksgiving for the great blessing of an abundant harvest, not only from the Diocese of Canterbury, but from parishes in all parts of England and Wales many noble thank-offerings may be poured into the treasury of this Society, and many noble churches may be built as monuments of our gratitude to Him who “has crowned the year with His goodness.”

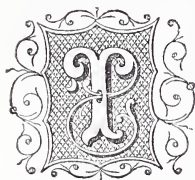
W. F.

The Church's Treasures.

“ST. LAWRENCE was requested to give up the treasures of the Church in Rome, which were in his keeping as Archdeacon. He said: ‘Let me be sent back with waggons, in which the treasures of the Church may be brought away.’ Avarice opened wide her jaws; but Wisdom knew the part she was playing. An order was given for as many waggons as he asked; and in proportion to

the number of carriages that he required, the cupidity of the persecutors was excited, and their appetite for spoil increased. St. Lawrence filled the waggons with poor persons, and with them he returned to the heathen tribunal. 'What means this?' was the immediate cry. He answered, 'These are the Treasures of the Church.'"—*St. Augustine's Sermons*, No. 303.

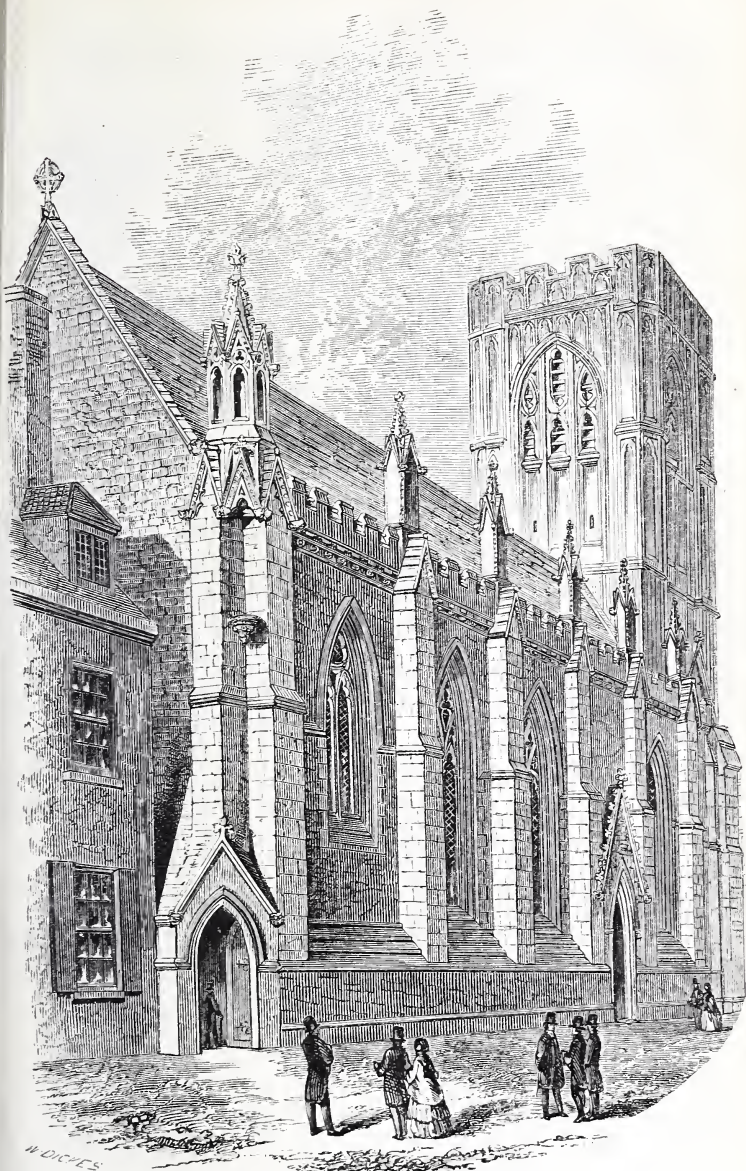
Church of St. Michael, Gloucester.



THE body of this church was rebuilt 1849-51, under one of the Church-building Acts, empowering the then Churchwardens to rebuild their ancient Parish Church, after consent of Patron, Bishop, and Incumbent; and the work was aided by a grant from the Incorporated Church Building Society. The building was finished for consecration, which was necessary on account of a partial change of site, in the latter part of April, 1851. The expense exceeded £2,500. The architecture is of the Decorated style, the windows in the south wall being enriched with the ball-flower, and those in the east and north walls embracing somewhat of the Transition character.

The beautiful old tower, of which an engraving is given, is of the Perpendicular order, and remains untouched, but it is in a very dilapidated state. And as it is very desirable that it should be repaired and restored, the parishioners have in contemplation the raising funds for such purpose, with the completion of the chancel, and other decorations in the nave and aisle. The parish of St. Michael is one of great antiquity, possessing writings relating to the church as far back as the reign of Richard I.; and in the removal of the old structure, formerly a portion of a convent, the mutilated figure of a Crusader was discovered, built into the walls of the church.

C. H.



Church of St. Michael, Gloucester.
I 6



God's glory the Christian's first object in building or restoring the House of Prayer.



IT has been the privilege of the present generation to recall to a living existence those high and sacred principles which governed the minds and influenced the works of our pious forefathers for centuries. The transition (to speak of Church-building, for example) from the pseudo-grecian, or what we might call "unattached" style of our Church architects of the Georgian æra to the symbolic order of Gothic, with all its graceful varieties and its holy associations, has been nothing less than a return from darkness to light. Men have learned anew that the same reasons which lead to the belief that religious edifices are a Christian ordinance, are mighty in proof that it is both right and pious to make them enduring, stately, and magnificent. They have learned anew to read in the Psalmist's words, "He built His sanctuary like high palaces, like the earth which He hath established for ever," a higher and nobler meaning than even Solomon's "exceeding magnificent" Temple portrayed. Those grand ideas of stability and permanence, as well as of beauty, loftiness, and sanctity, which every House of God should bring before the mind, have once more asserted their pre-eminence, and found their proper place. We need only say our "Circumspice," and no further proof is wanting that "the glory of Lebanon, the fir tree, the pine tree, and the box, together, beautify the places of His sanctuary, and make the place of His feet glorious. The multitude of camels have covered it, the dromedaries of Midian and Ephah; all they from Sheba have come; they have brought gold and incense, and shown forth the praises of the Lord. The labour of Egypt, and merchandise of Ethiopia and of the Sa-beans, men of stature, have come over to it, and have fallen down and made their supplication." The rarest and most wonderful in nature and art has once more been used in God's service, and consecrated to Him; and even kings' palaces shine with a less perfect splendour, whether in architecture or in decoration, than the shrines which have been raised or restored to God's glory.

And surely this is as it should be. Nothing cheap or mean, nothing unstable or unenduring, nothing unsightly or unsuitable, can befit the temples where God is pleased to place His Name, where Christ is graciously disposed to promise His presence. Shall we lavish our gold and silver, our costly marbles, our choice jewels, our exquisite workmanship, our refined tastes on our own houses, and be content with bare or white-washed walls in God's House? If the splendour of the Jewish sanctuary were indeed, as we believe, of Divine appointment in all the particulars of its elaborate magnificence, no costliness can be too great, no suitable ornamentation too resplendent, for the Christian's house of prayer and praise. Rather shall we be ready to act on the spirit of the prophet's words, "I will lay thy stones with fair colours, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." In complete harmony with such a spirit are those memorable words of the Bishop of London in his first Charge, "When our Church purified herself from the corruptions of Romanism, she raised no protest, such as other reformed churches have raised, against the system which had come down from remote antiquity, of enlisting on the side of Christ the majesty and lovely beauty of the arts."

R. H. N. B.

Seats in Churches.



THE chief aim of the Church Building Society in its operations, is to provide increased Church accommodation, a paper on *seats in churches* is a proper subject for the pages of the "Church Builder."

In the early days of the Society the old high square and panelled pews or pens, very narrow and exclusive, were part of its constitution, and those who remember the neat plans then laid before the Committee, and know some of the churches then erected and aided by the liberal grants of the day, are astonished how such a system could have existed so long; yet so it continued till about the year 1840, when attention was drawn in the right direction, and some advance was made towards a better state of things. Then a gradual change began to

take place ; the cold selfishness of the past gradually gave way under the influence of a revived belief that all are equal in God's House, and that our churches should be fitted up for *devotional* use ; and what was at one time weakly viewed as a party symbol, has now become almost universal. The Society ignored the past, and for the future determined by an alteration in its rules that no square or double pews should be introduced in churches aided by its means.

Such being the case now, it is only necessary to say a few words on the manner in which our churches were seated in early times.

It seems the nave was formerly paved and entirely open, but gradually, dating from the sixteenth century, low benches were introduced, and later in that century we find in a few churches single pews or seats set up, but these appear, during that and the following century, to have been made moveable.

Weever says, "Many monuments are covered with seats or pews, made high and easy for parishioners to sit or sleep in, a fashion of no long continuance, and worthy of reformation." But the fashion unfortunately increased, and in time even these high pews, as well as the solid open benches of earlier date, were gradually raised higher and higher by additional framing ; and the proper direction of the pews, which even at first was preserved, and made to face the altar, became disregarded, and by cutting away the middle framing, two pews, and more often benches, were thrown into one, and cross seats were added. Thus came into existence the high square pews of our own days, with their many easy and comfortable nooks and corners, formed, as it would seem, for no other purpose than to encourage sleep.

Whilst with, we trust, better feelings, we are aiming at a more conservative restoration and a more careful preservation of the fabrics and details of our churches, we cannot close our eyes to the fact that a necessity exists in many cases for a proper re-seating of our old churches, and we must notice with pleasure a desire arising in so many instances to remodel the churches built in the early times of the Church Building Society.

Where the original benches in old churches can be preserved and restored, either wholly or in part, this should invariably be done ; and in the eastern and western counties of England many

churches are found where not only the benches remain often very perfect, but the arrangement and accommodation cannot be improved. The same desire to preserve the other details should make us very careful in not suffering the woodwork of this period to be destroyed.

A great deal of original woodwork during the last few years has been lost or tampered with, and it is common to see old pieces worked in in various parts of the church, which should have been collected and restored to their original place and purpose.

These old benches may, in some instances, have been followed as types rather too closely, but still they have been very useful as pioneers in the change which has taken place. It will be remembered that some years since lithographs were circulated by the Society, of ends of benches from churches mostly in Oxfordshire. These were recommended as guides to be followed, and though in a stereotype form, they did some good when the old square pews were beginning to disappear; but now, if the form of church seats takes rather too wide, and in some instances perhaps an eccentric range, it is only a development of their modern use architecturally applied to present requirements.

The Society desires to see the arrangement of the seats, as well as the seats themselves, made a special study, and in this, both their position with reference to the devotional character of our churches, and proper individual convenience, must be considered.

Unfortunately the modern system of endowing by pew-rents has created in such cases a system of exclusiveness almost as great as that we are endeavouring to overthrow, and leads to new churches being seated, not with reference to devotional worship, but too often with regard to the greatest number of persons who can be crammed in.

The rules of the Church Building Society have been revised with much care, and in this revision it has been borne in mind that, whilst too much room must not be thrown away, on the other hand it is obviously wrong so to cramp the space that the services cannot be followed, and the proper posture of devotion assumed.

The Society's rules respecting seats in churches are as follows :—

“The seats must be so placed that no part of the congregation shall turn their backs upon the Lord's table, and in the nave and nave aisles should, if possible, face the chancel.

“There must be an open passage up the whole length of the centre of the church, from west to east, and from the principal entrance, not less than three feet six inches wide where the width of the nave is under eighteen feet, or four feet where this width is exceeded. Side passages must not be less than two feet nine inches in narrow aisles, but three feet where practicable.

“A clear space of six feet must be left between the fronts of seats in chancels where the span is under thirteen feet, and not less than eight feet where this span is exceeded.

“Square or double pews will not be allowed.

“The Society strongly recommend the introduction *in all cases* of low, open seats; doors to the sittings are unnecessary and inconvenient. Under any circumstances the seats throughout the body of the church must be in this respect uniform.

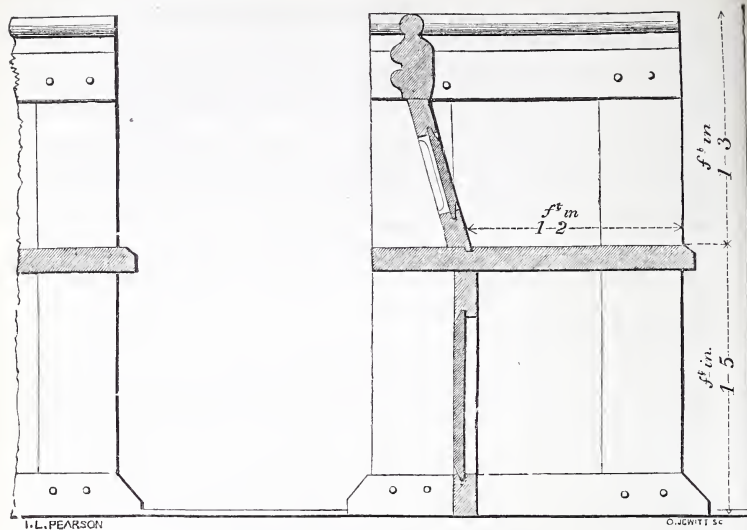
“The distance from the back of one seat to that of the next must depend in great measure on the height of the backs. Where the funds and space admit, convenience will be consulted by adopting a clear width of *three feet*; but a width of not less than *two feet eight inches* from centre to centre will be allowed if the back of the seat is not more than *two feet eight inches* in height. This height is in all cases to be preferred, both for convenience and for appearance. If a greater height be adopted, the distance from back to back must be increased one inch at least for every additional inch in height; but under no circumstances must *the height exceed three feet*. There must not be any projecting capping on the top of the backs. Facilities for kneeling in all cases to be provided. The width of the seat-boards for adults to be not less than thirteen inches.

“The seats in the chancel must face north and south, and be so placed as not to interfere with the free access of communicants.

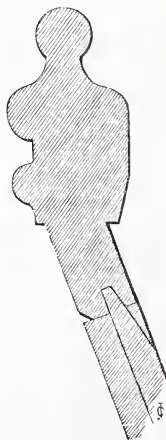
“Sittings on moveable benches placed in the passages, or on seats with their backs fixed against the north and south walls, are not considered by the Society in the enumeration of sittings to be provided.

“*Twenty inches* in length must be allowed for each adult, and *fourteen* for a child. Seats intended exclusively for children must be at least *twenty-six inches* from back to front, and *must* be provided with backs.

“In reseating old churches, where existing widths will not admit of greater length in the seats than sufficient to afford a space of eighteen inches to each adult, such dimension is sanctioned. Wall wainscoting, or wood linings to walls, to be avoided; they confine the damp, and frequently occasion dry rot. Where used, they must be perforated under the seats, to allow the circulation of air. For the same reason tile or cement skirtings are to be preferred. The ends of seats and linings next the walls to be charred, pitched, or painted.”

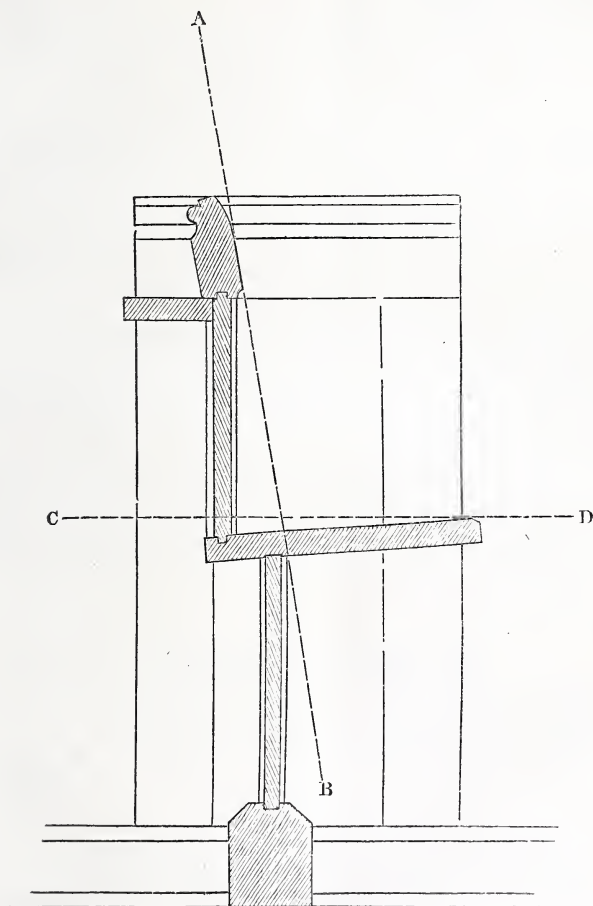


Section of Seat and Book-board.



Moulding on the Back Rail; from an ancient example.

The question whether the backs of seats should be made to slope or not, seems to raise a question. It is worthy of consideration whether some plan cannot be adopted in imitation of the natural posture of the body whilst *sitting*. Some architects consider it better to slope the back and not the top rail, as the annexed sketch; whilst others from experience think that if the seat-board inclines, it is only necessary to slope the back rail, as shown in the rather exaggerated sketch.



Section of Seat.

In the second and more important posture of *kneeling* during service; it should be observed a long continuance of this posture needs support, or else much weariness and pain are caused, in some cases so much as to render devotion impossible. And as it is all-important to induce every congregation to kneel, means must be taken to make this position natural.

A low string kneeling-board brought rather forward beyond the line of the back framing seems to give more ease than the usual moveable hassocks.

The *book-board* is unquestionably better placed level with the seat. Its proper use is as a shelf to hold the books, and not, as it is too often made, a resting-board for the arms. When kneeling, the book is better in this position, and in sitting and standing the proper place is in the hands. In the old high pews the book-boards were generally fixed for standing to, and thus in village churches men frequently stood during the service.

Lastly, in the position of *standing*, a proper space is necessary between the outer edge of the seat-board and book-rest, and each seat must be wide enough to allow of each posture.

The Society lays down a *minimum* but *not a maximum* of the dimensions required. Where space can be allowed for three feet from centre to centre of the panelling, it is the width found best to meet all requirements, and under two feet ten inches the cramming system begins.

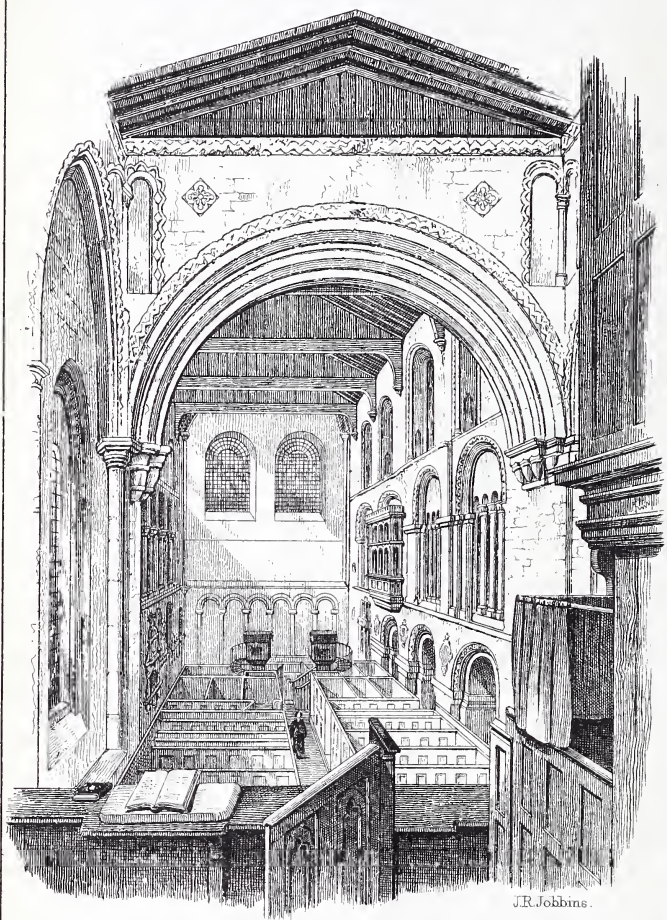
In a future paper the subject of *chairs* and *children's seats*, as well as *chancel stalls*, will be considered, together with the proper arrangements and requirements in seating churches, and the fittings proper for divine worship.

J. C.

Ad majorem Dei Gloriam.

To the glory of the Lord let us raise the stately spire,
 To the glory of the Lord, for 'tis all that we can do;
 To the glory of the Lord let us build the holy choir,
 And in it raise the song of praise that echoes through and through.

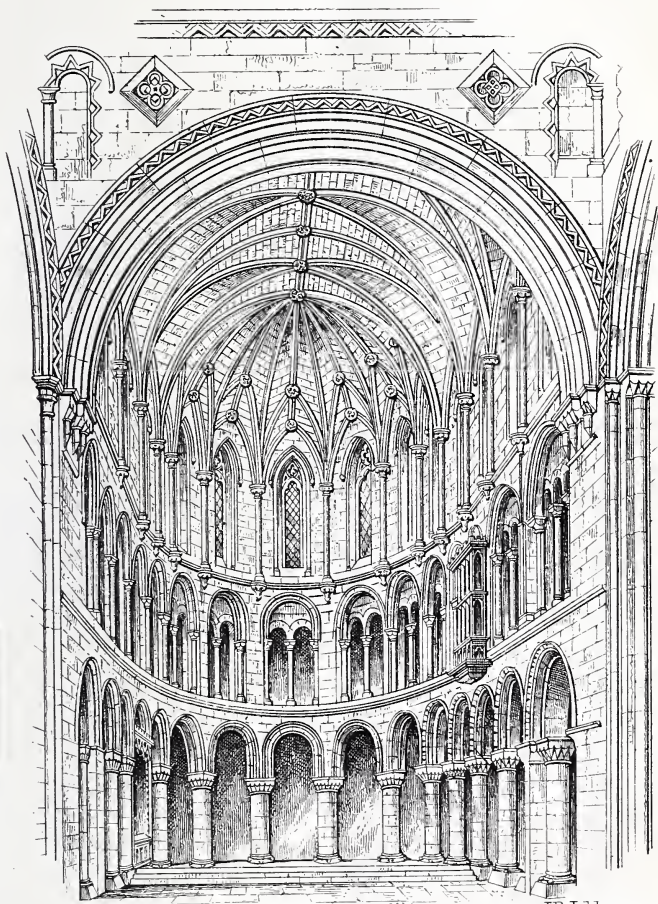
To the glory of the Lord, place the pulpit on the north,
 Till east and south and west hear the tidings from above;
 In the world to come no thunder of the Gospel shall go forth,
 For doubt is dead and fear hath fled, and hope is quench'd in love.



J.R. Jobbins.

S. BARTHOLOMEW THE GREAT, SMITHFIELD.

View of the present Interior.



RESTORATION.



To the glory of the Lord let us carve the holy fount ;
 To the glory of the Lord let us bring the children here,
 For a living stream is flowing from the everlasting mount,
 One happy day we too may stray beside its waters clear.

To the glory of the Lord let us raise the altar high ;
 To the glory of the Lord let us worship, " take, and eat,"
 For the sapphire throne is shining in the grand eternal sky,
 And we must kneel till He reveal His glorious mercy-seat.

The golden city sparkles eternally on high,
 No cloud shall dim its beauty, no blight destroy its flowers,
 There we shall need no temple, for the Lamb is ever nigh,
 And the flood of song shall roll along from all its streets and towers !

Till then in types and symbols we glorify the Lord,
 We glorify the Lord, for 'tis all that we can do,
 In the temples of our hearts be His majesty adored,
 That outwardly and inwardly our worship may be true !

E. H. M.

St. Bartholomew-le-Grand, or the Great, Smithfield.



HIS noble church, dedicated to St. Bartholomew, has received less attention from the public than it deserves. It is the finest specimen of Norman architecture in the metropolis ; and one of the most beautiful and interesting in the country ; and, if the restoration can be effected, it will stand as a high model of Norman art at its best period. The church was built after the Anglo-Normans had considerably improved in architectural skill and taste ; it is not, therefore, without the relief and decoration of varied ornament, at the same time that its massy piers and magnificent semicircular arches, embracing the wide and lofty span of the choir, give it a sublimity which few churches or even cathedrals can equal.

The Transition Period introduced the pointed arch, and many, if not all our Norman churches, while they retain the heavy column and the circular arch elsewhere, have the pointed arch to span the ample choir, and carry the central tower ; but whatever may be the real strength of the pointed arch to support a superincumbent mass, it strikes the eye as weak, when surrounded by the more ponderous piers and round-headed arches of the

Norman. In this aspect the choir of St. Bartholomew-le-Grand surpasses every other.

The present building is only the choir of the magnificent church belonging to the priory in Smithfield. The priory itself dates from 1102, when Rahere, a gentleman of the court of Henry I., received a grant of the site from the king. Some, however, refer the foundation of the priory to the king himself; it is certain that no document has been met with conferring the grant on Rahere, but from the history of his life, and traditional legends, it is clear that he was anxiously engaged in founding the priory, and erecting suitable and extensive buildings for the use of the prior and canons, in obedience to a vision of St. Bartholomew.

The church was begun March, 1123, and the spacious choir remains a monument of the skill and improved taste, as well as of the piety of our Anglo-Norman ancestors.

This edifice of St. Bartholomew-le-Grand (as it is sometimes called) is peculiarly worthy of being *restored*, not only as a landmark in the history of architecture, but for its own intrinsic excellence and peculiar beauties. We see here the massive and enduring character of the Anglo-Norman structure, with a variety of decoration and comparative richness of mouldings, which were not visible in the early works of the Normans. There are evident and very remarkable traces of the apse, so common in Norman churches, but whether it was ever carried out in the semicircular form is doubtful; the intention is manifest, but that style falling into general disuse, the prevailing fashion probably put a stop to its completion, as no traces of pillars can be found three feet below the surface at the east end of the chancel, which might correspond with those at the angles, and which are in perfect preservation. The bases of all the piers are two feet six inches below the present floor; which deprives the massive columns of their just proportions. Some of the arches also of the triforium remain still blocked up, and the mutilating hand of man is every where visible; but the fabric itself has suffered little by the lapse of 740 years, and the damage done by bad taste and want of consideration can be easily repaired, if the means shall not be wanting for the purpose.

This church of St. Bartholomew the Great, of which engravings

are here given, both in its existing and its restored state, if the object be accomplished, will exhibit one of the noblest specimens of mediæval art, not only in the metropolis, but in the kingdom. The tower, represented in the annexed woodcut, has no preten-



Church of St. Bartholomew-le-Grand.

sions to a Norman ancestry, nor, perhaps, to much elegance, but there is at the entrance from Smithfield a most exquisitely beautiful specimen of the pointed arch, rich in recessed mouldings, but, like every thing else here, it is marred by the encroachment of unsightly buildings, and is seldom noticed. This archway is now under the charge of the Corporation of London, and it might be hoped that such a wealthy body would, in good taste, remove the incumbrances, and restore it to what it ought to be. There are several interesting monuments in this church. The chief are—

1. That of the founder, within an elegant canopy, of perhaps the fourteenth century, supposed to form the entrance to Bishop Warner's chapel.
2. That of Sir Walter and Lady Mildmay, 1576. 1586. Sir Walter was Chancellor of the Exchequer to Queen Elizabeth, and founder of Emmanuel College, Cambridge.
3. That of Sir Robert Chamberlayne, who was drowned in the Mediterranean ; it is admirably executed in marble.

It may be further interesting to know, that Milton lived in the Close, and that Hogarth was baptized in the church; and above all other subjects of interest, this is the greatest—that before this church a noble army of martyrs breathed out their ardent spirits, counting themselves happy in being thought worthy to lay down their lives for their Lord's sake.

We cannot believe that a work of such national interest as the restoration of this magnificent structure will be long delayed for want of the necessary funds. At present, however, the subscriptions received do not justify a commencement of the work¹.

“And thus 'tis ever; what's within our ken,
Owl like, we blink at, and direct our search
To farthest Inde, in quest of novelties;
Whilst here, at *Home*, upon our very thresholds,
Ten thousand objects hurtle into view,
Of interest wonderful.”

J. A.

The Emigrant's Church.



IN the year 1858 a number of the boatmen from Deal, those brave fellows who so frequently save the lives of others at the peril of their own, emigrated to New Zealand. Six of them settled with their families at a place on the coast of the province of Canterbury. They at once found employment and many of the temporal advantages of colonization. They were, however, for a considerable time without the spiritual advantages of a Church and resident Clergyman, long enough to know the want, and feel the value of these blessings, which had been within easy reach at home.

Happily for these settlers, a Church has subsequently been built; and in a measure through their active aid. For though they had neither silver nor gold to give to the building, yet they had willing hearts and strong arms. They offered the labour of their hands, and landed all the timber that was required for the Church; thus honouring the God of their fathers, and helping to erect His house in a strange land.

¹ See advertisement at the end.

Each of these poor boatmen contributed labour to the value of twenty pounds. Thus in all they gave to the *Emigrant Church* no less a sum than *one hundred and twenty pounds*. It is well, when being deprived of our blessings, we learn their real worth; it is better, when having them, we learn so to estimate their value, as earnestly to desire that others may have the like.

Let the poor, who have the blessing of a Christian Church, learn a lesson from this simple story of the six Deal boatmen. There are millions of their poor fellow-countrymen who have not the blessing they themselves enjoy, and the "*Incorporated Church Building Society*" is labouring to obtain it for them. Who is so poor that he cannot give *one brick* to the poor man's Church at home, when poor emigrants can give so *many thousands* for the Church of their adopted country? It is a great mistake, though a very common one, to suppose that the Church Building Society only seeks the contributions of the wealthy. Most gratefully are the smaller offerings of the poor accepted also, and it ought to be known every where that such gifts of any amount may be paid through the Clergyman of each parish to the District Secretary of the Society.

M. N.

Mission Churches and Mission Houses.

ST. ANDREW'S MISSION CHURCH, GREAT YARMOUTH.



N the early part of the year 1859, a grant was made by the Incorporated Church Building Society towards the erection of St. Andrew's Church, Great Yarmouth, which was consecrated in November 1860. It will be gratifying to the friends of the Society to know that the grant has been followed up by most liberal donations, and the church has been not merely built, but beautified with costly carvings and endowed with very valuable communion plate, altar cloths, books, and other church furniture; and that these contributions were not made exclusively by the rich, but also by the poor of the neighbourhood. Indeed, I do not remember any church which has been so deeply indebted to the exertions of its own congregation, nor do I know of one that presents a more pleasing picture of cordial and

grateful appreciation on the part of those for whose benefit the sacred edifice has been reared.

The church is placed in the very poorest district in all Yarmouth, and where, not very long ago, Sunday revellings, fighting, and indecent mirth, formed the regular weekly objects of a large concourse of people. This has entirely changed. The North Quay is quiet, orderly, and as outwardly respectable now as the Market-place itself. The change is undoubtedly due to the institution of the St. Andrew's Mission and the erection of their church; and we do not so much wonder at the moral improvement which has taken place in the whole neighbourhood, when we study the facts and figures of the interesting report of the St. Andrew's Mission lately published. The Church Services have been attended in the *week day* by congregations varying from 100 to 492 persons, and by the very class of persons for whom the church was specially intended. On the Sunday morning and afternoon the church is always full, but on Sunday evening the attendance has been so great that many persons have gone away from the doors unable even to enter. The highest number present has been 700, and this, be it remembered, is in a church built to accommodate only 404 persons. More than 200 persons have been baptized in the Church, of whom many were adults, and all of these have been searched for and brought to the Holy Ordinance out of the purlieus which surround St. Andrew's. The Communicants at present number 105, and are gradually increasing. Besides these most encouraging facts, every institution connected with the mission has immensely advanced since the completion of the church, so that this work has been indeed a blessing to every one belonging to it.

The hearty pleasure with which the staff of Church officers work, and the encouragement which meets their labours at every turn, afford better proof than any thing else that what has been done for this mission by the Church Building Society was well bestowed, and has borne fruit which we should be only too thankful to welcome in every other field of its exertions.

The Minister, under whose hands this important work is thus prospering, indeed merits all praise. His labours in that district were literally begun in a sail-loft, and the early discouragement

ments which he encountered were enough to force any one less faithful and persevering to abandon the mission in despair. Yet, having trusted in that God to whose cause he was devoted, he did not “despise the day of small things,” and he is now daily reaping the reward of his patience; and the Church for which he has been so earnestly labouring, is being blest with a success which the most sanguine friend of the mission would never have ventured to expect. C. V.

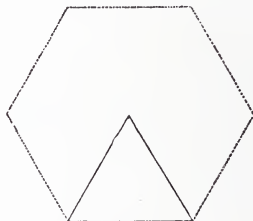
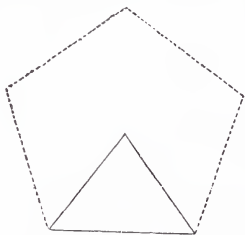
REACH MISSION CHURCH.

THE Mission Church at Reach,—the remnant of an old Saxon city, now a populous hamlet of the parish of Swaffham Prior,—has been in operation three years. The building is sufficiently ecclesiastical, and beautifully adapted for its double purpose; and is pronounced an admirable specimen of architectural taste and skill. The school established there has fluctuated in its number of pupils from 50 to 90, and we are, of course, in receipt of the grants of the Council of Education. The service, till recently, has been necessarily confined to the *evenings* of Sunday and Wednesday. The congregations likewise have fluctuated with circumstances; I believe from 40 to 380. We have now a regular congregation of about 120 or 150, and the church has been fairly planted in the hamlet. There is now a Curate for the district, and morning as well as evening services on Sundays are solemnized. There is also a regular Sunday School, and altogether a fine prospect of our steadily,—not rapidly,—gaining ground. “Not rapidly,” for there are many adversaries. There are those who, instead of rejoicing in what has been done for the hamlet, have taken the movement in a hostile spirit. The Church, however, is commending itself to the better part of the population; and the recent tactics of the *enemy* (for such they must unhappily be pronounced to be), *offering bribes to Sunday scholars*, and *getting a woman to preach* in their chapel, will disgust many of their own adherents. The tone of the hamlet has been decidedly improved by what has been done; the very sight of the Church seems (as friends have said) to *Christianize* and *humanize* the place; and even the dissenters allow that the building is an ornament to the village, which previously presented the spectacle of an uncared for and unhappy one. T. P.

Church Roofs.



R. DENISON remarks in his lectures, that in the early and best styles of Gothic architecture, the roof and its high-crowned gable formed one of the great architectural features of the building; and that there are certain proportions to be given to roofs to obtain the best effect; for they may be of too high as well as of too low a pitch. Also, that low walls, with a high roof, must necessarily produce a dark interior, because the windows must be low down. The ancient practice appears to have been to put the highest roofs on the highest walls. Some of the roofs of our best Cathedrals are more than



equilateral pitch; Parish Church roofs are considerably lower. It occurred to Mr. Denison that the builders of the latter might have conceived the idea of making them of the angle formed of the radii of a pentagon, the Cathedral pitch being that of a hexagon; and it would seem, from the observations of Mr. Scott in examining some old Churches, that the proportion of seven for the span to six for the rafters gives nearly the first-mentioned angle, which may therefore be safely taken as good proportions for a Church roof.

With regard to Aisle roofs, Messrs. R. and A. Brandon observe, in their excellent work, "The Open Timber Roofs of the Middle Ages," that when of the lean-to form, which was generally the case, they were of rather flatter pitch than the roof of the Nave, so as to have no more walling than necessary over the piers and arches, and at the same time to get as much light as

possible from the windows in the walls of the Aisles. When the Aisle roofs were gabled, they were seldom of very high pitch, especially when the Nave possessed a clear story, because they would have darkened the windows of the latter, besides hiding from view externally an interesting feature of the building, (which, indeed, is hardly to be avoided,) in addition to which the importance of the Nave roof would thus have been interfered with. There is a serious objection to the double gable, in the circumstance of a gutter being required at the junction of the roofs, which forms a lodgment for snow, and renders a Church liable to be flooded. A gutter in such a position ought to be covered with gratings, so as to prevent the snow from sinking into it.

It is to be doubted whether the use of a double gable is judicious, except in the case of a Church composed of a Nave and one Aisle of nearly equal widths, which may at times be a desirable arrangement, for the pillars would be nearly in the centre of the Church; and if the Pulpit or Prayer Desk be near one of the side walls, the obstruction to sight caused by the pillars becomes almost nominal,—a matter which appears to be considered of more importance by some persons than it deserves. The substitution of three gabled roofs for the usual arrangement of one gable in the centre, and lean-to roofs over the Aisles, is no doubt an attempt to get rid of the uniformity which the latter produces by its straight lines; but although something is to be gained in appearance at the ends of the buildings, it is certainly otherwise at the sides, which at a little distance show an apparently increased quantity of roofing, owing to the Aisle roofs blending with the roof of the Nave. The uniformity above adverted to is occasionally got rid of by gablets over the windows of the Aisles.

When roofs terminate with stone gables instead of verges, the copings and gables should always be parallel to the roof—truthfulness is ever to be observed when possible in construction. There is, however, a remarkable instance of departure from this law at the east end of Lincoln Cathedral, where, strange to say, the lean-to Aisle roofs abut against span roof gables; these latter being in fact sham gables, probably it was intended that roofs of corresponding shape should be at some time sub-

stituted. The great charm of the east end of this Cathedral consists of the series of beautiful gables.

In the examination of ancient Churches old roofs will be found of almost every angle, and though many of them may be wanting in proper pitch, the old builders made their constructions so natural and truthful, that the very irregularities produced a picturesque and satisfactory effect. In looking at old Churches, it must be borne in mind that many of the roofs do not retain their original pitch, and there will frequently be found against the west wall of the tower the drip stone in situ, showing the first acute angle which the roof formed. Many of the finest roofs to our Cathedral and Collegiate Churches have been lowered from their first pitch; the feet of the main timbers and wall-plates becoming decayed, the roofs have been re-framed to a lower angle, and very frequently tie-beams (forming no feature of the original design) inserted to prevent lateral thrust. The fine old roof to the Nave of Romsey Abbey Church had been thus lowered through the decay of the feet of the principal rafters, but, notwithstanding this process, the timbers were found to be in so completely rotten a state, that its removal a few years since was compulsory, and in the new roof the original pitch has been restored agreeing with the old drip stone on the central lantern.

There is a noble roof, which has been similarly reduced in height, over the plaster vaulting of the Nave of the Priory Church at Christchurch; fortunately its condition is sound, and though concealed from view it is still preserved. The early forms of timber roofs were of the simplest kind; the king post consisting of a column with capital and base (the former sometimes slightly carved) was united to the principal rafters at their apex; within the principals an arch was frequently formed to stiffen the timbers instead of the more modern method by struts. The tie-beam invariably cambered, and its underside was generally ornamented with the dog-tooth or simple mouldings; and in the Continental Churches, more frequently than in England, the harshness of the junction of the beam with the wall was relieved by moulded or carved brackets. To this form of construction succeeded the waggon-headed roof, in which the rafters of solid timber, well pinned together, were further strengthened by curved

braces, each set of rafters thus braced becoming a separate truss. The same kind of roof was also formed polygonally by means of collar pieces and angular braces connecting them with the rafters. The timbers of these roofs were sometimes wholly open to view, but more frequently panelled and ribbed with ornamental bosses and tracery laid upon the panels. There are endless examples of this kind throughout the country; the choir ceiling of Carlisle Cathedral is a good specimen.

After these came the roofs of lower pitch, and much more elaborate character. The finest of these are admirably delineated in Brandon's work on Church Roofs. Suffolk, Norfolk, and Somerset, abound with magnificent specimens of such roofs; some still retain the tie-beam in their composition, the tympan being filled in with the most elaborate tracery. Richly curved elbow-pieces invariably assist the general form by giving an arch-like shape to the tie-beam, the whole construction apparently resting upon stone corbels rather than the upper part of the walls; each compartment divided by moulded ribs, carved bosses, traceried panels, producing a richness of effect scarcely to be surpassed. Contemporaneously with these, the hammer-beam roofs came into use, which by altogether avoiding a tie-beam, give a most graceful outline. This form of roof, however, may be met with in earlier times, though very rarely: one or two examples only remain. The roofs now became gradually flatter, and were generally covered with lead. In many Churches the solid rafters (without any under panelling) may be seen covered with rough slabs of boarding, having large fissures through which the lead is visible: great inconvenience is often felt in roofs so constructed during the autumn and winter months, when, upon sudden alteration of temperature, condensation takes place under the lead, and the drops of water fall in almost a shower. No Church can be comfortable in which provision is not made to counteract the effect of condensation from open timbered roofs. Doubtless many old roofs are ceiled under the curved rafters (much destroying the effect however), to afford a large space between the ceiling and outer surface, in order to equalize the temperature in some degree, and prevent draughts. The want of forethought in the construction of many elegant modern open timbered roofs to obviate the discomfort arising from this

cause, has created a needless prejudice against them. Nothing is easier than to form an intermediate space between the inner boarding and the outer covering: a vacuum of two inches is quite sufficient, and where this has been adopted, perfect comfort is obtained. The carelessness of builders in not thoroughly closing their work at the junction of the timbers with the external eaves-course often causes draughts, and this is a matter which especially calls for attention; for the neglect of this very simple operation causes much misery. In old roofs, lead and stone tiles, or the common clay burnt tiles, are the most usual materials for the outer covering. Sometimes, however, ornamental vitrified tiles were used. The Nave roof of St. Stephen's Church at Vienna, is covered with beautiful tiles of various colours, laid in lozenge and zigzag patterns; and the roof to the Nave of the Cathedral Church at Mantes, in France, is covered in a somewhat similar manner. It may be doubted, however, whether the effect is altogether satisfactory; the want of colour in the external portions of the Church causes the roofs to be too glaring. In Norfolk and Suffolk, Churches having very fine timbered roofs are covered with thick thatch. This material is so subject to injury by birds, and exposes the fabric to so much risk from fire, that it cannot be recommended, though it doubtless is an admirable covering for securing warmth in winter and coolness in summer. One great characteristic of all old roofs, whether plain or enriched, is the great size and solidity of the timbers: it is chiefly the want of this massiveness which is so much felt in all modern imitations. There are some fine examples of Jacobean roofs upon a few old Churches and Chancels, but they too nearly resemble the forms of Baronial Hall roofs, and are quite deficient of real Ecclesiastical expression.

B. F.

New Churches.

* * * *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *St. Margaret's, Aberdare.*—Diocese, Llandaff. Architects, Messrs. Prichard and Seddon. Style, Early Pointed. Plan: nave, south aisle, apsidal chancel, vestry, and bell turret. Total accommodation, 501; free seats, 440. Grant, £300. The church is built for a District taken from the pa-

ishes of Aberdare and Llanwonno, where ten years ago there were only 300 persons; there are now 6,000. In 1851 Aberdare contained 14,999 inhabitants; in 1861 there were 32,229. In the same period Llanwonno had increased from 3,253 to 8,702. Consecrated August 14, 1862.

* *St. John's, Battersea*.—Diocese, Winchester. Architect, Mr. E. C. Robins. Style, Early English. Plan: nave, chancel, north and south aisles, vestry, and bell turret. Total accommodation, 736; free, 508. The District is taken from the parishes of Battersea and St. Ann's, Wandsworth. Total cost, £3,700. Grant, £380. Consecrated May 5, 1863.

* *Christ Church, Biddulph Moor*.—Diocese, Lichfield. Architects, Messrs. Ward and Ford. Style, Norman. Plan: nave, south transept, apsidal chancel, and vestry. Total accommodation, 308; free, 209. This District of 1,200 people has been for centuries without a church. Total cost, £1,300. Grant, £175. Consecrated May 28, 1863.

* *Emmanuel, Bristol*.—Diocese, Gloucester and Bristol. Architects, Messrs. Popes and Bindon. Style, Early Decorated. Plan: nave, apsidal chancel, north and south aisles, and bell turret. Total accommodation, 665; free, 443. "The church is well filled at the Sunday services." Total cost, £3,190. Grant, £300. Consecrated December 9, 1862.

Churches Restored or Enlarged.

* *St. John the Baptist, Achurch*.—Diocese, Peterborough. Architect, Mr. W. Slater. Style, Early English. Plan: nave, north aisle, north and south transepts, chancel, vestry, western tower, and spire. Total accommodation, 281; free seats, 149; additional accommodation, 77. The north aisle has been added. Grant, £35. Reopened September 26, 1862.

* *St. Mary's, Antingham*.—Diocese, Norwich. Architect, Mr. T. Cornish. Style, Decorated. Total cost, £434. Grant, £25. "The advantage attending the restoration of this formerly indecent and unsightly fabric is already apparent in the heartiness with which the worship and psalmody is conducted." Reopened September 4, 1863.

St. Mary's, Astbury.—Diocese, Chester. Style, from Early English to Tudor. Plan: nave and chancel, north and south aisles, tower and spire at north-west angle, nearly detached from the church, western porch of three stories. Total accommodation, 850, all free except one faculty pew.

St. Peter's, Ayot.—Diocese, Rochester. Architect, Mr. G. Pearson. Style, Norman, Saxon, and later periods. Plan: nave, chancel, north and south aisles, vestry, organ chamber, tower, and spire. Total accommodation, 150; free seats, 20. Reopened December 2, 1862.

St. Andrew's, Bacton.—Diocese, Norwich. Style, Early English, Decorated, and Perpendicular. Plan: nave, chancel, and tower. Total accommodation, 255; free, 145; additional accommodation, 50.

* *St. Mary's, Barrington*.—Diocese, Bath and Wells. Architect, Mr. J. M. Allen. Style, Early English and Perpendicular. Plan: nave, aisle, and transepts. Total accommodation, 268; free, 158. A gallery has been removed, and a new aisle built. Grant, £30. Reopened April 22, 1862,

* *St. Mary's, Beaminster*.—Diocese, Salisbury. Architect, Mr. W. White. Style, Early English and Perpendicular. Plan: nave, chancel, north and south aisles, organ chamber, and tower. Total accommodation, 650; free, 320. Total cost, £2,000. Grant, £100. A general restoration has been carried out, and an ancient *Mort House*, an interesting building connected with the church by north and east arches, has been opened to the church and seated. Reopened January 15, 1863.

* *St. Egbert's, Bicester*.—Diocese, Oxford. Architect, Mr. C. N. Beazeley. Total accommodation, 1,055, all free; additional accommodation, 230. Reseated and restored. Total cost, £2,700. Grant, £150.

St. Edmund's, Blunham.—Diocese, Ely. Architects, Messrs. Battin and Kett. Style, Early Norman and later periods. Plan: nave, north and south aisles, chancel, three chapels, and tower. Total accommodation, 400, all free. Gallerics have been removed, and the church otherwise improved and repaired. Reopened November, 1862.

* *St. Mary's, Bures*.—Diocese, Ely. Architect, Mr. E. Christian. Total accommodation, 818; free, 597; additional free seats, 55. Reseated and repaired. Total cost, £800. Grant, £35.

* *St. Peter and St. Paul, Caistor*.—Diocese, Lincoln. Architect, Mr. W. Butterfield. Style, Norman, Early English, and later dates. Plan: nave, north and south aisles, mortuary chapel, chancel, south transept, and tower. Total accommodation, 368, all free. "Many of the old square pews were claimed by Dissenters, who did not use them and excluded others," these have given way to low open benches. The whole church has been handsomely restored. Grant, £70. Reopened March 30, 1863.

* *St. John the Baptist, Carhampton*.—Diocese, Bath and Wells. Architect, Mr. C. E. Giles. Style, Early English and Perpendicular. Plan: nave, south aisle, chancel, chapel, vestry, and tower. Total accommodation, 281; free, 219; additional accommodation, 49. Grant, £35. Reopened July, 1863.

* *St. Martin's, Camborne*.—Diocese, Exeter. Architect, Mr. J. P. St. Aubyn. Total accommodation, 488; free, 342. Reseated and restored. Cost, £1,485. Grant, £80.

* *St. Andrew's, Caxton*.—Diocese, Ely. Architect, Mr. W. White. Style, Early English. Plan: nave, south aisle, chancel, and tower. Total accommodation, 249; free, 182; additional free seats, 64. The whole church, excepting the tower, has been restored. Total cost, £900. Grant, £60. Reopened April 9, 1863.

* *St. George's, Charlestown*.—Diocese, Manchester. Architect, Mr. J. A. Brown. Style, Decorated. Plan: nave, north and south aisles, chancel, and chancel aisles. Total accommodation, 730; free, 590; additional accommodation, 281, all free. Cost, £4,000. Grant, £100. Reopened May 10, 1863.

* *St. Andrew's, Chewstoke*.—Diocese, Bath and Wells. Architect, Mr. J. Norton. Style, Decorated. Total accommodation, 319; additional seats, 80. The church has been entirely restored, it being previously in a most dilapidated state. Cost, £2,200. Grant, £50. Reopened June, 1863.

All Saints, Clifton.—Diocese, Ely. Architect, Mr. E. Haycock. Style, Geometrical. Plan: nave, north aisle, chancel with north chapel, and tower. Total accommodation, 350; free, 270; additional seats, 50. Rebuilt and enlarged at the sole cost of H. Miles, Esq. Reopened April 23, 1863.

* *St. Thomas, Colnbrook*.—Diocese, Oxford. Architect, Mr. G. E. Street. Total accommodation, 440, all free. Enlarged and repaired. Cost, £450. Grant, £100.

St. Mary's, Cricklade.—Diocese, Gloucester and Bristol. Architect, Mr. J. Gilpin. Style, Norman, Early English, and Tudor. Plan: nave, north and south aisles, chancel, north chapel, and west tower. Total accommodation, 250, all free. Two unsightly galleries have been removed, and other improvements carried out. Reopened January 7, 1863.

Holy Trinity, Dartford.—Diocese, Canterbury. Architect, Mr. A. W. Blomfield. Style, Early English. Plan: nave, north and south aisles, and chancel with north and south aisles. Total accommodation, 800; free, 300; additional seats, 50. Cost, £1,700. "The restoration has been very solidly and handsomely carried out." There are several interesting brasses and other monuments in the church, among them one to Sir John Spilman, the first paper manufacturer in England. Reopened December 23, 1862.

* *St. Mary the Virgin, Dedham*.—Diocese, Rochester. Architect, Mr. J. M. Roberts. Total accommodation, 610; additional seats, 74. Reseated and restored. Cost, £986. Grant, £150.

* *St. John the Baptist, Devizes*.—Diocese, Salisbury. Architect, Mr. W. Slater. Total accommodation, 714; free, 154. Enlarged, restored, and reseated. Cost, £2,425. Grant, £115.

* *St. Mary, Fotherby*.—Diocese, Lincoln. Architect, Mr. J. Fowler. Style, Geometrical Decorated. Plan: nave, chancel, tower, and spire. Total accommodation, 150; free, 95; additional accommodation, 55, all free. Enlarged. Cost, £1,100. Grant, £65. Reopened May 7, 1863.

* *St. Peter's, Grandborough*.—Diocese, Worcester. Architect, Mr. G. R. Clarke. Style, Decorated. Plan: nave, north and south aisles, chancel, north chancel aisle, tower, and spire. Total accommodation, 325; free, 147; additional seats, 55, all free. Restoration. Cost, £620. Grant, £25. Reopened May 10, 1863.

St. Werburgh's, Hanbury.—Diocese, Lichfield. Style, Early English and later periods. Plan: nave, north and south aisles, chancel, and tower. Total accommodation, 600; free, 200. The chancel has been rebuilt. The east window is in memory of the late Prince Consort.

* *Haycastle*.—Diocese, St. David's. Architect, Mr. W. H. Lindsey. Total accommodation, 126; free, 66. Previous to these repairs the church had quite the character of a barn. The attendants had nothing to sit upon but a garden-seat, a few benches, poles, &c. Grant, £30. Reopened October, 1862.

* *St. Helen's, Helenswick*.—Diocese, Hereford. Architect, Mr. F. R. Kempson. Style, Norman and First Pointed. Plan: nave and chancel. Total accommodation, 135, all free; additional seats, 66. "Previous to this restoration many have abstained from public worship altogether, because of

the inconvenient arrangements and want of room." Grant, £50. Reopened April 10, 1863.

* *All Saints', Hilgay*.—Diocese, Norwich. Architect, Mr. G. E. Street. Style, Decorated and Perpendicular. Plan: nave, chancel, and south aisle. Total accommodation, 356, all free; additional seats, 26. The chancel has been extended and the church otherwise enlarged. Grant, £60. Reopened May 13, 1863.

* *Hinton-on-the-Green*.—Diocese, Gloucester and Bristol. Architect, Mr. F. Preedy. Total accommodation, 139, all free. Reseated and reroofed. Cost, £534. Grant, £15.

* *All Saints', Halcott*.—Diocese, Oxford. Architect, Mr. G. E. Street. Style, Decorated. Plan: nave, chancel, south aisle, and belfry turret. Total accommodation, 95; free, 75; increased accommodation, 36. Previous to this restoration the church was much incumbered by large appropriated pews. Grant, £40. Reopened March 22, 1863.

St. Lawrence, Ipswich.—Diocese, Norwich. Architect, Mr. Phipson. Reseated, reroofed, and richly decorated. Cost, £1,100.

St. Matthew's, Leeds.—Diocese, Ripon. Architect, Mr. G. Corson. Style, Early English. Total accommodation, 1,085; free, 685; additional seats, 385. North and south transepts, a chancel aisle, porch, and vestry have been added. Since 1851 the population of this district has increased from 2,800 to 5,000. Cost, £1,070. Grant, £125. Reopened November 12, 1862.

St. Michael and All Angels, Little Horsted.—Diocese, Chichester. Architect, Mr. G. G. Scott. Style, Saxon, Early English, and other periods. The church, with the exception of the tower and a few other parts, has been entirely rebuilt. Rededicated, June, 1863.

St. Peter's, Little Whittenham.—Diocese, Oxford. Architect, Mr. C. Buckeridge. Style, Early First Pointed. Total accommodation, 122, all free. A large Mortuary chapel, which occupied much of the church, has been removed, and, excepting the western tower, the church has been rebuilt. The numerous ancient brasses and monuments have been carefully preserved. Reopened May 7, 1863.

* *St. David's, Llandivi-Rydderch*.—Diocese, Llandaff. Architects, Messrs. Prichard and Seddon. Style, Early English. Total accommodation, 133; free, 83; additional seats, 28. Restoration cost £370. Grant, £40. Reopened April 16, 1863.

* *Llanhenog*.—Diocese, Llandaff. Architect, Mr. J. P. Seddon. Style, Third Pointed. Plan: nave, north aisle, chancel, vestry, and western tower. Total accommodation, 141; free, 131; additional seats, 96. The North aisle and vestry are new. Cost, £525. Grant, £60. Reopened May 21, 1863.

* *All Saints', Loughborough*.—Diocese, Peterborough. Architect, Mr. G. G. Scott. Style, Decorated and Perpendicular. Total accommodation, 871, exclusive of chairs; free, 438; additional free seats, 398. A new south aisle has been added, and the old pews and galleries have been removed. Cost, £9,000. Grant, £200. Reopened October 1, 1862.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on the 20th July, 1863, the last Meeting for the present session, grants of money, amounting to £4,875, were made in behalf of the following objects:—

Building new Churches at Benhilton, in the parish of Sutton, Surrey; Cononley, in the parish of Kildwick, York; Copperas Gap, in the parish of Portslade, near Shoreham; Heaton, in the parish of Shipley, York; New Hampton, Middlesex; St. Ann's, Nottingham; St. Saviour's, Nottingham; All Saints', Reading; Chapel-of-Ease, in the parish of St. Giles, Reading; St. Michael's, Shoreditch; New Windsor, Berks; Whiston, in the parish of Prescott, Lancashire; and Whitwood Mere, in the parish of Featherstone, near Leeds.

Rebuilding the Churches at Catwick, near Hull; Dallington, near Hurst Green; Romiley, near Stockport; and West Buckland, near South Molton.

Enlarging or otherwise increasing the accommodation in the Churches at Barton-under-Needwood, near Burton-on-Trent; Braintree, Essex; St. James's, Bristol; Chardstock, near Chard; Christ Church, Luton, Beds; Madehurst, near Arundel; Stogursey, near Bristol; Alverdiscott, near Barnstaple; Aysgarth, near Bedale; Rowberrow, near Bristol; Calne, Wilts; Charlton Horethorne, near Sherborne; Chinnor, near Tetworth; Hewelsfield, near Coleford; Lewknor, near Tetworth; Uplozman, near Tiverton; and St. James the Less, Bethnal-green.

The grant formerly made towards restoring the church at Keynsham was increased.

Grants were also made towards building school-churches at Friezland, near Manchester; and St. John's, Chatham.

The Society likewise accepted the following repair funds—viz. Aston Brook, Birmingham; Bradley, in the parish of Huddersfield; Hepworth, in the parish of Kirkburton; and Surbiton Hill, Surrey.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * * The letter O, denotes Offertory; S, Sermon; M, Meeting; A, Association.

Diocese of Canterbury.				York.			
June 1	Erith	S	£9 7 0	July 2	Fylingdales, St. Stephen's	S	£2 14 9
3	Harrietsham (½)	S	3 10 0	Aug. 30	Kirkby Misperton	A	14 12 0
21	East Peckham	S	4 15 4				
Aug. 6	Brookland	S	3 6 5				

London.

June 25	Wimbledon, Parish Ch.	S	£18	17	4
25	„ Christ Ch.	S	21	18	2
25	„ Lecture Hall		0	7	6
30	East Ham	S	7	10	5
July 3	Grosvenor Chapel	S	86	9	8

Durham.

June 23	South Shields, H. Trin.	S	1	13	8
Aug. 13	„ „ St. Mary	S	2	12	6

Winchester.

June 3	Woodmancott and Pop-				
	ham	S	2	5	0
July 20	Thames Ditton	S	16	9	10
Aug. 12	Stoke-next-Guildford	S	5	19	0

Carlisle.

Aug. 3	Stapleton	S	1	0	0
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Chester.

June 29	Frankby	S	5	13	0
July 8	North Rode	S	4	12	0

Ely.

June 3	Stopstey	S	2	10	0
17	Kempston	S	1	15	6

Exeter.

July 18	St. Mariansleigh	S	0	11	6
21	Martinhoe	O	0	10	0
22	St. Tudy	S	1	6	4

Hereford.

June 24	Credenhill	S	2	3	1
Aug. 7	Bridgnorth, St. Leonard	S	8	5	10

Lichfield.

June 4	Kirk-Hallam	S	0	17	7½
4	Mapperly	S	1	3	10½
20	Wolverhampton	A	1	1	0
July 2	Pinxton	S	3	0	0

Lincoln.

June 17	Riby	S	1	12	10
24	Great Grimsby	S	5	12	0
July 18	Walkeringham	S	0	16	0
Aug. 6	Hixboro' & Burton-on-				
	Stather	S	5	7	2
6	Coddington	O	1	19	0

Norwich.

June 24	Haddiscoe	S	1	11	0
July 17	Horsey	S	1	5	2

Oxford.

Aug. 8	Chalvey	S	2	10	0
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Ripon.

June 11	Spofforth	S	5	10	0
15	Flockton	S	3	0	0

Rochester.

June 1	Steeple	S	0	10	0
1	Stock	S	3	1	3
2	Castle Hedingham	S	3	12	6

June 2	Puttenham	S	£1	13	3
3	Navestock	S	2	16	5
3	Middleton	S	2	12	7
4	Luton	S	2	5	6
5	Prittlewell	S	4	5	0
5	Colchester, St. Leonard	S	1	10	0
6	Wigginton	S	0	7	4
6	Colchester, Holy Trin.	S	2	3	0
8	Stone	S	7	18	8½
10	Great Hornead	S	1	19	0
13	Buckland	S	2	10	6
15	Bishops Wickham	S	1	18	1
16	Halstead (½)	S	3	6	8
16	Romford	S	6	17	0
17	Ayott, St. Lawrence	S	2	16	1
19	Little Laver	S	2	5	3
20	Stanstead	S	2	11	6
22	Stocking Pelham	S	0	12	10
22	St. Albans, St. Michael's	S	3	18	0
22	Alphamstone	S	0	12	9
23	Little Wigborough	S	0	15	7
23	North Shoebury	S	1	9	6
23	Little Wakering	S	2	1	0
23	Romford, St. Andrew's	S	3	16	0
24	Snodland	S	3	13	7
July 2	Ingatestone	S	2	6	6
2	Bishop Stortford	S	8	17	8
2	Frogmore	S	4	12	6
2	Sandridge	S	3	0	7
3	Brentwood	S	7	1	0
9	Colney	S	4	0	0
14	Little Maplestead	S	1	0	0
14	Northchurch	S	10	2	6
14	Great Berkhamstead	S	18	11	0
17	Little Hallingbury	S	3	6	8
18	Standon	S	4	2	0
20	Saffron Walden	S	8	0	0
21	Earls Colne (½)	S	3	19	0
22	Newnham & Caldecote	S	0	16	0
25	Elmdon	A	4	17	0
27	Leavesden	S	12	17	0
31	Stanford Rivers	S	2	3	0
Aug. 7	High Laver	S	1	16	0
8	Aveley	S	3	8	9
12	Bradwell-juxta-Mare (¾)	S	1	15	9
19	William	S	2	13	8
26	Shenley	O	7	17	11
30	Hockerill	S	5	7	7

Salisbury.

July 3	Dinton	S	2	3	0
3	Teffont Magna	S	0	17	0
28	Kington Magna	S	2	9	6
Aug. 12	Downton (½)	S	2	11	4
18	Buckland Newton (½)	S	2	0	0

St. Asaph.

June 19	Llwydiarth	S	0	13	0
23	Llandyssilio	S	2	16	3
July 7	St. Asaph Cathedral	S	11	17	0
17	Bangor	S	5	13	6
Aug. 25	Holywell	S	£7	5	11
	John Hughes,				
	Esq. Don.		5	0	0
26	Gresford (½)	S	4	10	8

St. David's.

June 26	Blaenporth	S	3	15	0
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Worcester.

June 6	Kineton	S	8	18	6
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THE
CHURCH BUILDER.

A
Quarterly Journal

OF
CHURCH EXTENSION IN ENGLAND
AND WALES.

1864.

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The Church-Builder.

No. IX.

Parish Church of Sutton Benger.



IN the Parish Church of Sutton Benger we see the remains of what was once a very fine decorated church of the Middle Period; the south aisle being now the only portion of that period, the nave having been rebuilt in the fifteenth century, of which the north wall remains, with its perpendicular windows.

The nave was formerly divided from the aisle by badly proportioned Doric columns, which helped to support a flat plastered ceiling, all beautifully whitewashed; and the chancel was about half its original length, and corresponded with the nave.

When the restoration was commenced it was found that nothing would be gained by altering the position of the nave columns (and it would add materially to the expense by so doing), so it was resolved simply to construct on their foundations an arcade in character with the architecture of the aisle, and to place over the nave a substantial oak decorated roof.

The chancel was rebuilt upon its old foundations, together with the chancel arch, and in accordance with the Early Period.

The windows of the south aisle have never been disturbed, and are exceedingly beautiful, that at the east end particularly so, and it is curious for having the lower portion of its centre light filled in with a stone panel, containing on the outside an elaborate representation of the window itself, and on the inside a beautifully carved niche, which contained at some time a figure. The niche was badly broken, and could only be partially restored. The carving on the outside was nearly perfect.

The engraving shows this window. And here I may mention the exceeding fondness at this period of architecture, in certain localities, for the ball flower. In this aisle you find it of an

enormous size in the large hollow of the extreme cornice, pervading all the hollows of the window, however minute, and in the niche alluded to, where some of them are scarcely larger than a pin's head.

The bell turret, with its crotchetted spire rising out of the centre of the tower, is original, and supported upon the massive oak beams of the roof. It has been carefully restored in the course of the restoration of the church.

The church was formerly filled with inconvenient and unsightly high square pews. The galleries and pews have all been removed, and the whole area, including the space within the tower, fitted with convenient open seats. What was formerly an ugly, large, and ill-constructed room, has now a most church-like and satisfactory appearance. The Incorporated Church Building Society has liberally aided in this restoration.

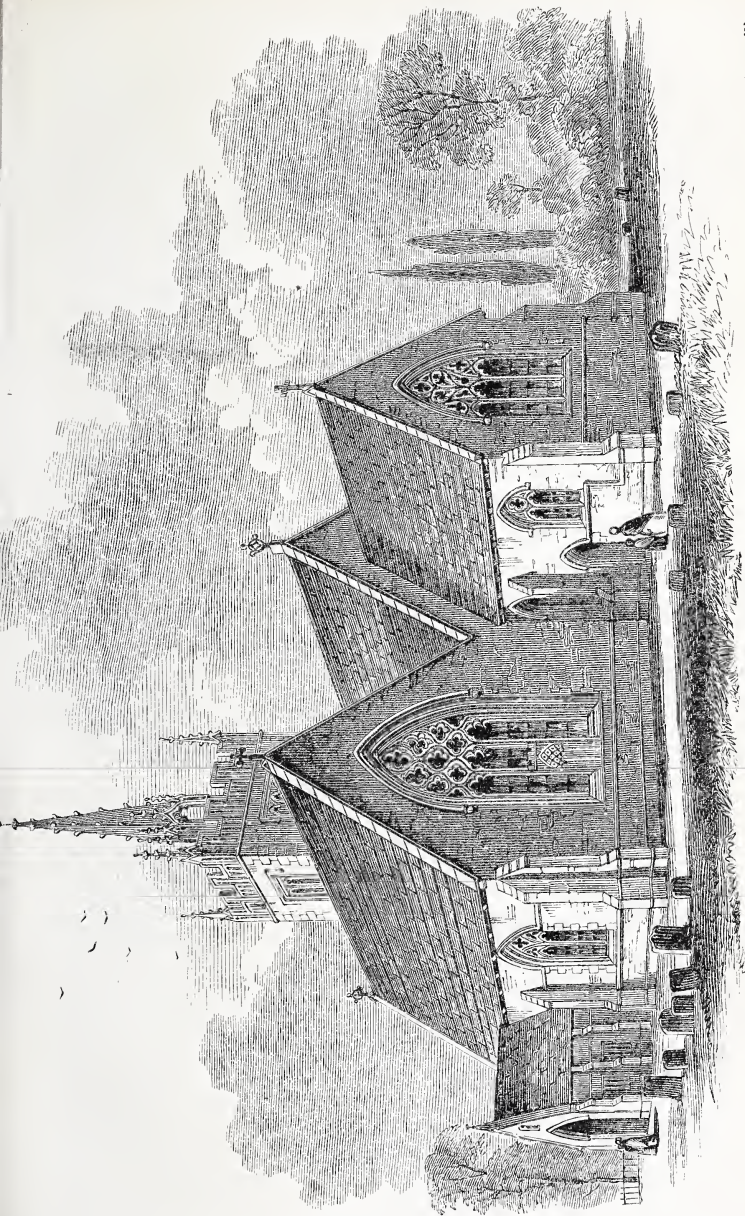
J. H. H.

Church Building.

CHRIST is the foundation
 Of the House we raise,
 Be its walls Salvation,
 And its gateways Praise !
 May its threshold lowly
 To the Lord be dear,
 May the hearts be holy
 That shall worship here.

On the Rock of Ages
 Resting broad and deep,
 When life's tempest rages
 Here let passion sleep :
 Here may prayer and praises
 Never cease to rise,
 Till, through Christ, they raise us
 Nearer to the skies.

Here the vow be sealèd
 By Thy Spirit, Lord ;
 Here the sick be healèd.
 And the lost restored :
 Here the broken-hearted
 Thy forgiveness prove ;
 Here the long departed
 Be restored to love.



[J. H. Hakewill.]

Sutton Benger Parish Church.

Architect.]



Here may faith attending
 Find fruition fair ;
 Here may spirits bending
 Breathe the breath of prayer ;
 Here may holy gladness
 Fill the waiting heart,
 Until sin and sadness
 Evermore depart.

Here may every token
 Of Thy Presence be ;
 Here may chains be broken,
 Prisoners here set free :
 Here may light illumine
 Every soul of Thine,
 Lifting up the Human
 Into the Divine.

Here may God the Father,
 God the Saviour Son,
 God the Holy Spirit,
 Be adored as One !
 Till the whole Creation
 At Thy footstool fall,
 And in adoration
 Own Thee Lord of all !

Brickwork in the Middle Ages. (IV.)



IMPORTANT as is the Brickwork of Germany, described in my previous papers, it cannot be compared in general artistic interest with that of the North of Italy, to which I now propose to direct my readers' attention. Indeed, much as there is to find fault with in the construction and general system of design of the

Italian buildings of the middle ages, it is impossible to deny to them those highest merits which mark the work of civilized, delicate, and refined artists. German architecture, after the end of the thirteenth century, was uninteresting and unrefined beyond that of any other country, and the ascending scale would take us from it through England and Spain, and the north of France, on to the greatest perfection which was reached in some of their works by the best Italian artists. I do not mean to

say, therefore, that Italian work is the best; far from it. But it has certain tender graces—in its detail especially—which were never surpassed, and which make it a fit subject for admiration and study; though at the same time no English architect is wise who proceeds—as so many now do—to study it without first of all having studied, to such an extent as to be thoroughly penetrated with the spirit of, the admirable buildings of his own country.

The brickwork of North Italy may be studied in a large number of buildings in almost all the towns and cities in the valley of the Po; though at the same time other districts afford many remarkable examples. In Venice, Verona, Mantua, Piacenza, Cremona, and Milan, and beside these in Pisa, Sienna, Lucca, and Bologna, most of the mediæval buildings are almost or altogether built of brick, and afford examples of almost every kind of use of the material, both by itself, and in combination with stone and marble¹.

It is curious that one of the features to which I have called attention in the North of Germany is equally common here. Almost all the buildings display more or less sham construction, and the great German sham fronts are equalled if not surpassed by those of Italy. At Cremona there are examples of this in the transept fronts of the cathedral, where an enormous screen wall is carried up high above the roofs, and pierced with rose windows of elaborate character, but of no possible use. The east end of the church of San Fermo Maggiore at Verona is an instance of an apse treated in a similar way, each of its sides being surmounted by sham gables, the grouping of which, with the pinnacles between them, makes undoubtedly a most picturesque *tout ensemble*.

The usual arrangement of the façades of these Italian churches is, however, fairly real and constructional. Buttresses of flat projection mark the internal divisions, and the real roof lines (always of flat pitch) are strongly marked by elaborate cornices of moulded brick. The buttresses are generally carried up to,

¹ It were false modesty, perhaps, not to refer to my own work on the *Brick and Marble Buildings of North Italy*. London, John Murray, 1855. Those who wish for more detailed information than it is possible to give in this short paper, will find in it a considerable number of illustrations of some of the best examples.

and are also finished by, these cornices, and above them are frequently light pinnacles. San Francesco, Pavia, affords a fine example of this type, applied to a church consisting of nave and aisles. Here the buttresses are some of them moulded, and some covered with brick tracery, and all finished with delicate circular brick pinnacles. San Pantaleone, in the same city, is of the same type, but of five divisions in width, these divisions answering to the nave, aisles, and chapels beyond the aisles, inside.

Of the treatment of the eastern ends of Italian churches, those of Venice afford, perhaps, the finest examples. In that of Santa Maria Gloriosa dei Frari, we have a central apse lighted by two tiers of windows, and a series of chapels on the east of the transepts, each with two windows on the same level as the lower tier of the central apse. The division between the two stages of the latter is strongly marked by a bold cornice, occupying the place which in England would be held by a simple moulded string-course; and this is one of the ever-recurring evidences of the fact that the Gothic architects of Italy never so thoroughly and entirely shook off the old classic traditions as did those of our own country.

Another class of fronts very often seen is that in which it has been intended to cover the whole with marble; and in these cases the walls are first of all built very roughly in brick, with courses projecting at intervals for the sake of affording bond to the marble. In the majority of cases the marble fronts have never been built above the base mouldings, so that these rough unfinished fronts are quite characteristic of the country. In the vast church of San Petronio, Bologna (which, if it had been completed, would have been the largest church in Europe), we have one of these west fronts, and in Sant' Anastasia, Verona, another. Both these churches are, on other grounds, so worthy of admiration, that I must say a few words about each. There are none, perhaps, which more entirely deserve our careful examination. At present San Petronio consists of the nave and aisles, merely, of the intended church. Following the usual Italian tradition, the architect made each of the bays of his nave square in plan, whilst those of the aisles are oblong compartments, with their greatest length from east to west. Each bay of the aisles has two arches opening into the side chapels

beyond the aisles, and the church is lighted by large traceried windows of four lights in these chapels, and by small circular windows both in the outer walls of the aisles and of the nave, answering in position to our clerestories. There are no triforia, and no horizontal string-courses between the main arches and the clerestory windows above them. The walls, the columns, and indeed the whole internal work—save only the capitals and bases of the columns—is executed in brick, and with a degree of severity and simplicity in detail and general design, which would be agonizing to the minds of most of our nineteenth century architects, who believe apparently in the overwhelming necessity of elaborate detail every where throughout their works, wherever by any chance it can be paid for. Here, however, with a virtuous self-restraint, the whole work is extremely simple, though probably solid and enduring in its construction beyond what is now-a-days considered necessary. So simple an interior admits not of a long description, and it must suffice to say that, simple as it is, its effect is noble just in proportion to its simplicity, and that its grand scale is equal to its simplicity.

Externally this church is as interesting, but less to be admired, inasmuch as it exhibits some questionable features, introduced solely for the sake of effect; as, for instance, the construction of a window round two sides of an external angle, one half on the western, the other on the southern side, with the point of the arch at the angle. In spite of defects of this kind the detail is fine. The base, of extraordinary height and grandeur, is of stone and marble; and each chapel in the side elevation was finished with a steep gable, and lighted by a noble four-light window, mainly constructed in brick, but with shafted monials, and fair traceries executed in stone. Here brick is used to the utmost allowable extent, and the architect wisely changed it for stone wherever the latter was the more conveniently used material.

In Sant' Anastasia at Verona we have a rather earlier church, of much smaller size, and simpler but better detail than San Petronio, Bologna, can boast of. It is mainly noticeable for the extreme beauty of the combined use of brick and stone, the walls, arches, and corbel tables being generally of the former, and the fine plate traceries of the windows of the latter material.

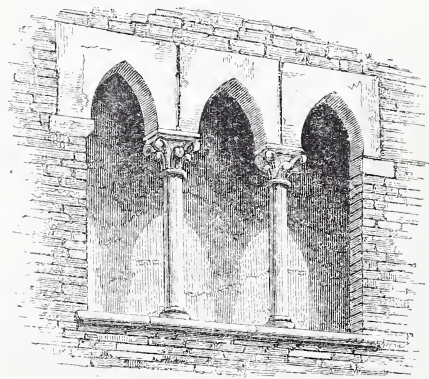
The noble commencement of the west front in coloured marbles, lends an additional interest to the fabric.

Most of the best examples of Italian brickwork are executed in rough red brick, the moulded bricks being, however, of exceedingly fine quality, and very accurately set in their places. Some buildings are, however, built of a brick not very different in colour from the common London stock brick; and of this class it would be difficult to select a more interesting example than the little church of Santa Fosca, Torcello, near to, and on the same island as the cathedral to which most visitors to Venice wend their way across the still Lagoon. The east end of Santa Fosca is arcaded in two stages, with a string-course between the two stages, and a cornice above. The lower arcade has a plain brick wall within it. The arcade itself is of stone, on shafts coupled at the angles, and a thin line of red brick is carried round the arches to divide them from the yellow brick of the spandrels. The string-course is of stone, and the upper arcade of the simplest unmoulded brickwork, with again the thin red line defining the outline of the arch. In the cornice the red brick, used so sparingly below, is introduced more freely in lines above and below dentil courses of common brick, and in the lower divisions of a bold chevron pattern, which forms the most marked feature of the whole design. Such an example is of much value to us, to whom the use of the materials here so well combined, is so often a matter of necessity or convenience.

I have already alluded to the moulded brick cornices which are so often introduced in Italian churches. They prove generally how dangerous—not to say fatal—is the effect of any kind of material which admits of the cheap reproduction of valueless enrichment. Nothing more clearly marks the line which separates the good from the vulgar artist, than the power which the former always retains to use and not abuse his material, or his opportunities for its free use. The good artist in brick values properly the use of moulded brick and terra cotta, and uses them wherever he can do so safely and artistically. The bad artist seems, on the other hand, to rejoice in the endless profusion of ornament with which the cheap reproduction of moulded forms supplies him. And the consequence is, that in the latest works, such as some of the fronts of the later Italian churches, we are annoyed

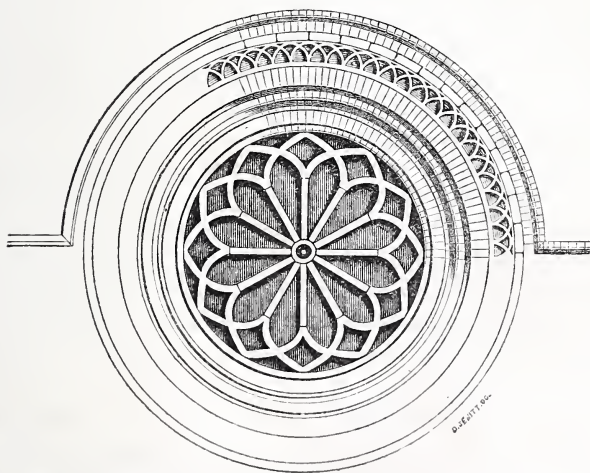
and disgusted by the endless repetitions of features which would never otherwise have been marked at all. Such are the rich string-courses, and eaves and gable mouldings, which are every where to be seen, and which ought never to be imitated. They generally consist of several courses of moulded bricks, and frequently of continuous arcades of intersecting arches. In some districts, as for instance at Pisa, and in Bologna, round discs of glass or earthenware are introduced in combination with these, and by the introduction of bright greens and blues among the sombre bricks, much richness is given to the work. In San Francesco, Bologna, these discs are inserted at intervals in the wall, under the gable cornices of the west front, whilst in the north steeple of San Francesco, at Pisa, they are inserted above the horizontal cornices or strings which divide its various stages. Many of the Italian cornices are so deep and complicated in their design, as to astonish extremely those accustomed to the entire absence of so marked a horizontal line in our own English buildings. And their general effect seems to me to be not only un-English, but at the same time unpleasantly exaggerated; still the beauty of the detail is often very great, and they afford ample evidence of the kind of perfection attainable by means of the repetition of the same moulded forms.

Italian window traceries are, as I have already said, sometimes of stone, enclosed within brick arches; and this class is unquestionably the most effective. Sometimes, indeed, as in the illustration I give of a window in the Broletto at Monza, the



head of the window is entirely of stone, the jambs and wall around the window being of brick. Pretty in its effect as such an example is, it is of course not to be quoted as an example of brickwork, but only as one of a very good way of managing the windows in brick buildings where

moulded bricks are not to be had. Another very common plan is to construct the window traceries altogether of brick, and then, unless they are of the very simplest description, the result is not satisfactory. Windows of two arched lights, with simple circles pierced in the tympanum, are sometimes constructed with admirable effect, whilst those of one light, with cusped heads formed of cut bricks, are of frequent occurrence, and generally of extreme beauty. But when much more than this is attempted, the result is generally a failure. The west front of Santa Maria in Strada, Monza, is an instance of a work of the most complicated and elaborate kind, constructed in this fashion. And it is clear, here, that the temptation to use *usque ad nauseam* the same rich moulded pattern over and over again, when once the costly mould had been prepared, was too strong for the architect, whose work was ruined absolutely by the necessity under which he conceived himself to lie, of making the most of his too much elaborated material! The cusping of circles pierced in the tympana of windows is often made with bricks moulded to the size and shape of a single cusp, and then built in so as to comprise a multifoiled circle. These varieties are all of them easily executed, and quite worthy of reproduction in the present day.



The engraving which I give of a rose window, from the

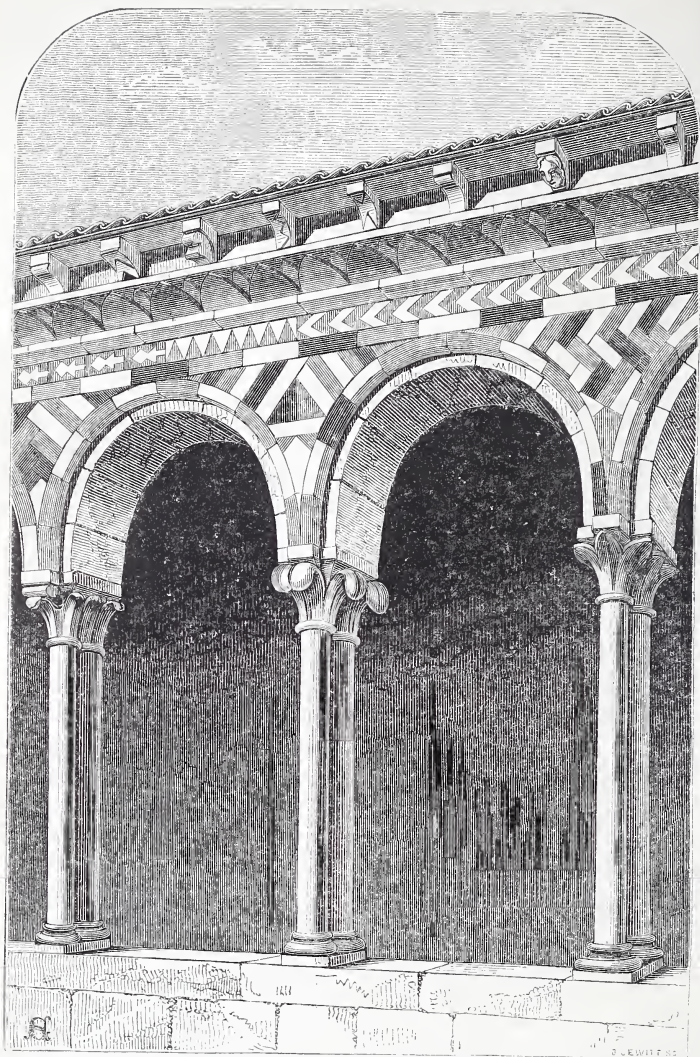
cathedral at Cremona², is as good an example as could be wished of the degree of success attainable by the sole use of brick. The contrast of the mouldings and traceries in the enclosing arch is extremely good, and the tracery is so delicate as to be very pretty in execution.

The campanili of the Italian churches are very frequently of brick. Most persons have seen drawings of the two leaning towers of Bologna, and these are but exaggerated examples of a failure in their execution, which they share with the steeples of Lübeck, and the north of Germany. Like those, they never have any buttresses, and the consequence is, that they are constantly somewhat out of the perpendicular. This absence of buttresses gives also a very similar outline to all of them, and the treatment in detail consisting, as it generally does, of arcading in slight relief in each of several stages in height, adds to this sameness. San Giacomo del Rialto, at Venice, is a fine example of the simple grandeur to which they sometimes attain. Here there are two very lofty stages, each arcaded with two sunk arches on each face, and divided by a stone string-course. The arches have trefoiled cusping, and labels moulded with a nail-head enrichment. The highest stage has a large open arch on each face, under which it was, no doubt, intended to place the bells, in the Italian fashion, where they can be seen as well as heard from below. In this example, as in others I have noticed, the great charm is the extreme simplicity of the whole design; but then there is nothing mean or paltry about it, the scale and the solidity of workmanship being both very great.

In San Francesco at Pisa, the fine brick steeple is engaged against the wall of the church, above the roof of which it rises in two lofty stages. The lower stage is pierced with a two-light window of two pointed arches, under a round enclosing arch, and the upper by a three-light window, of similar description, in each face. The angles of the steeple are treated as pilasters, and a trefoiled corbel table is carried across between them over each stage.

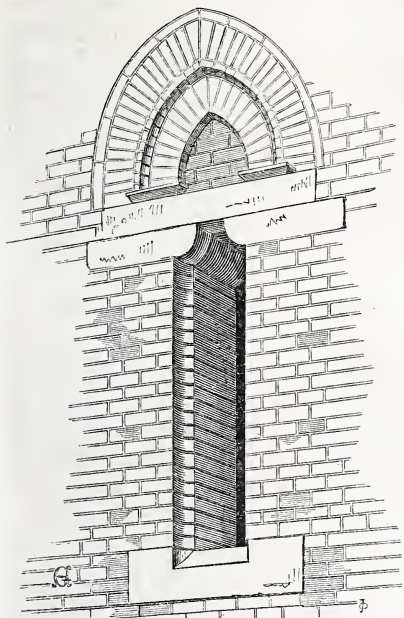
Occasionally these steeples are finished by low spires, which

² The Editor has to thank Mr. Murray for the obliging loan of this engraving, as well as that of the window from the Broletto at Monza, at p. 10. Both illustrations are derived from *Brick and Marble in the Middle Ages*.



Cloisters, San Stefano, Bologna.

are often, as in San Fermo Maggiore, Verona, circular in plan, with angle pinnacles at the base, and constructed with bricks moulded with a circular end, and so used as to show only their ends.



A tower near San Petronio, Bologna, contains in one of its lower stages a small window, admirably fitted to its place, and of the best character, simple and strong-looking, with its deep arch fitted, apparently, to carry any amount of weight. In this the window head is formed by long stones, and the brick arch above is not pierced.

The cloisters, with which Italian churches are so often adorned, are very frequently of brick. Nothing can exceed the simplicity

of such a cloister as that of San Zenone, Verona, and few cloisters exceed it in real beauty. Of a different and more elaborate type is the cloister, of which I give an engraving, which forms a part of that curious collection of churches at Bologna known as San Stefano. It has stone arches, surrounded by brick, and the wall above the arcade is built of various coloured bricks, green, red, and yellow, arranged in patterns, with very considerable beauty of effect. In my drawing I have indicated the various colours as far as possible, by means of shading. The cornice is very peculiar, being in part inlaid with pattern tiles, and in part ornamented with tiles cut to a shape, and set forward at an angle from the face of the wall. The date of this cloister is no doubt early in the thirteenth century, and it has

great value, as an example of coloured wall decoration, imparting the highest value to a work which is entirely without the usual architectural mouldings.

Having thus generally described some of the more prominent features of Italian brick churches, it remains only to say a few words in regard to the material. This is by no means of very fine quality, save where moulded bricks are used ; but the Italian architects differed from others in the extent to which they made use of stone intermixed with the brickwork of their buildings. I do not refer only to the occasional introduction of stone voussoirs in the arches, but to the commonly recurring system of horizontal courses of stone alternating with courses of brick in the walling. Sometimes this is regularly carried all over a wall, sometimes only a course of stone is introduced here and there, to mark some line or feature which appeared to require considerable emphasis. Sometimes again, as in the Romanesque apses of San Fermo Maggiore, Verona, a single course of brick is introduced between all the courses of stone, and the effect of this is delicate and good. The same church contains many examples of very ingenious mixture of stone and brick, and I know, on the whole, few examples which are altogether more valuable. Sometimes we find, as in a wall in San Stefano, Bologna, the wall diapered regularly in brick. Here the diaper is made with thin red bricks arranged in diagonal lines all over its surface, the squares contained within them being all of yellow brick. This kind of work is never pleasant, save for the filling in of a spandrel, or some such place where no strength is required. It gives of course the impression of being a veil to the wall and not the wall itself.

Undoubtedly the Italian churches afford admirable subjects for study ; they are full of information on points on which our own are deficient ; but, on the other hand, it is evident to any one who watches carefully the works of our modern school of architects, that the study of them is full of danger to those who have not first of all fortified themselves by hearty and painful study of their own national art, in its proper home—their own country.

Many buildings are now erected which, pretending to be borrowed from Italian examples, are in truth not in the slightest degree akin to them ; and as Italian Gothic architecture gets

credit now-a-days for being the mother of most of the attempts at original design seen in this country, it has to bear a load of most unmerited discredit.

Those who know any thing about the works of which I have here given so very slight and general an account, know how full of real beauty they are, how full of material for study, and how full, when properly studied, of instruction in regard to the design and execution of modern brickwork. The Italian brickwork of the middle ages, though it had its faults, was still the best brick architecture in Europe, and deserves, therefore, the best and most careful study of all who wish to emulate some of its glories.

G. E. S.

Endowments by the Ecclesiastical Commissioners.



IN the course of the years 1862 and 1863, the Ecclesiastical Commissioners determined to raise to £300 a year, with a house of residence, all livings with a population of not less than 500, which had local claims on property vested in the Board under substantive provisions of the Cathedral Acts, assuming that

the value of the Commissioners' interest in the property, subject to the local claim, should be adequate for the purpose. In 1863 they also determined to augment unconditionally to £300 per annum the incomes of all benefices in public patronage, the population of which is not less than 10,000 (except certain benefices which are subject to special legislative provisions); and also the incomes of all benefices in private patronage having a like population of 10,000 to a like amount of £300 per annum, upon condition that one-half of the sum required to effect such augmentation shall be provided from non-ecclesiastical sources.

Our readers will doubtless be glad to see the extent to which this arrangement has taken effect. The following is a list of the benefices announced as having been augmented under this regulation:—

Acklam, East, V. *Diocese of York.*

Ashted, Warwick, St. James, P.C. *Worcester.*

Bermondsey, St. James, P.C. *Winchester.*

- Birmingham, St. Matthias, P.C. *Diocese of Worcester.*
 ————— St. Bartholomew's, P.C. *Worcester.*
 ————— St. Mark's, P.C. *Worcester.*
 ————— St. Stephen's, P.C. *Worcester.*
 Blidworth, V., Notts. *Lincoln.*
 Bolney, V., Sussex. *Chichester.*
 Bolton-le-Moors, Holy Trinity, P.C. *Manchester.*
 ————— St. George's, P.C. *Manchester.*
 Bradford, St. John's, P.C. *Ripon.*
 Bratton, P.C., Wilts. *Salisbury.*
 Breaston, P.C., Derbyshire. *Lichfield.*
 Burntwood, P.C., Staffordshire. *Lichfield.*
 Bury, Lancashire, St. Paul's, P.C. *Manchester.*
 Caddington, V., Herts and Beds. *Ely.*
 Caldewgate, Cumberland, Holy Trinity, P.C. *Carlisle.*
 Cherhill, P.C., Wilts. *Salisbury.*
 Compton Dundon, V., Somerset. *Bath.*
 Corringham, V., Lincolnshire. *Lincoln.*
 Cropwell Bishop, V., Notts. *Lincoln.*
 Devonport, St. Paul's, P.C. *Exeter.*
 Dilton Marsh, P.C., Wilts. *Salisbury.*
 Duddeston, Warwickshire, St. Matthew, P.C. *Worcester.*
 Ealing, Middlesex, St. George's, P.C. *London.*
 Elloughton, V., Yorkshire. *York.*
 Ferring, V., with Kingstone, R., and East Preston, V., Sussex.
 Chichester.
 Flixton, P.C., Lancashire. *Manchester.*
 Halifax, Yorkshire, St. James, P.C. *Ripon.*
 ————— Cross Stone, P.C. *Ripon.*
 ————— Elland, P.C. *Ripon.*
 Hartlepool, West, Christ Church, P.C. *Durham.*
 Hereford, St. John's, V. *Hereford.*
 ————— Little, R. *Hereford.*
 Hurst, P.C., with Twyford, C., Berks and Wilts. *Oxford.*
 Islington, All Saints, King's Cross, P.C. *London.*
 ————— St. Andrew's, P.C. *London.*
 Kensal Green, Middlesex, St. John's, P.C. *London.*
 Killham, V., Yorkshire. *York.*
 Kirkdale, St. Mary, Lancaster, P.C. *Chester.*
 Kirton-in-Lindsey, V., Lincolnshire. *Lincoln.*
 Lambeth, St. Mary-the-Less, P.C. *Winchester.*
 Landkey, P.C., cum Swimbridge, P.C., Devon. *Exeter.*
 Leeds, All Saints, V. *Ripon.*
 ————— Hunslet St. Mary's, V. *Ripon.*
 Leicester, St. George, P.C. *Peterborough.*
 ————— Christ Church, P.C. *Peterborough.*

- Leicester, St. Margaret, V. *Diocese of Peterborough.*
 Liverpool, St. Stephen's, P.C. *Chester.*
 ——— St. Matthias, P.C. *Chester.*
 ——— St. Mary Magdalene, P.C. *Chester.*
 ——— Bevington, P.C. *Chester.*
 Llangyvelach, V., Glamorgan. *St. David's.*
 Llanvair-Dyfryn-Clwyd, Denbighshire. *St. Asaph.*
 London, Trinity Church, Gray's Inn Road, P.C. *London.*
 ——— St. Botolph-without-Aldgate, P.C. *London.*
 ——— Bethnal Green, St. Philip's, P.C. *London.*
 ——— St. Jude's, P.C. *London.*
 ——— Clerkenwell, St. James, P.C. *London.*
 ——— Pentonville, P.C. *London.*
 ——— St. Pancras, Old Church, P.C. *London.*
 ——— Camden Town, P.C. *London.*
 ——— Kentish Town, P.C. *London.*
 ——— Whitechapel, St. Mary, R. *London.*
 ——— St. Mark's, P.C. *London.*
 ——— Spitalfields, Christ Church, R. *London.*
 Macclesfield, St. Michael, P.C. *Chester.*
 Mansfield-Woodhouse, P.C., Notts. *Lincoln.*
 Market Weighton, V., with Shipton, C. *York.*
 Nafferton, V., Yorkshire. *York.*
 Nassington, V., with Yarwell, C., Northamptonshire. *Peterborough.*
 Netherton, Worcestershire, St. Andrew's, P.C. *Worcester.*
 Newbald, V. *York.*
 Newcastle-on-Tyne, St. Andrew's, P.C. *Durham.*
 ——— St. Paul's, Elswick, P.C. *Durham.*
 ——— Byker, P.C. *Durham.*
 ——— All Saints, P.C., Northumberland. *Durham.*
 North Wootton, P.C., Somerset. *Bath.*
 Nottingham, St. Mark's, P.C. *Lincoln.*
 Oldham, P.C., Lancashire. *Manchester.*
 ——— St. James, P.C. *Manchester.*
 Over Darwen, Lancashire, Trinity, P.C. *Manchester.*
 Oxton, V., Notts. *Lincoln.*
 Pembroke Dock, Pembrokeshire, St. John, P.C. *St. David's.*
 Pilton, V., Somerset. *Bath.*
 Plaistow, P.C., Essex. *London.*
 Plymouth, St. Peter's, P.C. *Exeter.*
 Poplar, Middlesex, Christ Church, P.C. *London.*
 Portsea, Trinity, P.C. *Winchester.*
 ——— Southsea, St. Paul, P.C. *Winchester.*
 ——— All Saints, P.C. *Winchester.*
 Preston, St. Peter's, P.C. *Manchester.*
 ——— St. Paul's, P.C. *Manchester.*

- Pudsey, P.C., York. *Diocese of Ripon.*
 Riccall, V. *York.*
 Rochdale, St. Clement Spotland, P.C. *Manchester.*
 ——— St. Mary Hundersfield, P.C. *Manchester.*
 Sandiacre, P.C., Derby. *Lichfield.*
 Sawley, V., with Long Eaton, C., Derbyshire. *Lichfield.*
 Selmeston, V., Sussex. *Chichester.*
 Shadforth, P.C., Durham. *Durham.*
 Sheerness, Kent, Trinity, P.C. *Canterbury.*
 Sheffield, St. George, P.C. *York.*
 ——— St. Philip, P.C. *York.*
 ——— Brightside, P.C. *York.*
 Skegby, P.C., Notts. *Lincoln.*
 Southwark, Surrey, Holy Trinity, P.C. *London.*
 Stepney, All Saints, P.C. *London.*
 Stockport, St. Thomas, P.C. *Chester.*
 ——— Dukinfield, P.C. *Chester.*
 Stonehouse, East, P.C., Devon. *Exeter.*
 Strensall, V., Yorkshire. *York.*
 Thornton, V., Yorkshire. *York.*
 Thruxton, R., Herefordshire. *Hereford.*
 Tipton, Staffordshire, St. Paul's, P.C. *Lichfield.*
 Tredegar, P.C., Monmouthshire. *Llandaff.*
 Tremeirchion, V., Flintshire. *St. Asaph.*
 Walsall, Staffordshire, St. Peter's, P.C. *Lichfield.*
 Walton, P.C., Bucks. *Oxford.*
 Walton-on-the-Hill, St. Aidan's, P.C. *Chester.*
 Walworth, Surrey, St. Peter's, P.C. *London.*
 ——— St. Paul's, P.C. *London.*
 Wednesbury, V., Staffordshire. *Lichfield.*
 Wigan, Lancashire, St. George, P.C. *Chester.*
 Willesden, V., Middlesex. *London.*
 Wilne, P.C., Derbyshire. *Lichfield.*
 Wilsford, V., Wilts. *Salisbury.*
 Wokingham, P.C., Berks and Wilts. *Oxford.*
 York, St. Michael-le-Belfrey, P.C. *York.*

The greater part of the benefices referred to above as being "subject to special legislative provisions," were cures which had been formed out of the ancient parish of Manchester, and possessed, under the "Parish of Manchester Division Act, 1850," exclusive claims on the surplus produce of the Estates of the Chapter of that cathedral. It was however subsequently determined so far to remove the exclusion above mentioned, and to supplement the grants to be made to Manchester cures

having populations of 10,000 out of the Chapter Surplus Fund, by such grants out of the Common Fund of the Commissioners as for the year ending May 1st, 1864, should raise the income of these benefices to £300. Subjoined is a list of the further livings thus augmented.

Ancoats, All Souls, R. *Diocese of Manchester.*
 Manchester, St. George's-in-the-Fields, R. *Manchester.*
 ————— St. Matthew, R. *Manchester.*
 ————— St. Michael, R. *Manchester.*
 ————— St. Jude, R. *Manchester.*
 Oldham Road, St. Peter, R. *Manchester.*
 Salford, St. Stephen, R. *Manchester.*
 ——— St. Philip, R. *Manchester.*

We heartily rejoice in this movement on the part of the Ecclesiastical Commissioners, and earnestly hope that the prospective increase of their income may enable them to continue it upon a more extended scale.

We are also glad to learn that the system which they so wisely adopted in 1856, when the existence of a small surplus enabled them to resume the distribution of Grants, continues to be attended with great success. By offering to augment benefactions made by individuals or Societies for the purpose of endowment with donations from their own funds, they have attracted to the permanent service of the Church in the maintenance of her Ministers a very large amount of funds which but for the institution of this plan would most probably never have been contributed. We believe we are not far wrong in estimating this amount, in land and money, as not far short of half a million. In 1862, the "aggregate value of the benefactions met by the Commissioners" was £123,495, while the augmentations granted by the Commissioners amounted to £106,678¹.

Notwithstanding its essential importance, no department of Church Extension has been found to be more difficult of accomplishment than the endowment of new incumbencies; nor has any scheme appeared until lately more hopelessly chimerical than a proposal for raising the income of existing poor livings. It is evident, that under the most skilful management, the re-

¹ Appendix to Report from the Select Committee of the House of Commons on the Ecclesiastical Commission, 1863, p. 319.

sources which are now or may hereafter be at the command of the Ecclesiastical Commissioners cannot suffice unaided to supply the funds required for these purposes. Voluntary contributions must be called in to assist in this as in other works undertaken to increase the spiritual machinery of the Church. But until the institution of the recent system by the Ecclesiastical Commissioners, individual Churchmen, unless belonging to the millionaire class, were unable to take any effective part in it, and the provision of endowments by means of voluntary collections was scarcely thought of. Now, however, that the Clergy and Laity can co-operate with an established body which can act as permanent Trustees, under Parliamentary sanction, and give facilities hitherto wanting, there is no reason why a great, although gradual, amelioration should not take place in the provision for scantily paid incumbents.

As an illustration of what may be accomplished by associated exertion in co-operating with the Ecclesiastical Commissioners, we have much pleasure in referring to the Final Report of the "Association for the Augmentation of Poor Benefices in the Deanery of Southwark." The Report is called "Final," because the work of the Association is completed to the extent for which it was called into existence (see below); but as £200 a year is an insufficient income for the Incumbent of a large parish, it has merged into another local Society—"The Surrey Church Association,"—with the hope that its work may be still further carried on.

The Association was "proposed in the year 1858 to the Rural Dean by the Rev. Robert Gregory. It was then thought by some to be a somewhat sanguine expectation that by an agreement of Clergy to make repeated appeals to their Congregations for such purpose, so much as £400 might be annually raised. It was suggested by Mr. Gregory that this sum should be apportioned year by year to one of the many benefices having a less income than £150, with the understanding that the Incumbent should raise an equal sum, and by obtaining from the Ecclesiastical Commissioners a further benefaction of equal amount to meet the £800 thus obtained, each Incumbency in the Deanery would in course of years be raised to an income of at least £150. . . . The Committee subsequently appointed

felt encouraged to accede to Mr. Gregory's proposal to increase the minimum, to which each Incumbency should be raised, from the £150 to £200. . . . After having received during the successive years of 1860, 1861, 1862, 1863, the sums of £1293 14s. 10d., £762 7s. 11d., £1270 3s. 7d., and £1555 9s. 11d., making the total of contributions £4881 16s. 3d., which, with sums raised to meet the above, amount to a grand total of about £20,000, the Southwark Association Committee, who commenced their work in fear and trembling, will, when all the subscriptions promised are received, have completed, up to the point aimed at, the endowment of every poor benefice in the Deanery. The following ten churches have been helped extensively :—

LAMBETH .	All Saints.	SOUTHWARK, St. Paul.
„	St. Mary the Less.	„ St. Peter.
„	Trinity.	BERMONDSEY, St. James.
„	St. Peter, Vauxhall.	ROTHERHITHE, Trinity.
„	St. Andrew.	WANDSWORTH, St. Mary, Summer- town ² .”

The Grants in Augmentation voted by the Ecclesiastical Commissioners amount to about £10,000. We think that Mr. Gregory who proposed, and the Clergy and Laity who supported, the Association, are very much to be congratulated on its happy results. It had no local advantages in its favour, but started amidst the usual prophecies that “it would certainly fail.” But where there is a determination to succeed, and to work on in spite of all discouragements in dependence upon God's blessing, success most generally follows.

Similar Associations are at work, we learn, in the Dioceses of Carlisle, Lichfield, Oxford, Ripon, and Salisbury.

Looking to these increasing efforts to promote Endowments, we feel that a most encouraging phase is passing over this

² “The Rural Dean [the Rev. Charlton Lane], in gratefully appending his name to the above Final Report, cannot omit to draw attention again to the munificent gift from our beloved Diocesan, [the Bishop of Winchester.] By his surrender of no less a sum than £13,200, besides £3000 annuity due to his Lordship from the Ecclesiastical Commissioners, he has enabled himself immediately to benefit largely no less than fifteen of the poorest benefices in this Deanery, with the reservation of still further extending his liberality in this, and eventually, in other parts of his Diocese.”

department of Church Extension, and we anticipate that it is destined to occupy a practical place in the future plans of Churchmen, far different from the hopelessness with which the question used to be asked, "We can indeed build the Church, but what are we to do with the Clergyman?" The progress may be slow, gradual, and to many minds disappointing, but with steady, hearty co-operation, we may surely look forward to a brighter prospect looming in the future.

W. R.

Sets in Churches. No. II.

CHILDREN'S SEATS.



USTOM and convenience have made it universal to set aside some distinct position in the church for the children of the parochial schools; but how far it is right to divide the child from its parent, and to bring the school into church, is a grave question, which has to be approached with much caution.

As bearing on the subject, and exposing some of its greatest evils, I may, with permission, quote from the words of one of our great statesmen and best of Churchmen¹, who says:—"I believe I have in private conversation expressed the opinion, that the arrangements under which children in our primary schools usually attend church, are not only defective, but in many respects highly mischievous. Among the points which seem to me to deserve the most serious notice, are—

"1. The length of time they usually spend in church, entering it first, and leaving it last. (I saw on Sunday last a train of children entering at 10.37 a parish church in London, where the morning service begins at 11.)

"2. The atmosphere they breathe, commonly the worst in the church.

"3. The physical constraint, sometimes amounting to suffering, which they undergo, from confined space.

"4. The difficulty, especially in town congregations, which appears to be found in preaching for them as well as for adults,

¹ Right Hon. W. E. Gladstone, January, 1863.

even in cases where they form a large part of the congregations, so that sermons are often preached, the specialities and points of which are altogether wide of their case, and foreign to their understanding; and, upon the whole, the painful question has often occurred to my mind, whether the present practice is not often one much more adapted to inspire the child with a rooted and very intelligible disinclination to attendance at church, than to form in him the pleasurable habit of it.

“But, while I have entertained these feelings, and am not averse to be quoted even publicly as entertaining them, I could not venture to appear in my own person as a censor, because I should be guilty of an undue assumption, and because my remarks might wound those who I am persuaded are of all others most alive to any truth there may be in my opinions, and most desirous to remove any practical evils which exist, I mean the clergy.”

On the other hand it must be said, that if the isolation of children was not carried out, they would perhaps hardly ever go to church. In towns we know how lamentably deficient is the accommodation for the poor, and in the country, though with greater opportunities, they seldom come to morning service, excepting in some more favoured parishes; and so their children would be brought up, and the defects of the system, deficient as it is in many ways, must surely give fruit in after years. We know how often the enforcement of even the daily attendance in college chapel is valued in after life.

In providing for children the Church Building Society requires due regard must be paid in the arrangement and convenience of these seats equally with those for adults:—

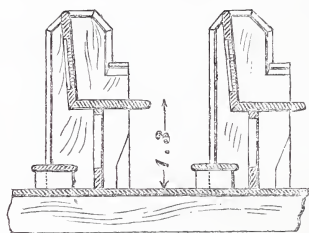
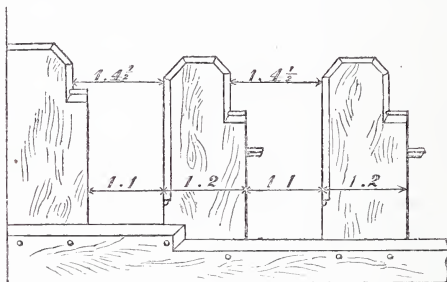
“Twenty inches in length must be allowed for each adult, and fourteen for a child. Seats intended exclusively for children must be at least twenty-six inches from back to front, and must be provided with backs.”

Formerly children were placed any where, usually under galleries, or in the darkest corners of the church; and though it does not seem necessary to take the places which can be best appropriated for the rest of the congregation, yet it is essential the children should be so placed that they may take part in the services of the Church, and also be under the eye of the clergyman, or at least of their teachers.

From the gradual extinction of galleries; the unbecoming sight of the singing children forming the front row, and singing for the congregation, has happily almost passed away, and the position and duties of the choir are now as well defined as any other portion of the service.

In many churches the best place for the children seems to be at the western part of the church, either in the nave or aisles, though in some churches, from the peculiar arrangement of the plan, other parts may be found to be more desirable.

The seats should be slightly raised, two seats generally to each step in the rise, commencing from the level of the adult seats' floors; but in no case should the platform approach in height to any thing like that of a gallery; nine or twelve inches above the level of the floor is as much as any of the bigger children should



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have to step up; and as steps in the passages are very objectionable, they should be avoided, and when the seats begin to assume an undue height, the child's mind becomes disturbed by its ele-

vated position. Where practicable, it is better the children's seats should be two feet two, or even two feet four from centre to centre: the less they are crowded in reason the more likely they are to be attentive.

The height of the seat-board should be regulated to different ages, but one foot three inches seems to be the average standard. Book-boards are unnecessary and useless; they crowd the space, conceal the child's hands, and form a plaything. A fixed kneeling-board is requisite, placed sloping and a little way from the under framing; these should be covered with cocoanut matting, kamptulicon, patent felt, or some similar substance. The backs should slope a little, but not so much as in the adult seats, and the seat-boards should not be less than eleven inches wide; the ends should be made so as not to allow of lounging, and the whole should be sufficiently and solidly framed to meet the rougher usage these seats are subject to.

The same difficulty exists in the disposal of children's caps as with adult hats. A very stout short hat-pin, of about two inches long, well secured to the front framing, seems the best mode of meeting the difficulty for the boys' seats, and these of course should in every church be distinct from those of the girls.

In arranging for the number of children to be provided for, this must depend on the condition of the parish, and on various local circumstances; but from one-fifth to one-fourth of the whole number of seats seems about the proportion to be set aside. Of course a difficulty and loss sometimes arises when too much space is given up for the children, inasmuch as their seats cannot, if the circumstances of the parish alter, be otherwise used.

The system of platforms (which in this case must be entirely level), such as is described below as existing in the Beguinage at Ghent, might be applied, and the vacant children's benches could be removed as occasion required, and chairs substituted.

CHAIRS.

In many churches chairs may very well be applied; but, unfortunately, until recently they were a novelty in England, and the want of order in the managing and arranging of them led to

an opposition which had no real grounds, and is now gradually dying out. For, though a question may arise, which time and other circumstances must decide, how far chairs can be used generally, there is no doubt, after even the short experience we have had, that they can be conveniently applied and made applicable in many places where benches could not be introduced.

In the naves of our cathedrals it was a happy thought to introduce the custom, which originated from their similar use abroad. And who does not now associate the idea of chairs with those special services in such large spaces? But the chairs should be removed and placed aside when the services are concluded, so as to restore the area to all its normal grandeur; instead of which they are suffered to remain from week to week, and, as the spirit of exclusiveness even creeps in here, they are tied together by strips of wood, and made to assimilate in a manner almost to resemble ordinary open benches.

Chairs may often be introduced into town churches, particularly when, as at the sea-side, there are fluctuating congregations; and there are places, even in almost every church, where, without destroying the proper devotional arrangements, they can be introduced.

Then in the case of village churches, how charming it is to see the deaf and decrepid drawing round the clergyman, to join in the prayers and hear the service.

In some churches there are narrow aisles, or old chantries, where benches or fixed seats cannot be placed, and here chairs are the only means of providing accommodation.

Even from the last century the semblance of chairs remains in the moveable stools in the aisles of the Jacobean chapel of Lincoln's Inn; and some similar provision for gaining accommodation is often found in village and town churches. And certainly chairs are far better than the singular flaps sometimes fixed in the aisles to the ends of pews or benches.

If the temper of the times permitted, and people came to church only for the purpose of praising God and listening to His Word, and the idea of "being seen" at church were extinct, then, with a little mutual good feeling, chairs might more often be introduced, and the architectural beauty of our churches preserved.

Again, chairs are very economical. Whilst benches cost from ten to twenty-five shillings each sitting, a chair is not more than from two shillings and sixpence to five shillings.

As a *via media* between the common use of chairs and fixed benches, it is worth while, in some cases, considering whether the plan of having separate blocks of flooring raised a few inches above the passages, and on which chairs might be placed, surrounded by low rails, as in the chapel of Beguinage, at Ghent, might not be adopted.

The Society has on various occasions considered the propriety of permitting the introduction of chairs into churches; and though difficulties arise in their appropriation and arrangement as compared with fixed seats, and the Committee have hitherto thought it undesirable to consent to the proposition generally, yet there are cases where chairs may supplement fixed seats.

The ordinary form of chairs is well known. They should be somewhat lower than the common chair, with a projecting piece at the back, as a rest for the book in kneeling. A double rail may also be placed under the seats for hats. The legs should have some soft substance under, to prevent noise; and the seats may either be of wood or of plaited rush or straw.

In all churches there should be some simple form of umbrella-stand, conveniently placed. A long narrow box lined with zinc, having a cross rail between the two ends, carried up as supports, seems to answer the purpose well, and they are not costly.

In a future number the consideration of chancel stalls, with the fittings and requirements necessary for divine service, will be taken up.

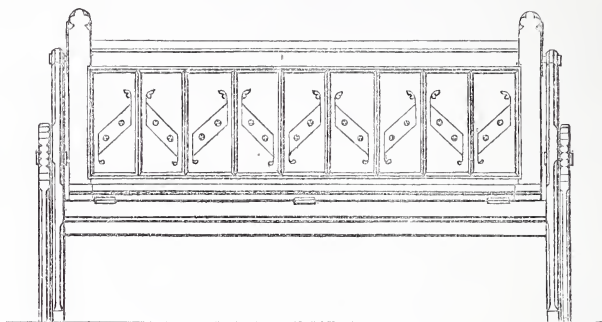
J. C.

Church Benches.

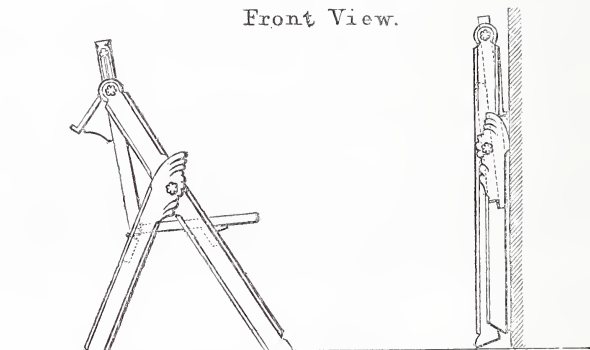


THE accompanying illustration represents a church bench, which has been designed upon the principle which has been lately patented by Mr. Richard Holmes, F.S.A., and will be sufficiently explanatory in itself. In elevation it differs little from the church bench in ordinary use, and will, like that, admit of great variety of design, though it is here shown as simple as

possible, merely to explain the construction. The back and seat are hinged together to admit of being folded up into the same space as the thickness of the standards. The side view shows it in its position when closed. It is obvious that a number of benches may thus be conveniently stacked together against the aisle walls of a church, leaving the area free when they are not



Front View.



Side View.

Side when shut up.

required, which is a point much to be desired; and in this position they would be less obtrusive even than chairs (which, when piled upon each other, are not very sightly objects), and as soon as they are required for use they may be easily carried and placed in position by two men, where they can remain as long as wanted; in every respect, both in appearance and in fact, as strong and substantial a class of bench as any that are made.

In large churches, where daily congregations meet in fewer numbers than upon the Sunday or upon extraordinary occasions, it is thought that they would be found to answer the purpose required. The cost does not exceed that of ordinary church benches.

Church chairs can be made upon the same principle, but not at present at a cost nearly so low as the common rush-bottom chairs generally made use of. In case any of the readers of the "Church Builder" should wish to inquire further respecting them, it may be mentioned that Messrs. C. Seddon and Co., of 58, South Molton Street, are the agents, appointed by the patentee, to manufacture these benches.

J. P. S.

The Decoration of Churches.

THE Divine Spirit sanctifies the holiest temple in the heart of the believer; and regards the pious thoughts that are breathed out in prayer beyond all outward circumstances. And perhaps no prayers have been more graciously received, than those breathed by the primitive Christians in dens and caves of old; but when kings become the nursing fathers, and queens the nursing mothers of the Church,—when it combines within it the chief part of the nobility, of the gentry, and of all other classes, then ought even its outward dignity to be asserted.—*Bishop of London, at the consecration of Witham Chapel.*

Incorporated Society.

COMPARATIVE STATEMENT OF GRANTS AND DIOCESAN REMITTANCES.

THE following statement has recently been printed by the Society, with the view of showing the inadequate returns made, during the past five years, by the several Dioceses in England and Wales for the benefits which they have received. We trust that its perusal may help to further the Appeal now being made

for increased support. The Committee are compelled this session, on account of considerable failure in their funds, to reduce their rates of Grants for Church Building and Restoration.

DIOCESE.	Total Amount Granted during the Five Years from 1859 to 1863.	Total Amount Remitted during the Five Years from 1859 to 1863.
	£	£
Canterbury	3,610	828
York	2,725	391
London	9,275	1,378
Durham	2,665	721
Winchester	6,354	1,432
Bangor	1,072	72
Bath and Wells	3,595	999
Carlisle	420	99
Chester	2,180	324
Chichester	1,730	496
Ely	2,345	1,242
Exeter	5,085	413
Gloucester and Bristol	2,860	342
Hereford	1,630	199
Lichfield	4,635	632
Lincoln	3,205	1,923
Llandaff	3,662	121
Manchester	2,080	105
Norwich	2,140	533
Oxford	6,538	877
Peterborough	2,895	843
Ripon	4,971	204
Rochester	3,363	1,071
Salisbury	3,538	856
St. Asaph	1,985	283
St. David's	3,117	462
Worcester	3,010	639
Sodor and Man	—	18
TOTAL	£90,685	£17,503

New Churches.

*** Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *St. Thomas, Agar Town.*—Diocese, London. Architect, Mr. S. S. Teulon. Style, a brick adaptation of Byzantine and Gothic. Total accommodation, 823; free seats, 518. Cost, £4,175. Grant, £470. Consecrated June 18, 1863.

St. Mary's, Broseley.—Diocese, Hereford. Architect, Mr. A. Blomfield. Style, Early English. Plan: nave, transepts, and apsidal chancel. Total accommodation, 400, all free. Erected by subscription, in memory of George Pritchard, Esq. Population, 1,550. Consecrated June, 1863.

District Church, Brockholes.—Diocese, Ripon. Erected at the cost of the late Miss Armitage, of Honley, and the Earl of Dartmouth. Consecrated May 12, 1863.

* *St. Margaret's, Bramley.*—Diocese, Ripon. Architects, Messrs. Perkins and Backhouse. Style, Geometrical Decorated. Plan: nave, chancel, north and south aisles, transepts, with tower and spire. Total accommodation, 1,000; free seats, 510. Cost, £6,000. Grant, £150. Consecrated July 9, 1863.

St. James', Clifton.—Diocese, Gloucester and Bristol. Architects, Messrs. Pope and Bindon. Style, Decorated. Plan: nave, apsidal chancel, and bell turret. Total accommodation, 400. Cost, £3,000. Consecrated December 30, 1862.

St. Andrew's, Crookherbtown.—Diocese, Llandaff. Architects, Messrs. Prichard and Seddon. Style, Early Decorated Gothic. Plan: parallelogram, with narrow aisles as passages, chancel and vestry. Total accommodation, 583; free seats, 353. Cost, £3,500. Consecrated March, 1863.

District Church, Daylesford.—Diocese, Worcester. Architect, Mr. J. L. Pearson. Plan: nave, transepts, and chancel, with central tower. Consecrated May, 1863.

* *St. James', Dover.*—Diocese, Canterbury. Architect, Mr. T. Bury. Style, Decorated. Plan: nave, north and south aisles, chancel, organ chapel, tower, and spire. Total accommodation, 1,400; free seats, 700. Cost, £4,965. Grant, £300. Consecrated August 20, 1862.

* *St. John the Baptist, East Ham.*—Diocese, London. Architect, Mr. A. W. Blomfield. Style, Decorated and Venetian Gothic. Plan: nave, transepts, and chancel, with central tower. Total accommodation, 486; free seats, 410. Cost, £2,700. Grant, £375. This church will for the present serve as a chapel of ease to the ancient parish church (date, A.D. 976), which is far removed from the greater portion of the parishioners. Consecrated March 19, 1863.

* *St. Thomas's, Fair Oak.*—Diocese, Winchester. Architect, Mr. J. Colson. Style, Early English. Plan: nave, apsidal chancel, and bell

turret. Total accommodation, 200; free seats, 160. Cost, £972. Grant, £146. Consecrated February 26, 1863.

* *St. John the Baptist, Keymer*.—Diocese, Chichester. Architect, Mr. T. Bury. Style, Early Decorated. Plan: nave, south aisle, north and south transepts, tower, and spire. Total accommodation, 700; free seats, 400. Cost, £5,000. Grant, £250. Consecrated June 12, 1863.

* *St. Philip's, Lambeth*.—Diocese, Winchester. Architect, Mr. H. E. Coe. Style, Early Decorated. Plan: nave, north and south aisles, chancel, and tower. Total accommodation, 1,005; free seats, 519. Cost, £8,500. Grant, £350. Consecrated June 2, 1863.

St. James the Less, Liverpool.—Diocese, Chester. Architect, Mr. J. Hay. Style, Decorated. Plan: nave, south aisle, organ chapel, chancel, and bell turret. Total number of sittings, at present, 200, all free, with space for chairs. This church is not yet completed. The population of the district has, in twenty-five years, increased from 10,000 to 30,000. Dedicated January 6, 1863.

* *St. Michael's, Louth*.—Diocese, Lincoln. Architect, Mr. J. Fowler. Style, Early Decorated. Plan: nave, north and south aisles, chancel, organ chapel, and bell turret. Total accommodation, 500, all free. Cost, £6,873. Grant, £300. Consecrated May 5, 1863.

St. James', Millbrook.—Diocese, Chester. This church, parsonage, &c., have been provided at the cost of Mr. Abel Harrison and the Earl of Stamford. Consecrated January, 1863.

All Saints, Norton.—Diocese, Lincoln. Architect, Mr. G. G. Scott. Style, Early Decorated. Plan: nave, chancel, mortuary chapel, and tower. Cost, £5,000. The church has been erected by the Countess Dowager of Ripon. Consecrated December 16, 1862.

St. Luke's, Nottingham.—Diocese, Lincoln. Architect, Mr. R. Jalland. Style, Early English. Total accommodation, 900. Cost, £4,500. Consecrated February, 1863.

* *Christ Church, Prestatyn*.—Diocese, St. Asaph. Architect, Mr. T. H. Wyatt. Style, Early English. Plan: nave, north aisle, chancel, tower, and spire. Total accommodation, 243, all free. Cost, £1,800. Grant, £220. The congregation for which this church is provided for some time met at a room of a public hotel, afterwards in a Dissenting meeting-house, which had been purchased, and is now used for the national school. Consecrated May 27, 1863.

* *St. George's, St. George*.—Diocese, Lichfield. Architect, Mr. G. E. Street. Style, Early English. Plan: nave, north and south aisles, and chancel. Total accommodation, 700; free seats, 500. Cost, £4,320. Grant, £200. Consecrated October 10, 1862.

St. Martin's, Scarborough.—Diocese, York. Architect, Mr. Bodley. Style, Norman and Decorated. Plan: nave, north and south aisles, chancel, and tower. Consecrated July 11, 1863.

* *All Saints, Selsey*.—Diocese, Gloucester and Bristol. Architect, Mr. Bodley. Style, Norman and Early English. Plan: nave, aisle, apsidal

chancel, organ chapel, and tower. Total accommodation, 182, all free. Cost, £2,343. Grant, £100. Consecrated November 28, 1862.

* *St. Andrew's, South Thringstone*.—Diocese, Peterborough. Architect, Mr. J. P. St. Aubyn. Style, Early Pointed. Plan: nave, north and south transepts, apsidal chancel, and bell turret. Total accommodation, 259; free seats, 214. Cost, £770. Grant, £200. Consecrated Nov. 25, 1862.

* *Holy Trinity, Startforth*.—Diocese, Ripon. Architects, Messrs. W. and J. Hay. Style, Early Decorated. Plan: nave and chancel. Total accommodation, 246, all free. Cost, £1,700. Grant, £100. Consecrated July 7, 1863.

* *St. Bartholomew's, Whittington*.—Diocese, Lichfield. Architects, Messrs. Giles and Brookhouse. Style, Decorated. Plan: nave, north and south aisles, chancel, organ chapel, and broach spire. Total accommodation, 600; free seats, 420. Cost, £2,140. Grant, £260. Since 1851 the population of the district has increased from 870 to 4,000. Consecrated February 10, 1863.

Churches Restored or Enlarged.

* *Parish Church, Aconbury*.—Diocese, Hereford. Architect, Mr. G. G. Scott. Walls repaired, new roofs, floor, and shingle spire. Increased accommodation, 73. Cost, £775. Grant, £30. Reopened June 9, 1863.

Parish Church, Aston.—Diocese, York. Architect, Mr. Hadfield. New open roof to the nave, new pavement, open oak benches, gallery removed, north aisle enlarged; Early English arcade, and window, and other tracery restored. Reopened April 18, 1863.

Holy Trinity, Barrow Mynchin.—Diocese, Bath and Wells. Early English tower arch reopened; low open benches. Reopened December, 1862.

Parish Church, Bassingbourne.—Diocese, Ely. Architect, Mr. Whitehead. Roof, windows, and exterior walls repaired, and general interior restoration. Reopened March, 1863.

* *Parish Church, Bonvelstone*.—Diocese, Llandaff. Architects, Messrs. Prichard and Seddon. Rearrangement of the seats, repair of roof and walls, and rebuilding of chancel. Additional accommodation, 69. Cost, £960. Grant, £40.

Parish Church, Brandeston.—Diocese, Norwich. Architect, Mr. C. Austin. General restoration. Reopened June, 1863.

Parish Church, Bray.—Diocese, Oxford. Architect, Mr. T. H. Wyatt. New roofs throughout; nave walls heightened, and pillars renewed; new chancel arch; north wall rebuilt; west entrance reopened; organ removed to north transept; low open seats of uniform pattern. Reopened December 13, 1863.

Parish Church, Brighthurst.—Diocese, Peterborough. Architect, Mr. Christian. Tower arch opened; new west window, chancel arch, and open

timber chancel roof; floor repaired; open seats; stone carvings, &c., restored. Cost, £700. Reopened June, 1863.

Parish Church, Chester-le-Street.—Diocese, Durham. Architect, Mr. M. Thompson. Walls raised; new three-span open timber roof; columns, arches, and other stone-work renewed and restored; western arch reopened; new organ chapel; open seats, instead of "high-backed and carefully locked pews." Reopened December 11, 1862.

St. Leonard's, Cliffe Regis.—Diocese, Peterborough. Architect, Mr. Bradshaw. New floor, open oak benches, and other improvements. Reopened June, 1863.

Parish Church, Corby.—Diocese, Lincoln. Restored and decorated; new roof and floor in the chancel. Reopened February, 1863.

Parish Church, Costock.—Diocese, Lincoln. Architect, Mr. G. G. Scott. Thorough restoration, the wood-work of solid English oak. The whole expense has been borne by Mr. S. B. Wild, of Costock Hall. Cost, £900. Reopened April 28, 1863.

Christ Church, Doncaster.—Diocese, York. Architect, Mr. Arnold. Chancel and chancel aisles restored and extended; new western rose window. Cost, £800. Reopened May, 1863.

Parish Church, Eccles.—Diocese, Manchester. Architect, Mr. Holden. Large eastern gallery removed; new roof richly painted; restored and handsomely decorated throughout. Cost, £6,000. Reopened March, 1863.

Parish Church, Great Gaddesden.—Diocese, Rochester. Architect, Mr. Slater. Gallery and all interior fittings removed; much that was dilapidated and decayed thoroughly restored and renewed; open and uniform benches; western tower rebuilt. Reopened May, 1863.

Parish Church, Great Massingham.—Diocese, Norwich. Architect, Mr. Penning. New English oak roofs erected throughout the building; new benches, pulpit, &c., of cedar; new porch, and other restorations. The whole of the timber presented by Marquis Cholmondeley. Cost, £2,000. Reopened April 29, 1863.

Parish Church, Harewood.—Diocese, Ripon. Architect, Mr. G. G. Scott. New panelled roofs; west gallery removed; uniform open benches, in place of "old irregular pews;" pillars, arches, &c., restored. Nearly the whole cost (£3,000) has been borne by the Earl of Harewood. Reopened April 24, 1863.

Parish Church, Horton.—Diocese, Peterborough. Architect, Mr. Law. New roofs; aisle, and north side of nave rebuilt; the church completely reseated, internally and externally restored. Cost, £1,700. Reopened December 25, 1862.

Parish Church, Huntley.—Diocese, Gloucester and Bristol. Architect, Mr. Teulon. Rebuilt, with the exception of the tower, and greatly enlarged, at the expense of the Rev. Daniel Capper. Increased accommodation, 350. Reopened July, 1863.

Parish Church, Ichen Abbas.—Diocese, Winchester. Architect, Mr. Coles. Rebuilt in Norman style on site of the ancient Norman church,

north and south transepts being added. Cost, £1,100. Rededicated May 30, 1863.

* *St. John the Baptist, Llyswen*.—Diocese, St. David's. Architect, Mr. C. Buckeridge. Entirely rebuilt, in the Early English style, on the site of the old church. Increased accommodation, 24. Cost, £1,000. Grant, £55. Reopened June 24, 1863.

St. Ethelburga's, London.—Diocese, London. Architect, Mr. R. J. Withers. All "the cumbrous pews and galleries" removed; the interior entirely refitted and beautifully decorated. Increased accommodation, 27, all free. Cost, £1,000. Reopened November 27, 1862.

St. Michael's, Burleigh Street, Strand.—Diocese, London. Thoroughly repaired; chancel rearranged and decorated; open benches. Reopened December, 1862.

* *Parish Church, Long Compton*.—Diocese, Worcester. Architect, Mr. Woodyer. Restored and reseated throughout. Increased accommodation, 104, all free. Cost, £2,000. Grant, £50. Reopened June 22, 1863.

* *St. Thomas à Beckett, Lovington*.—Diocese, Bath and Wells. Architects, Messrs. Paull and Robinson. The nave and upper part of tower rebuilt; north aisle added. Increased accommodation, 41. Cost, £690. Grant, £40. Reopened February 5, 1863.

Holy Trinity, Lower Beeding.—Diocese, Chichester. Architect, Mr. Habershon. Nearly rebuilt; north and south aisles added; chancel lengthened; handsomely ornamented throughout. Increased accommodation, 150, all free. Reopened December 16, 1862.

* *Parish Church, Market Lavington*.—Diocese, Salisbury. Architect, Mr. Christian. New roofs throughout the church; chancel, arch, &c., rebuilt; the whole of the interior rearranged and restored. Increased accommodation, 80. Cost, £970. Grant, £40. Reopened December 11, 1862.

* *St. Thomas, Market Rasen*.—Diocese, Lincoln. Architect, Mr. Fowler. Restored, and interior rearranged; open benches in place of "high square pews." Increased accommodation, 120; the whole of the seats are free and unappropriated. Cost, £1,860. Grant, £100. Reopened October 16, 1862.

* *St. Mary's, Monkton*.—Diocese, Exeter. Architect, Mr. J. Hayward. Rebuilt, excepting the tower; seats, low and open throughout. Increased accommodation, 51, all free. Cost, £600. Grant, £200. Reopened February 2, 1863.

* *All Saints, Newland*.—Diocese, Gloucester and Bristol. Architect, Mr. W. White. Restored, and interior rearranged; open benches, instead of "pews which excluded the poorer inhabitants." Increased accommodation, 152. Cost, £2,750. Grant, £150. Reopened November 26, 1862.

* *St. Nicholas, North Walsham*.—Diocese, Norwich. Architect, Mr. R. Kitton. An unsightly gallery, which rendered a quarter of the church useless, removed; open seats, where before were "great square pews, the largest appropriated to very small families, and some to Dissenters who

never used them;" and other improvements. Increased accommodation, 300, all free. Cost, £1,480. Grant, £135.

* *St. Clement's, Outwell*.—Diocese, Norwich. Architect, Mr. W. Smith. Re-seated and restored. Increased accommodation, 98, all free. Cost, £2,950. Grant, £125. Reopened October, 1862.

* *St. Aldate's, Oxford*.—Diocese, Oxford. Architect, Mr. J. T. Christopher. Restored, enlarged, and re-seated. Increased accommodation, 274, all free. Cost, £1,000. Grant, £150. Reopened April 23, 1863.

* *St. Nicholas, Partney*.—Diocese, Lincoln. Architect, Mr. C. E. Giles. New roofs; north windows restored; seats rearranged. Increased accommodation, 119. Cost, £450. Grant, £100. Reopened June 25, 1863.

* *Parish Church, Paulton*.—Diocese, Bath and Wells. Architect, Mr. J. Norton. New chancel; interior restored, redecorated, and re-seated with open benches. Increased accommodation, 92. Cost, £1,000. Grant, £50. Reopened February 23, 1863.

* *Parish Church, Penshaw*.—Diocese, Durham. Architect, Mr. G. Johnson. Restored and re-seated. Increased accommodation, 100, all free. Cost, £200. Grant, £25. Reopened November 30, 1862.

All Saints, Ripley.—Diocese, Ripon. New roofs; nave and aisles re-seated and restored. Cost, £1,000. Reopened December, 1862.

Parish Church, Ross.—Diocese, Hereford. Architect, Mr. J. C. Buckler. New floor; two galleries removed; re-seated throughout. Reopened January, 1863.

Parish Church, Roydon.—Diocese, Norwich. Architect, Mr. G. E. Street. Rebuilt at a cost of £3,000, and at the sole charge of the Hon. Mrs. Howard. Reopened February, 1863.

St. John the Baptist, Ruyton Eleven Towns.—Diocese, Lichfield. Architect, Mr. P. Smith. New roofs, chancel arch, &c.; generally restored; "old box pews replaced by handsome oak stall-seats." Additional seats, 90, all free. Reopened November 14, 1862.

* *St. Mary's, St. Mary Church*.—Diocese, Llandaff. Architects, Messrs. Prichard and Seddon. Restored and re-seated. Additional seats, 53, all free. Cost, £900. Grant, £35. Reopened Ascension Day, 1862.

* *St. Melanus, St. Mellion*.—Diocese, Exeter. Architect, Mr. St. Aubyn. Restored and enlarged. Additional seats, 89, all free. Cost, £104. Grant, £90. Reopened November 20, 1862.

* *St. Andrew's, Shepherdswell*.—Diocese, Canterbury. Architect, Mr. B. Ferrey. Restored and enlarged. Additional seats, 120. Cost, £1,300. Grant, £70. Reopened July 13, 1863.

* *All Saints, Soulbury*.—Diocese, Oxford. Architect, Mr. G. E. Street. Restored and richly decorated; "the old, unsightly pews, galleries, and pulpit have been swept away;" the whole church has been fitted with open oak seats. Additional seats, 102. Cost, £1,341. Grant, £55. Reopened April 25, 1863.

* *Parish Church, South Collingham*.—Diocese, Lincoln. Architect, Mr. J. H. Hakewill. Walls raised; new roofs; windows and pillars restored;

western gallery removed; new open benches. Additional seats, 96. Cost, £700. Grant, £50. Reopened February 19, 1863.

* *Parish Church, Spaldwick*.—Diocese, Ely. Architect, Mr. R. W. Edis. New roof on south aisle; tower arch reopened; open benches; church repaired throughout. Additional seats, 42, all free. Cost, £355. Grant, £50. Reopened June, 1863.

* *St. Michael's, Stewkley*.—Diocese, Oxford. Architect, Mr. G. E. Street. Walls repaired and strengthened, externally and internally; new roofs to nave and chancel; open benches. Cost, £1,200. Grant, £50. Reopened November 17, 1862.

All Saints, Stebbard.—Diocese, Norwich. Architect, Mr. Butterfield. Restored and reseated. Cost, £700. Reopened All Saints' Day, 1863.

* *Parish Church, Tring*.—Diocese, Rochester. Architect, Mr. W. Slater. New oak roofs to nave, chancel, and south aisle; western gallery removed; low and open richly carved oak seats; extensive repairs and restorations carried out. Additional seats, 200, all free. Cost, £3,538. Grant, £100. Reopened January 1, 1863.

* *Parish Church, Ullinswick*.—Diocese, Hereford. Architect, Mr. F. R. Kempson. Restored throughout, and partly rebuilt; low open benches. Additional seats, 66, all free. Cost, £530. Grant, £50. Reopened April 10, 1863.

* *Parish Church, Waldron*.—Diocese, Chichester. Architect, Mr. R. C. Hussey. New aisle built; galleries removed; open seats substituted for the old pews. Additional accommodation, 64. Cost, £1,240. Grant, £35. Reopened December, 1862.

St. John's, Washingborough.—Diocese, Lincoln. Architects, Mr. G. G. Scott and Mr. Goddard. New roofs to nave and north aisle; gallery removed, and western entrance reopened; new floors; walls repaired and stonework restored; open benches. Cost, £1,300. Reopened December 11, 1862.

Parish Church, Wharram-le-Street.—Diocese, York. Architects, Messrs. J. and W. Atkinson. Restored and reseated at the expense of Lord Middleton. Additional seats, 50. Reopened February, 1863.

Parish Church, Whallington.—Diocese, Chichester. Architect, Mr. S. W. Tracey. Roof reconstructed; new tower and windows; walls repaired; open sittings provided. Cost, £1,200. Reopened January, 1863.

* *St. Mary's, Whickham*.—Diocese, Durham. Architect, Mr. Salvin. New north aisle to nave, and aisle to chancel; restored and decorated throughout; low open benches. Additional seats, 153, all free. Cost, £3,000. Grant, £120. Reopened December 12, 1862.

District Church, Wilsthorpe.—Diocese, Lincoln. Architect, Mr. Fowler. New roof to chancel and new windows; tower arch reopened; solid open benches, and other improvements carried out. Cost, £650. Reopened July 23, 1863.

* *St. John the Baptist, Yarkhill*.—Diocese, Hereford. Architect, Mr. Ainslie. Tower arch reopened; reseated and restored throughout. Addi-

tional seats, 82; free seats, 50. Cost, £627. Grant, £45. Reopened February 12, 1863.

* *All Saints, Wold Newton*.—Diocese, Lincoln. Architect, Mr. Fowler. Restored and reseated. Additional seats, 70, all free. Cost, £896. Grant, £50. Reopened November 1, 1863.

* *St. Lawrence, Wormley*.—Diocese, Rochester. Architect, Mr. J. Clarke. Re-seated, restored, and enlarged by new south aisle. Additional seats, 105. Cost, £675. Grant, £50.

P.S.—The Editor regrets that he is unable to find space in this number for “The Stones of the Temple.” He hopes to insert No. 7 of that series in the next number of the *Church Builder*.

Grants

In aid of Church Building, made by the “Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels.”

At Meetings held at the Society’s House, 7, Whitehall, on November 16th, and December 21st, 1863, grants of money, amounting to £2,060, were made in behalf of the following objects:—

Building new Churches at Birmingham, St. David; Eype, near Bridport; Hayward’s Heath, Sussex; Talk-o’-the-Hill, Staffordshire; and Teddington, Middlesex.

Rebuilding the Churches at Blaenforth, Cardigan; Henfywyn, Carmarthen; Knapwell, Hunts; Llanfrwg, near Holyhead; South Reston, Lincolnshire.

Enlarging or otherwise increasing the accommodation in the Churches at Bosham, near Emsworth; Brilley, near Hereford; Egg Buckland, near Plymouth; Erchfount, near Devizes; Letcombe Regis, near Wantage; Little Brickhill, near Bletchley Station; Llanfihangel-fechan, near Brecon; Llanelugrad, near Pentraeth; Llanmadoc, near Swansea; Mildenhall, Suffolk; Standon, near Ware; St. Breward, Cornwall; Tenterden, Kent; Thorn, St. Margaret, near Collumpton; West Coker, near Yeovil; and Yarpole, near Hereford.

Additional grants were made towards building the church at Moorsley, near Durham; and re-seating the church at Higham Ferrers, Northampton.

The Society likewise accepted the following repair funds—viz. Aldrington, Sussex; Biddulph Moor, Staffordshire; Cross-in-hand, Sussex; Edge Hill, Liverpool; Lee, Holy Trinity, Kent; Lower Crumpshall, Manchester; Mold Green, Halifax; Newbury, St. John the Evangelist; Preston, St. Mark, Lancashire; and Whipton, Devonshire.

*Quarterly List of SERMONS preached, and MEETINGS held, in aid
of the Incorporated Church Building Society.*

* * The letter O, denotes Offertory ; S, Sermon ; M, Meeting ; A, Association.

Diocese of Canterbury.

Harvest Thanksgiving Collections.

Sept. 8	Monkton	S	£4	2	6
15	Hothfield	S	3	0	0
17	Croydon, St. James	S	10	1	0
18	Postling	S	0	11	3
19	Saltwood	S	5	11	6
22	Bexley	S	9	0	6
22	Bexley Heath	S	8	2	6
22	Ashford	S	23	6	0
22	Kingsnorth	S	2	17	4
22	Woodnesborough	S	1	3	6
22	Worth	S	1	17	0
22	Bredhurst	S	0	12	1
22	Farningham	S	3	15	0
22	Sandwich, St. Peter's	S	3	1	0
22	„ St. Clem.	S	1	15	1
22	„ St. Mary's	S	0	19	2
22	Eastling	S	4	12	0
22	Little Mongeham	S	2	10	6
22	Bethersden	S	2	5	0
23	Charlton-by-Dover	S	4	2	6
23	Hayes	S	15	13	0
23	Halstead	S	4	18	6
24	Keston	S	6	9	2
24	Bredgar	S	2	8	6
24	Alkham, don. in lieu of	S	2	0	0
24	East Langdon	S	2	4	0
24	Cheriton	S	2	16	5
24	Trotterscliffe	S	3	2	8
24	Selling	S	9	0	0
24	Deal, St. Andrew's	S	7	5	9
26	Bidborough	S	1	6	5
28	Newington	S	4	13	9
28	Offham	S	0	10	6
28	Debting	S	3	4	6
29	Leigh	S	5	11	8
29	Crundall	S	4	3	9
29	Mereworth	S	5	13	4
29	Ashurst	S	7	5	4
29	Birling	S	2	15	1
29	Bearsted	S	3	6	4
29	Milstead	S	1	14	10
29	Downe	S	3	4	0
29	Eythorne	S	3	0	0
29	Wrotham	S	5	14	1
29	Otford	S	3	9	4
29	Kingsdown	S	1	10	7
29	Speldhurst	S	9	2	0
29	Northbourne	S	4	0	2
29	Ringwould	S	3	15	9
29	West Wickham	S	27	3	9
29	Preston	S	7	11	0
29	Benenden	S	20	10	0
30	West Peckham	S	2	13	6
30	Sheldwick	S	3	12	5
30	Chelsfield	S	5	14	6
30	Farnborough	S	5	17	0
30	Allington	S	2	16	1
30	Langley	S	6	6	6

Sept. 30	Hinxhill	S	£1	14	8½
30	Brook	S	0	15	6½
30	Thanington & Milton	S	2	8	6
30	Croydon, Parish Ch.	S	47	7	10
Oct. 1	Hawkhurst, Par. Ch.	S	18	2	7
1	Ditto, Chap. of Ease	S	7	12	6
1	Croydon, Chr. Ch. (½)	S	16	16	0
1	Sholden	S	1	13	10
1	Beshanger	S	3	5	8
1	Elham	S	2	6	7
1	Badlesmere & Leave- land	S	1	16	7
1	Beckenham	S	15	9	8
2	Riverhead	S	7	17	7
2	Selling	S	7	15	11
2	Mark Beech	S	3	8	5
2	Woodchurch	S	5	15	0
3	Minster-in-Sheppey	S	1	14	10
3	Great Chart (½)	S	4	15	0
3	Great Mongeham	S	5	1	3
5	Yalding, St. Margaret's	S	1	14	0
5	Canterbury, St. Marg.	S	5	16	10
5	Egerton	S	1	8	5
5	Dartford	S	18	1	10
6	Hastingleigh	S	3	15	2
6	Rusthall	S	6	19	9
6	Loose	S	4	9	0
6	Hackington	S	6	18	0
6	Eastwell	S	2	5	6
6	Leysdown	S	3	5	0
6	Charing	S	4	15	2
6	Charing Heath	S	0	18	11
6	Addington	S	13	5	6
6	Shirley	S	12	5	0
6	Boughton-Aluph	S	8	4	7
7	Chiddingstone	S	3	10	0
7	Barfreystone	S	0	5	0
7	Borden	S	2	12	3
7	Lenham, St. Mary's	S	2	18	6
7	Chiselhurst, St. Nich.	S	19	13	0
7	Farleigh, West	S	8	8	6
8	Newenden	S	1	14	0
8	Maidstone, St. John's	S	4	17	0
8	New Romney	S	5	1	0
8	Ramsgate	S	32	12	4
8	Womenswold	S	6	2	7
9	St. Mary Cray	S	4	0	0
9	Crockham	S	2	13	0
9	Biddenden	S	12	17	0
9	St. Mary's Platt	S	7	8	3
9	Romney Marsh, St. Ma.	S	1	1	0
9	Boughton Malherbe	S	7	12	8
10	Oare	S	1	10	0
10	East Farley	S	6	13	0
10	Smeth	S	4	15	3
12	Penshurst	S	4	2	4
12	Penshurst, St. Peter's	S	4	6	5
12	Kemsing	S	2	10	9
12	Wateringbury	S	3	16	0
12	Brasted	S	1	10	0
12	Bishopsbourne	S	5	2	6

Oct. 13	Ide Hill	S £3 10 0
13	Sandgate	S 8 7 0
13	Sundridge	S 3 14 6
13	Hythe	S 13 19 10
13	Weald	S 4 14 2
13	Boxley	S 9 8 0
13	Bekesbourne	S 6 12 0
13	Ham	S 1 13 6
13	Tunstall	S 4 10 0
14	North Cray	S 9 4 1
16	Goodnestone	S 2 16 10
16	Graveney	S 1 18 2
16	Canterbury, Clergy Orphan School	2 6 10
16	Shepherdswell	S 3 5 9
16	Pembury	S 11 8 5
16	Upchurch	S 2 16 1
16	Addington	S 4 10 0
17	Deal, St. George	S 2 0 0
17	Ruckinge	S 0 18 0
17	Groombridge	S 3 0 8
17	Aldington	S 3 0 0
17	Frinstead	S 2 1 6
17	Lamberhurst	S 6 10 0
17	Plaxtol	S 7 5 3
19	Stockbury	S 1 13 2
19	Wittersham	S 5 0 0
20	Swanley, St. Paul's	S 4 7 2
21	Sidecup, St. John's	S 7 5 8
21	St Nicholas-at-Wade	S 5 12 2
21	Nackington	S 2 6 0
21	Lower Hardress	S 1 15 0
21	East Sutton	S 1 3 6
23	Folkestone	S 47 18 0
24	Barming	S 8 15 0
24	Canterbury Cathedral	S 31 1 8
24	„ All Saints and St. Mildred	S 2 18 5
24	„ St. Andrew and St. Mary Bredman	S 3 2 8
24	„ St. Dunstan's	S 8 15 6
24	„ St. Geo. the Mar.	S 6 2 11
24	„ St. Mary Magd	S 1 6 6
24	„ St. Paul's	S 12 4 7
24	„ St. Mary Bredin	S 6 0 6
24	„ St. Peter's and Westgate	S 4 4 6
24	„ St. August. Coll.	S 5 18 0
24	Boughton-Blean	S 6 0 0
24	Sevington	S 2 5 0
24	Boughton-Mönchelsea	S 5 17 8
26	Yalding	S 7 7 6
26	Margate, Holy Trinity	S 5 5 0
27	Goudhurst	S 6 8 9
27	Ramsgate, Holy Trin.	S 2 10 0
28	Thurnham	S 4 4 4
28	Croydon, St. Andrew's	S 4 18 0
28	Sutton-at-Hone	S 2 13 3
28	Ickham	S 9 15 2
29	E. Peckham, Holy Tr.	S 5 8 2
29	Harbledown	S 7 5 0
30	Sevenoaks, Parish Ch.	S 10 10 5
30	„ St. John's Chap. S	3 17 4
30	St. Peter's, nr. Margate	S 7 6 0
30	Chevening	S 1 14 0
30	Stanford	S 3 10 0
31	Sandhurst	S 6 16 0
Nov. 2	Hever	S 0 19 9
2	Ripple	S 3 8 3
2	Leysbourne	S 3 5 6
5	Hadlow	S 5 13 3
6	Throwley	S 2 15 10

Nov. 7	Ightham	S £5 0 11
13	Horton Kirby	S 4 3 0
16	Horsemonden	S 5 11 4
16	Tudeley-cum-Capel	S 2 2 0
17	Stalisfield	S 2 10 0
17	Old Romney	S 1 7 0
17	Croydon, St. Peter's	S 9 13 6
17	Tonbridge, Parish Ch	S 13 0 10
17	„ St. Stephen's	S 2 13 7
18	Herne	S 7 0 10
23	Petham and Waltham	S 7 7 0
24	Queenborough	S 3 2 6
24	Cowden (portion)	S 2 0 0
28	Seal (portion)	S 5 0 0

York.

Oct. 2	Kirk-Smeaton	S 4 11 2½
28	Ryther (½)	S 1 0 4
Nov. 17	Mexborough	S 1 13 0
27	South Milford	S 2 12 0
28	Nafferton	S 2 0 0

London.

Sept. 24	St. Bartholomew - the - Great, Smithfield	S 6 8 0
Nov. 17	Hornsey	S 16 12 0

Durham.

Oct. 20	Sedgfield	S 6 10 0
Nov. 5	Whitworth (portion)	O 1 0 0
21	Collierly	S 1 7 9

Winchester.

Sept. 8	Farncombe	S 9 9 5
30	Harbridge	S 3 10 0
Oct. 1	Aldershot	S 4 11 0
13	Worpleston	S 4 12 0
20	Streatham Hill, Ch. Ch.	S 32 2 6

Bangor.

Sept. 15	Barmouth (½)	S 3 8 0
20	Llandudno (½)	S 8 5 6
Oct. 30	Llanfartha and Holyhead (½)	S 1 0 0

Bath and Wells.

Oct. 6	Staple-Fitzpaine-cum-Bickenhall and Orchard Portman	A 2 15 0
9	Fiddington	S 0 12 0
16	Carhampton	S 3 0 0
Nov. 18	Currey Rivell	S 3 13 2
27	Drayton	S 1 2 1

Carlisle.

Sept. 9	Crosby Ravensworth	S 1 14 7
15	Firbank	S 0 9 0
Nov. 7	Preston Patrick	S 6 0 0
10	Gosforth (½)	S 12 2 1

Chester.

Nov. 7	Huyton	S 15 0 6
11	Mossley, Holy Trinity	S 3 3 0

Chichester.

Sept. 18	Bexhill, St. Mark's	S 1 7 6
29	Hove, St. John's	S 41 12 4
Oct. 2	St. Leonard's, Ch. Ch.	S 13 0 6

Ely.

Sept. 2	Clapham	S £3 7 4
22	Hamerton	S 2 3 0
Oct. 6	Great Catworth	S 2 14 0
19	Stilton	S 1 12 6
Nov. 9	Norton	S 3 9 8

Exeter.

Sept. 12	Newton-Poppleford ($\frac{1}{2}$) S	0 14 0
29	Exeter, Allhallows ...S	2 13 10
Oct. 6	Staverton	S 3 15 6
6	Huntsham	A 0 13 6
9	St. Mellion	S 1 15 3
16	Bicton	S 3 13 0
22	Kenti-bere ($\frac{1}{2}$).....S	2 0 0
26	Torquay, St. Luke's ...S	7 14 10
27	Newport	S 4 17 0
30	Honiton	A 10 0 6
Nov. 11	Egg-Buckland	S 3 10 0
19	Beer-Ferris and Beeralston ($\frac{1}{2}$).....S	0 14 0

Gloucester and Bristol.

Sept. 1	Low.Easton, St.Mark's S	2 13 0
26	Clearwell	S 2 10 0
30	Lower Swell	S 2 5 0
Oct. 7	Tormarton	S 5 14 2
7	Acton Turville	S 2 13 10
7	West Littleton	S 1 16 8
24	St. Briavels	S 1 12 6
Nov. 12	Newland	S 5 11 8
18	Bream	S 2 0 0

Hereford.

Oct. 12	Newcastle.....S	1 16 7
Nov. 21	Oldbury.....S	8 0 0

Lichfield.

Sept. 18	Alrewas	S 5 11 0
Oct. 3	Smethwick ($\frac{1}{2}$).....O	5 11 8
14	Dresden	O 1 5 7
22	Aldridge	S 2 3 10
Nov. 5	Lilleshall	S 4 19 0
25	Battlefield.....S	2 0 0

Lincoln.

Sept. 11	Langtoft	S 2 0 9
23	Kirton-in-Lindsay	S 1 2 0
16	Kirkby and Asgarby ...S	3 5 0
Nov. 3	Wainfleet, All Saints...O	1 11 6
9	Tetney	S 1 7 6
18	Mattersey	S 1 0 0
24	Gedney Hill	S 1 10 5
28	Hawksworth ($\frac{1}{2}$) .....O	2 0 0

Llandaff.

Nov. 4	Llanfrynach	S 3 6 6
18	Rockfield	S 1 8 9

Manchester.

Nov. 11	Rochdale	S 10 8 6
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Norwich.

Sept. 26	Brisley	S 1 14 3
26	Gateley	S 1 13 2

Oct. 1	Outwell	S £2 9 2
15	Winston	S 2 0 1
Nov. 4	Ryburgh	S 1 6 0

Oxford.

Sept. 3	Colnbrook ($\frac{1}{4}$)	S 2 5 6
24	Sparsholt	S 10 0 0
24	Hawridge	S 1 2 6
28	Milecombe	S 3 5 1
Oct. 16	Swalcliffe	S 9 2 9
31	Tilehurst	S 4 8 6
Nov. 11	Henley-on-Thames ...A	5 0 0

Peterborough.

Sept. 1	Market Overton	S 3 16 4
23	Coalville	S 0 15 0
25	Stathern ($\frac{1}{2}$)	S 2 4 2
Oct. 1	Wing	S 3 17 2
12	North Kilworth (port.) S	0 17 0
19	Sewstern	S 1 14 0
Nov. 13	Brockhall ($\frac{1}{2}$)	S 4 0 0

Ripon.

Sept. 23	Leeds. St. Jude's, Pottery Fields ($\frac{1}{2}$)	S 1 7 0
Nov. 10	Ilkley.....S	1 2 0

Rochester.

Sept. 12	Myland	S 1 8 0
23	New Brompton, Temp. School Church	S 4 15 1
28	Little Baddow ($\frac{1}{4}$)	S 2 10 0
Oct. 3	Great Amwell	O 0 12 0
5	South Weald	S 56 6 0
6	Luddesdown	S 2 0 0
7	Hitchin	S 13 10 5
14	High Halstow.....S	1 1 2
14	Hoo, Allhallows	S 1 2 1
15	Widdington	S 2 13 6
15	Greenstead	S 1 9 6
16	Gravesend Ch. Union ...	27 18 2
19	South Benfleet	S 1 1 8 $\frac{1}{2}$
19	Little Thurrock	S 1 3 8
21	Walington	S 1 18 4
24	Wethersfield	S 2 17 10
Nov. 10	Havering-atte-Bower...S	4 9 8
20	Bayford	S 2 17 0
30	Hadleigh ($\frac{1}{2}$).....S	0 13 0
30	Aldenham	S 10 2 1

St. David's.

Oct. 8	Llanvair-Nantgwyn and Capel-Colman	S 1 13 0
12	Aberyskir	S 1 5 8
20	Llandilo-Vawr	S 8 12 4
Nov. 17	Llanbedr-Painscastle...S	0 6 8
20	Llanilar	S 1 0 6

Worcester.

Oct. 10	Whichford.....S	4 5 2
31	Wythall.....S	4 8 6
Nov. 17	Wribbenhall	O 2 0 0

Incorporated Society

FOR PROMOTING THE

ENLARGEMENT, BUILDING, AND REPAIRING

OF CHURCHES AND CHAPELS

In England and Wales.

Established in the year 1818, and Incorporated by Act 9th Geo. IV. cap. 42, intituled “An Act to abolish Church Briefs, and to provide for the better “Collection and Application of Voluntary Contributions, for the purpose “of Enlarging and Building Churches and Chapels.” Dated 15 July, 1828.

Patron,
HER MAJESTY THE QUEEN.
President,
HIS GRACE THE ARCHBISHOP OF CANTERBURY.

Vice-Presidents,
HIS GRACE THE ARCHBISHOP OF YORK.
THE BISHOPS OF ENGLAND AND WALES, &c. &c.

*Treasurer :—*HENRY HOARE, ESQ.
*Secretary :—*REV. GEORGE AINSLIE, M.A.
*Chief Clerk :—*MR. H. DUNNING.
*Bankers :—*MESSRS. DRUMMONDS, Charing Cross.
MESSRS. HOARE, Fleet Street.


Number of Places assisted by the Society	4,755
New Churches erected	1,315
Old Churches rebuilt or enlarged	3,440
Number of Additional Seats obtained	1,284,595
Number of Free Seats	962,886
Amount contributed by the Society	£723,403
Number of <i>Mission Churches</i> aided	34
Amount contributed	£1,564
Number of <i>Repair Funds</i> deposited with the Society . .	122
Amount invested	£24,715

Donations or Annual Subscriptions of *any amount*, either for the GENERAL FUND, or for the MISSION-CHURCH FUND, will be gratefully received, and may be paid either direct to the Office in London, Rev. George Ainslie, 7, Whitehall, S.W., to one of the Society’s Bankers, or through the local Hon. Secretaries.

The Church-Builder.

No. X.

Church of St. Alban the Martyr, Holborn.

 HIS church is probably known to many of our readers. It is one of those offerings (happily yearly increasing in number) by which England's merchant princes testify that they do not gather their wealth for their own pleasure or honour, but for the glory of God.

It is well known that the founder of this church is J. G. Hubbard, Esq., M.P., one of the Directors of the Bank of England; but neither name, emblem, initial, or any other mark in any way connects the building with him—the simple expressions, “a Merchant of London,” and “a humble Steward of God's bounty,” being the only traces of a founder's designation. One could wish it were possible in these days, when the desire for public memorials is so general, for the memory of the individual founder to be as completely lost as has been that of the founders of most of our old churches, that so the entire loss of all earthly fame might secure to him the more glorious entrance into the joy of our Lord.

The precinct of the church extends from Baldwin's Gardens on the north, to Brooke Street, Holborn, on the south, covering the area once occupied by “Garden Court, Baldwin's Gardens,” more commonly known, we believe, in times past, as the “Thieves' Kitchen.” To the south of the church stands a commodious clergy house and porter's lodge, entered from Brooke Street, and forming, with the church, a noble group of

ecclesiastical buildings. The architect is Mr. Butterfield: and when we have said this, it is needless to add that the characteristic feature both of the church by itself, and of the whole group, is greatness of conception.

“It is an English church, for the worship of the Church of England, and built in a thoroughly English style. It is such as an English mediæval architect might have built, if he had to consider the needs of our own times and the ritual of our own Church. Men cry out for a new style, and perpetrate eccentricities in a desire for originality; but they might almost as well want a new language, and admire the studied crudities of Carlyle, on the ground that Addison is old and Burke out of fashion. A man of genius can speak to the heart in the old native style of architecture as in the old native language. Nay, this old architecture does in the hands of those who can use it speak to the hearts of men who will listen, as no other architecture has spoken or can speak. Few men in whom the cultivation of the critical faculty has not deadened the feelings and destroyed the imagination, but have felt and confessed its power; and that often when, as with Milton and Fairfax in the time of the Commonwealth, and with Stonewall Jackson in our own, prejudice and education have apparently indisposed them to the influence of such impressions¹.”

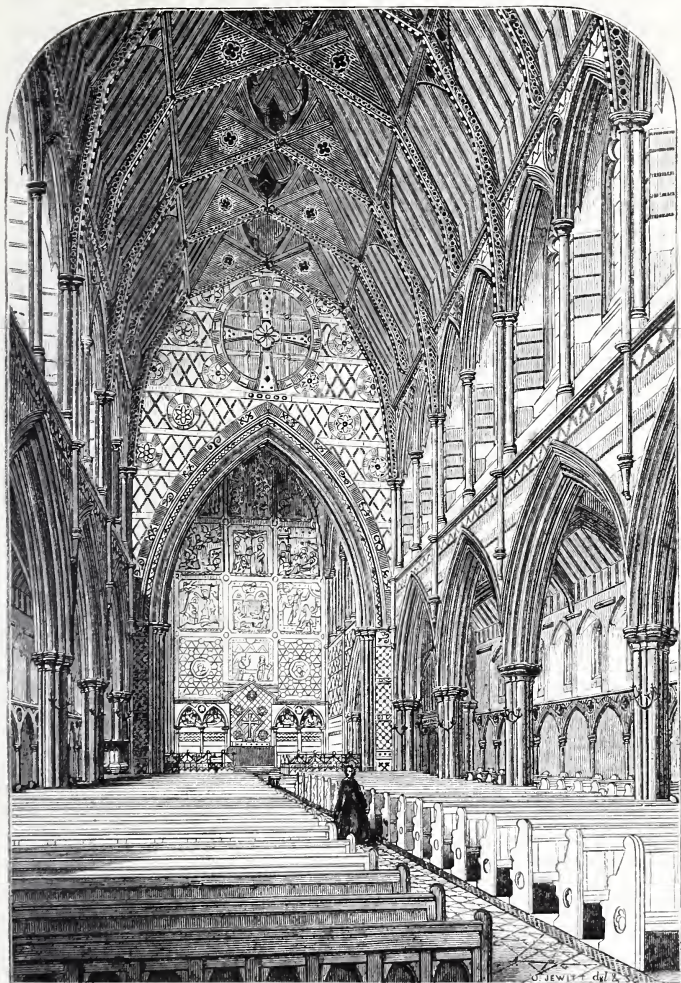
The church is composed of chancel and nave, with aisles extending the entire length; at the west end is a narthax, or Galilee², into which both the entrances lead. This is surmounted by a belfry and saddle-back tower. Over the principal entrance is this inscription:—



To the
Glory of God, and
In Memory of St. Alban, Martyr,
Upon a site given by
William Henry, 2nd Baron Leigh,
This Church is erected by
A Merchant of London.

¹ “Guardian,” Feb. 25, 1863.

² This kind of vestibule separates from the congregation the confusion



Architect,]

[Mr. Butterfield.

Interior of St. Alban's Church, Baldwin's Gardens, London.



The principal material is brick. The common yellow brick, so much used in London, forms the staple of the walls, but is relieved by courses and patterns of red brick. The piers and arches are of Portland stone, while small columns of terra cotta are introduced in the chancel, clerestory, and aisles, giving a warm tone to the colour of the building.

The chancel is enclosed by screens of wrought iron. Its north and south walls are lined with Derbyshire marble, and the east wall is covered above the reredos with ten wall-paintings of scenes in our Lord's life, connected with the suffrages of the Litany. They begin with the Annunciation,—“By the mystery of Thy holy Incarnation,”—and end with the descent of the Holy Ghost. These were executed under the superintendence of F. Preedy, Esq. In the earlier part of the undertaking he had the valuable help of H. Lestrangle, Esq., the artist of the roof of Ely Cathedral, who, if spared, would have carried the work to its completion. Before his sudden death he had finished most of the cartoons, and left, it is believed, some suggestions as to colour, but was not spared to finish what he had so ably begun.

The font stands under the tower at the west end. It is beautifully designed in Derbyshire marbles. Entrance to the belfry story is obtained by a staircase opening into the church at the centre of the west wall. Over this door is the inscription, “I believe in one baptism for the remission of sins,” under a sculptured bas-relief of the Last Supper. The roof is of wood, ornamented with colour: the floor of the nave is boarded, with the exception of three tiled pathways, one up the centre and one in each aisle. The pulpit, of oak, simple in design, on a pedestal of stone and terra cotta, stands at the east end of the nave, on the north side. The lighting of the church is managed by gas brackets from the piers, and is very effective.

caused by persons entering and leaving the church, and the arrangement tends much to promote quietness and order in the sacred building.

Galilee. “A portion of a church separated from the rest, and sometimes used for less sacred purposes, generally towards the west end; sometimes it was a gallery for seeing processions, sometimes a porch for penitents, and for placing the corpse before burial, &c. It is often found in the earliest churches, as Durham, &c.”—*Dr. Hook's Church Dictionary.*

In the south chancel aisle is the organ, by Holditch, a small but very useful instrument. The nave is seated with oak benches, uniform, fixed, and entirely free. The men occupy the south side, and the women the north. The church is always left open on the side towards Baldwin's Gardens from the opening for the first early Service at 7, to the conclusion of the Evening Service at about 9.

On entering, the most striking feature is the high narthax reaching up to the belfry chamber. Having passed into this, and standing by the font, we look up the nave, which is about ninety feet long and eighty feet high to the ridge. Before us is the remarkable chancel arch and large expanse of ornamented wall above, with the nave, its seats, litany-desk, lectern, and pulpit, between us and it; and, beyond it, the chancel, well-raised altar, and east wall, covered with the paintings already described. This arch is especially striking as contrasting with that at the west end of the nave. In this latter we have very high piers supporting a very graceful but comparatively flat arch, reaching to the roof, whereas in the chancel arch the great feature is its pointed form and the space of wall above.

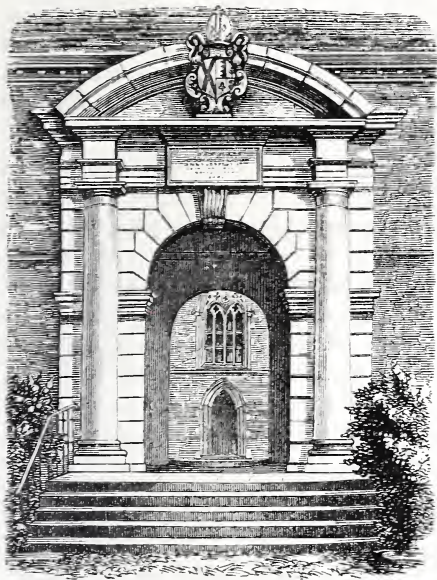
The cost of the church and house is said not to have exceeded £25,000, including the furnishing of the latter, and the fittings, books, &c., for the former. It is endowed for three clergy.

We are glad to know that the poor of the neighbourhood are learning to value their church and its services quite as readily as could have been expected. The evening services are very well attended by them both on Sunday and week-days. All the evening services are choral, and it is most cheering to see how much interest the poor seem to take in them.

At present the only day school which can be held, is in a small room near the church. It is necessarily limited to a very few children, who would otherwise be left in the street, through lack of means or energy on the part of their parents. The difficulty in the way of schools is the crowded state of the district. Every spot is occupied, and so well let, that owners are unwilling to part with property except at very high prices. Even renting has been hitherto found impossible.

A. H. M.

Bromley College, Kent.



Gateway, Bromley College.

THE erection of the beautiful little chapel attached to this Institution, and the projected improvements for promoting the comfort of those who reside in the College, must be matters of no little interest to the readers of the "Church Builder."

The College was founded in 1666, by Dr. John Warner, Bishop of Rochester, for the reception of "Twenty poore Widowes of orthodoxe and loyall Clergymen, and a Chaplin." Suc-

cessive benefactions have enabled the Trustees to increase the number of widows received within the College walls from twenty to forty, and the annual stipend has been raised from £20 to £38. In 1840 an important adjunct to this Charity was made by the munificent and judicious liberality of the late Mrs. Sheppard, who provided five additional houses for Maiden Ladies, daughters of Clergymen, who have previously resided with their mothers in the College. This is called the "Sheppard College," and is endowed with £44 a year for each of the five residents, and £60 between three out-pensioners.

The Institution is one in which, of course, the clergy are the most deeply interested, but it is one too, which cannot be regarded with indifference by any members of the English Church. At a time when her ministers are engaged in such self-denying efforts as well to restore and beautify the fabrics as to extend the spiritual blessings of the Church, when they are bestowing their

time, their labour, and—in numberless instances—a large portion of their private incomes, in zealously discharging the duties of their solemn office, it must be a source of pleasure and satisfaction to those to whose best interests their lives are devoted, that a suitable asylum and honourable retreat is here secured for so many of their widows and orphans, for whom it has been utterly beyond their own power to provide. Many of the causes which often combine to render the case of the widows and orphans of the clergy peculiarly distressing, must doubtless be well known to our readers; and they are such as to call forth our deep Christian sympathy. We cannot of course attempt even an enumeration of them; we will only take one case, and that shall bear no touch of unreality or exaggeration, but be one with which many may be familiar:—A clergyman, inheriting a considerable family estate, is presented to a rectory of £400 a year; the population is large and poor; the rector is a man of kindly feeling and open-handed hospitality, like the good parson of Auburn, of whom Goldsmith wrote:—

“Thus to relieve the wretched was his pride,
And e’en his failings lean’d to virtue’s side;
But in his duty prompt at every call,
He watch’d and wept, he pray’d and felt for all.”

But the day of misfortune comes; he is perhaps unwillingly involved in a ruinous law-suit; or the friend he had trusted has defrauded him; or the sudden failure of some public company has left him with a debt instead of a fortune. His wife and family are involved in his misfortune. What can he do? Were he not a priest he could set about retrieving his lost fortune by engaging in some mercantile or professional pursuit; but this course is now not open for him. Nothing is left but to work on in the large poor parish; he cannot dull his ear to the cry for pity, he cannot close his hand to the prayer for bread; so, having swept away every thing like luxury from his own board, he still continues to deal his bread to the hungry, and to clothe the naked with a garment, and the blessing of the poor is upon him. But what of her whom he once took from a home of luxury and elegance to share in the toils of his parish? What of those whom his former prosperity enabled him to bring up in the midst of refinement and plenty? The day is coming

when they must go forth from the scene of all their earlier associations ; it will soon

“ become a history little known,
That once they call'd the parsonage-house their own.”

No sooner is the Steward called from his stewardship, no sooner is the Labourer taken away from his vineyard, than the widow and the orphan must too say farewell to the friends and companions among whom they have lived so long, and the poor and the needy among whom they have so long ministered ; not, like the faithful pastor, to enter into that rest which shall be the reward of his labours, but perhaps in a cold unfeeling world, to endure the misery of want and neglect. Happy indeed for such if they find the hospitable door of this noble Institution at Bromley open to receive them, and to ward off the calamity which we have depicted.

But apart from their *relative* claims, no doubt those for whom this College is founded have a *direct* claim upon our sympathy. Who are those who, among the most zealous, labour to build, to restore, to adorn our churches ? Who are those who, amongst the most devoted, relieve the destitute, visit the sick, comfort the dying, raise the fallen, as well among the masses of our great towns, as the scattered populations of our hamlets and villages ? Surely they are the wives and the daughters of the clergy of our Church.

It is a matter of regret that but comparatively few, among the wealthy members of the Church have imitated the example of the pious founder of Bromley College. There are probably about 14,000 married clergymen in Great Britain, and we can infer from this, and from our own knowledge of the circumstances of many of their number, how many widows and orphans of their predecessors must now need a shelter and a home. If this Asylum could be so enlarged as to receive 400 instead of 40 inmates, no doubt it would soon be filled by grateful recipients of its benefits.

The main want of the Institution at the present time is, however, not an addition to the number of houses so much as an increase in the revenues of the Charity, whereby the Trustees may be enabled to keep the houses constantly full—to sustain

them in a sound condition of repair, and to augment the stipends of the pensioners, now totally inadequate to their maintenance. At the time of the foundation of the College, £20 was probably equivalent to about £60 of the present money¹.

The old Chapel was built in the spurious Italian style, introduced into England in the reign of Charles II., having round-headed windows, intersected by a single stone mullion, and heavy portcullis iron bars; a high cornice, surmounted by a flat lathe and plaster ceiling, and walls lined half-way up with panelling; forming, together with the Italian colonnade, an incongruous mixture with the late Jacobean of the remainder of the quadrangle. It was close from overcrowding, as well as want of ventilation, and insufficient for the requirements of the inmates, who had increased in the proportion of nearly seven to one since the foundation of the College. The narrow upright pews, nearly five feet high, were extremely trying to elderly persons.

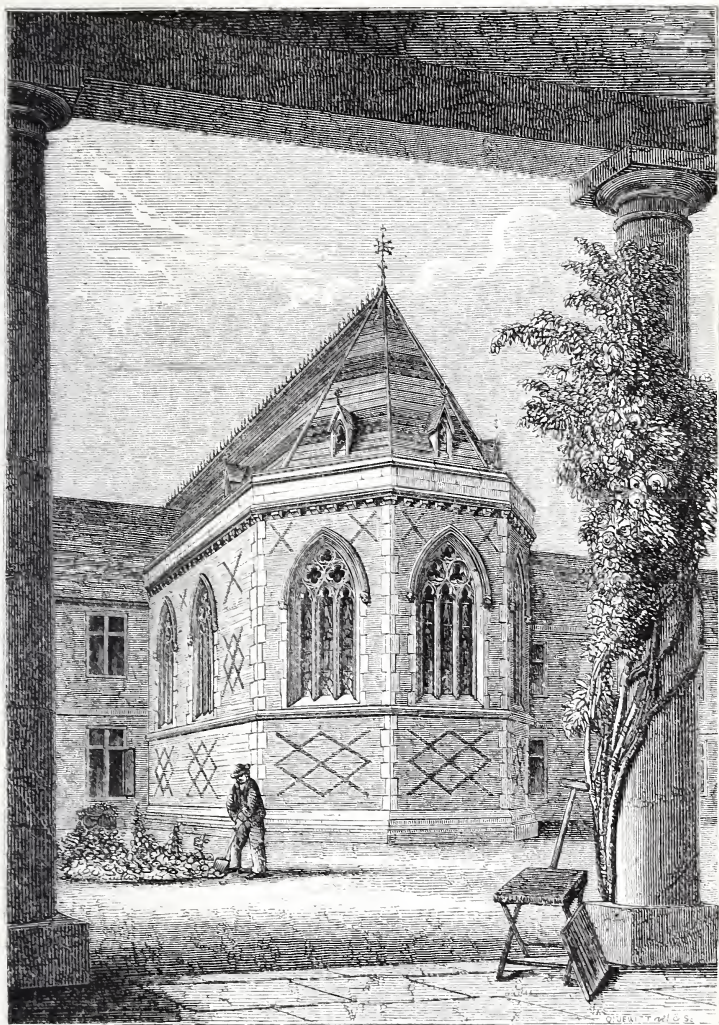
The new Chapel, erected from the design of Messrs. Waring and Blake, is of the Early Decorated period; which blends, not inharmoniously, with the later style of the rest of the College, as now in course of restoration. It is greatly larger than the former chapel, and contains, with perfect convenience, 130 sittings.

The roof is of stained deal, high and pointed, with purlins, principals, and intersecting collar beams, and lacing pieces resting on heel posts and stone corbels, and, lighted by nine dormer windows, is a construction which the peculiar position of the chapel, shut in at the west end by two houses, rendered necessary in order to obtain sufficient light.

The walls are pierced by eight windows, and there are four more, similar in mullions and tracery, in the blank wall at the west end: thus relieving what else would have a dull and flat appearance. The eight windows are filled with painted glass, executed by O'Connor, and are fine specimens of the rich colouring of that artist. The blank windows are illuminated from the designs of the same artist.

The chapel contains three tiers of seats on each side; the

¹ See Appeal among the Advertisements subjoined to the present No.



Architects,]

[Messrs. Waring and Blake.

New Chapel, Bromley College.

front and centre rows, as well as the desks, &c., are of handsomely carved oak; the upper row of seats runs back into the wall, each seat being surmounted by an arch, and divided by pillars from its neighbour. By this mode of construction, which has, moreover, a very picturesque effect, sufficient room is gained to allow a tolerably broad aisle without cramping the seats.

The reredos is in the same style as the arches over the seats, but more richly carved and ornamented. The floor is laid with encaustic tiling, by Messrs. Minton; the altar-cloth and kneeling cushions and stools are the work of the ladies of the College.

The porch, without the addition of which the design is externally imperfect, has not yet been erected, sufficient funds for the purpose not having been raised.

W. F.

The Restored Temple.

WHEN Whitsun beams, with tongues of fire,
Renew'd the primal tale,
The wondrous works of Heaven's high Sire,
To Wrington's sylvan vale :

And that proud tower stood grand and calm,
And gorgeous to behold,
Like the King's Daughter in the Psalm,
In clothing of wrought gold ;

How didst thou yearn, lov'd child of mine,
Though but in dream to win
One glimpse of that belovèd shrine,
All glorious within !

For foul unsightly shapes defil'd
The fair and holy place,
And ill thy heart and eye, sweet child,
Could brook the vile and base.

* * * * *

Once more, as in dear days of old,
That stately tower I see,
Radiant in Pentecostal gold ;
Though not, alas ! with thee.

The fire-tongues light a turfy mound,
 Unknown to those blest years;
 A gray cross guards the hallow'd ground,
 A text restrains my tears ¹.

Bright flowers, of thee belov'd so well,
 On that low cross I lay;—
 Mute now the little Sanctus bell,—
 I enter in to pray.

O wert thou here! no forms uncouth!
 Like soul absolv'd from sin,
 Pure in her renovated youth,
 All glorious within,

Soars the free shrine; the tongues of fire
 Tint arch and corbel, where
 "Come, Holy Ghost, our souls inspire"
 Upfloats on painted air.

Down, earthly thought! thy darling's bliss
 Heeds not poor things of sight;
 Her home is where no temple is—
 God and the Lamb her light ².

Yet sure, when the Church Militant,
 This high and lovely Day ³,
 With Angels' and Archangels' chaunt
 Mingles her feeble lay,

It is no sin to deem I see
 My lov'd one, as of yore,
 Still kneeling side by side with me,
 Upon the holy floor.

Here lies her temple, earth-defil'd,
 Which yet from earth shall spring,
 More than restor'd; the glorious child
 Of the Restorer-King.

Veni, Creator Spiritus!
 Thy ruin'd shrines restore!
 May we in Thee, do Thou in us,
 Abide for evermore!

H. T.

Vicarage, Chard, Holy Week, 1864.

¹ S. Luke viii. 52.

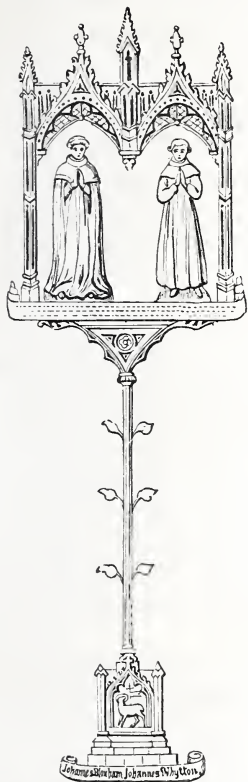
² Rev. xxi. 22.

³ "Pfingsten, das *liebliche* Fest."—Goethe, R. der F.

Stones of the Temple.

No. VII. THE PAVEMENT.

"The place whereon thou standest is Holy Ground."—Exod. iii. 5.



Brass of John Bloxham
and John Whynton, Merton
College, Oxford, c. A. D.
1420¹.

"WHY, my dear Constance," said Mr. Acres, as one morning he found the eldest of his three children sitting gloomy and solitary at the breakfast-room window, "you look as though all the cares of the nation were pressing upon you. Come, tell me a few of them; unless," added he, laughingly, "my little queen thinks there is danger to the state in communicating matters of such weighty import."

"Oh, don't make fun of me, dear papa; I have only one trouble just now, and you will think that a very little one; but you know you often say little troubles seem great to little people."

"Then we must have the bright little face back again at once, if after all it is only one small care that troubles it," said he, kissing her affectionately. "But now, my darling, let me know all about it."

"Well, papa, I think it's too bad of Mary to go up to the church again to-day to help Ernest to take more rubbings of those dull stupid old brasses. I don't care any thing about them, and I think it's nonsense spending so much time over

¹ We are much indebted to the Editor of the "Penny Post" for the use of this and other engravings to illustrate this paper.

them as they do. I wish Mr. Ambrose would not let them go into the church any more, and then Mary would not leave me alone like this."

"That's not a very kind wish, Constance, as they both seem so much interested in their work; but I dare say this is the last day they will give to it. Suppose we go this afternoon to look after them: we can then ask Ernest to bring home all the copies he has taken, and when Mr. Ambrose comes in by-and-by perhaps he will tell us something about them, and who knows but your unoffending enemies may turn out to be neither dull nor stupid after all?"

The proposal was gladly accepted, and at four o'clock they were enjoying their pleasant walk up to St. Catherine's church.

As they entered the church Mr. Acres heard, to his surprise, the clear ring of Mary's happy laugh. She was standing in the south aisle, beside the paper on which she had been vainly attempting to copy a monumental brass. Seeing her father approach with a serious and somewhat reproving countenance, she at once guessed the cause, and anticipated the reprimand he was about to utter. "You must not be angry with me, papa," she said, in a very subdued tone, "for indeed I could not help laughing, though I know how wicked it is to laugh in church; but, you know, I had just finished my rubbing of the brass here, and thought I had done it so well, when all of a sudden the paper slipped, and the consequence was that my poor knight had two faces instead of one; and he looked so queer that I could not help laughing at him very much."

"No doubt, my dear child," said her father, "there was something in your misfortune to provoke a laugh, but I think you must have forgotten for a moment the sacredness of this place, when you gave vent to the merry shout I heard just now. You should always remember that in God's house you are standing on *holy ground*, and though it may be permissible for us to go there for the purpose of copying those works of art, which in their richest beauty are rightly dedicated to God and His service, and these curious monuments which you and Ernest have been tracing, yet we should ever bear with us a deep sense of the sanctity of the building as the 'place where His honour dwelleth,' and avoid whatever may give occasion to levity; or should the

feeling force itself upon us, we ought, by a strong effort, to resist it."

Although the words were spoken in a kind and gentle voice, many tears had already fallen upon Mary's spoilt tracing, so her father said no more on the subject; but, taking her hand, led her quietly away to a chapel at the north-east corner of the church, round which was placed a beautifully carved open screen. It was the burial-place of the family that formerly tenanted the Hall, and there were many brass figures, and inscriptions laid in the floor to their memory. Here, attentively watched by old Matthew, the sexton, Ernest was busily engaged tracing the figure of a knight in armour, represented as standing under a handsome canopy. He had already completed his copy of the canopy, and of the inscription round the stone, and was now engaged at the figure. Two sheets of paper were spread over the stone, and he had guarded against Mary's accident by placing on the paper several large kneeling hassocks, which were used by the old people. He was himself half reclining on a long cushion laid on the pavement, and having before marked out with his finger on the paper the outlines of the brass underneath it, was now rubbing away vigorously with his heel-ball², and at every stroke a little bit more of the knight came out upon the paper, till, like a large black drawing, the complete figure appeared before them. They had all watched Ernest's labours with the greatest interest, and this being the last, they assisted in rolling up the papers, that they might be taken home for the evening's lecture.

"I wish Master Ernest could take a picture of good old Sir John, as we call him, Mr. Acres," said Matthew; "I mean him as lies in the chancel, right in front of the altar; but he's cut out in the flat stone and not in the metal, so I suppose Master Ernest can't do it. I remember the time, sir, when people as were sick and diseased used to come from miles round to lie upon that stone, and they believed it made them much better³; and if they believed it, I dare say it did, sir. And 'tisn't but a very

² It is composed of lamp-black, bees'-wax, and tallow, and is commonly used by shoemakers to give a black polish to the heels of boots.

³ These superstitions existed a few years since in connexion with an old incised slab in the chancel of Christ Church, Caerleon.

few years back when it would have been thought very unlucky indeed if a corpse had not rested over good Sir John all night before its burial. We still place the coffins just in the same place at the funerals, but of course nobody any longer believes that good Sir John can do good or ill to those inside them."

"I must bring some stronger paper than that I use for the brasses, to copy the stone figure, Matthew; so that must be done another day."

All said good-bye to the old sexton, and as he wended his way up the narrow stone stairs to his little chamber, Mr. Acres and his family returned to Oakfield Hall.

The dining-room was soon decorated with the trophies of Ernest's four days' labour, and other rubbings which he had before taken; and when Mr. Ambrose arrived he was met by several eager petitioners, praying him to give some explanation of the strange-looking black and white figures that hung upon the walls.

"It would take me a whole day to tell you all that might be said about them," said he; "but I shall be very glad to give you a short description of each, and I will follow the course which Ernest has evidently intended me to adopt, for I see he has arranged all the bishops and clergy together, and the knights, the civilians, and the ladies, each class by itself. But first I must tell you something of the general history of these brass memorials. There are an immense number of them in this country, it is supposed about 4,000, and they are chiefly to be found in Norfolk, Suffolk, Essex, and Kent; but indeed there are comparatively few old churches in England in which you cannot find upon the pavement some traces of these interesting memorials. Though, however, so many remain, probably not less than 8,000 have been either stolen or lost. You will see on the pavement at St. Catherine's marks of the force which has been used in tearing many from the stones in which they had been firmly fixed."

"But who could have been so fearless and wicked as to take them away!" exclaimed Constance, who already had begun to feel a real interest in the subject.

"Alas! Constance, that question is easily answered. You know among the ancient Romans there was a belief that the

manes or spirits of the departed protected their tombs, and so persons were afraid to rob them; but people since then have been deterred by no such fear, indeed by no fear at all. Within the period between 1536 and 1540 somewhere about 900 religious houses were destroyed, and their chapels were dismantled and robbed of their tombs, on which were a great number of brasses. And this spirit of sacrilege extended beyond the monasteries, for at this time and afterwards very many of our parish churches were also despoiled of their monumental brasses; indeed the evil spread so much that Queen Elizabeth issued a special proclamation for putting a stop to it. The greatest destruction of brasses, however, took place a hundred years after this, when thousands were removed from the cathedrals and churches to satisfy the rapacity or the fanaticism of the Puritan Dissenters, who were then in power. In later times, I am sorry to say, large numbers have been sold by churchwardens for the value of the metal, and many have been removed during the restoration of churches and have not been restored; of course, those whose special duty it was to protect them have been greatly to blame for this. Then not a few have become loose, and been lost through mere carelessness. Some of the most beautiful brasses in our church I discovered a few years since under a heap of rubbish in the wood-house of Daniels, the former sexton⁴. So you see it is no wonder we find so many of those curiously-indented slabs in the pavement of our churches, which mark the places where brasses have formerly been. A few of these memorials are to be found in Wales, Ireland, and Scotland. Some also exist in France, Germany, Russia, Prussia, Poland, Switzerland, Holland, Denmark, and Sweden. In these countries, however, they have never been numerous. But now I must say a few words about their origin. The oldest memorials of the dead to be found in our churches are the stone coffin-lids, with plain or floriated crosses carved upon them. The stone coffins were buried just below the level of the pavement, so their lids were even with the floor of the church. Afterwards similar crosses

⁴ Some of the very interesting brasses in Chartham Church, Kent, were found a few years since as here described, by the present rector, and replaced by him on the chancel pavement.

were graven on slabs of stone above the coffin ; then the faces of the deceased were represented, and at length whole figures and many other devices were carved on the stone ; and around the stone was sometimes an inscription consisting of letters of brass separately inlaid. Then the figures and inscriptions were either altogether made of brass, or were partly graven in stone and partly in brass ; specimens of both I see Ernest has provided for us. The earliest of these incised slabs are probably of the ninth century, but the faces of the deceased were not carved on them till about 1050. The earliest brass of which we have any account is that of Simon de Beauchamp, 1208 ; and the most ancient brass figure now remaining is that of Sir John Daubernoun, 1277.

“ The form of the brass has evidently been often suggested by the stone and marble effigies we see on altar tombs. For we find that not only the costume and position of the figures are closely copied, but also the canopies above them, the cushions or helmets on which their heads rest, and the lions, dogs, or other animals on which the feet are placed. I have something more to say on the subject generally, before I come to speak particularly about Ernest’s copies, but I must ask you first to allow me to rest for a few moments.”

“ Mark you the floor ? that square and speckled stone,
Which looks so firm and strong,
Is *Patience* ;

“ And the other black and grave, wherein each one
Is checkered all along,
Humility :

“ The gentle rising, which on either hand
Leads to the quire above,
Is *Confidence* :

“ But the sweet cement, which in one sure band
Ties the whole frame, is *Love*
And *Charity*.”

GEORGE HERBERT.

Origin and Progress of the Bishop of London's Fund.



VERY important Church Extension movement has been going on for many months in the Diocese of London, under the title of "THE BISHOP OF LONDON'S FUND." Some account of its origin and progress may, we think, be acceptable to our

readers.

In his Charge to the Clergy of the Diocese in November 1862, the Bishop adverted very strongly, under the third of the three heads into which it was divided, to "the difficulties which spring from an ever-growing population, rendering it scarcely possible for the Church's machinery keeping pace with the progress of the nation, to meet men's wants as quickly as they arise." In the Appendix the Bishop supported his remarks by an array of figures in themselves unanswerable. These statements attracted the attention of the Rev. Charles Girdlestone, and induced him to communicate with the Bishop in a letter, in which he said :

"A great portion of property in the Metropolis is held by non-residents. And my own experience at Sedgley of old, and subsequently in my present mining and manufacturing Parish, convinces me that it pays to make out from the Parish rate-books, and other authorities, a list of non-resident proprietors, and apply to them for Church objects. I have owned some chambers in Lincoln's Inn ever since I was Fellow of Balliol, have received rents representing some six or seven per cent. of what they would cost me, and never but once was asked for a subscription to any charitable object in the Metropolis on the ground of owning property there. I feel persuaded that if a competent Committee of Laymen would divide London, &c., amongst them—say into the Postal Districts—and get lists of all who derive income from property therein, and then send round the facts and remarks in the third part of your Charge, the amount raised for Church Building by your predecessor might be doubled in a twelvemonths' time. We want more organization."

Mr. Girdlestone's letter was referred by the Bishop to the Committee of the London Diocesan Church Building Society ;

and, after due consideration, they resolved, that a renewed Appeal should be made to the owners of property in the Metropolis. Many weeks were occupied in investigating the lists of Freeholders and other sources of information. At length in May 1863, a meeting of Noblemen, Clergymen, and Gentlemen was held at London House, upon the invitation of the Bishop, when it was agreed that efforts should be made to raise, under the designation of "The Bishop of London's Fund," £100,000 per annum, to be applied under the management of a Board to be nominated by the Bishop; it being generally felt by those present, that in the presence of large and startling deficiencies in the provision for religious ministrations prevalent in many Districts of the Metropolis, a bold and decided policy, in some degree proportionate to the wants to be supplied, should at once be initiated, and that public support would thus be more readily obtained to the movement. A large and influential Board having been appointed, the Bishop issued in June a "Letter to the Laity of the Diocese of London, on the Spiritual Wants of the Metropolis and its Suburbs," in which he stated the main features of the case, appealed to all classes of the Diocese for aid, and detailed the objects of the Fund: viz.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Missionary Clergy, or Additional Curates. 2. Scripture Readers. 3. Mission Women. 4. Clergymen's Residences. 5. Schools. | <ol style="list-style-type: none"> 6. Mission-Rooms, or School-Churches. 7. Endowment of old or new Districts. 8. Endowment of Curacies. 9. Building of Churches. |
|---|---|

Considerable funds were soon placed at the disposal of the Executive Committee, but owing to the lateness of the season any general canvass of the Metropolis was necessarily postponed to a later period. Previously, however, to the canvass being proceeded with, it was deemed advisable to institute, as the basis of the Appeal to be made by the Committee, fresh inquiries into the wants of the Diocese by means of Circular Letters addressed to the Clergy. The general result of the answers received has been recently communicated to the public in a very able Report from the Statistical Committee¹, and may be briefly

¹ "Statistics as to the Religious Condition of London, ascertained by

summed up in the following tabular statement, it being premised that the Committee have adopted as standards, the requirements of one Clergyman to 2,000 people, and of church-room for 1 in 4 :—

“From the returns obtained at this time, and from other sources, it appears that out of all the Parishes and Districts included in the Diocese amounting to about 450, about 239 are already provided up to the measure of the standards here adopted. They will, therefore, for the present be left out of consideration in estimating the wants of the Diocese. The remaining 211 Parishes have been classed as follows, according to the amount of their deficiency.

1. As regards Deficiency of Clergy.

One Clergyman only			Gross
Class	I. for	Population.	
	8,000 and upwards . . . 11 Parishes . . .	228,000	
	II. „ from 6,000 to 8,000 . . . 14 „	171,400	
	III. „ 4,000 to 6,000 . . . 59 „	757,500	
	IV. „ 2,000 to 4,000 . . . 110 „	919,300	
			<u>194</u>
Not deficient in Clergy, but in } Church-room }			17 „ 73,800
			<u>211</u> Total . . <u>2,150,000</u>

2. As regards Deficiency of Church-room.

Accommodation for less than			Gross
Class	I. 1 in 10 . . . 58 Parishes . . .	Population.	
	II. 1 in 8 . . . 27 „	324,400	
	III. 1 in 6 . . . 42 „	412,900	
	IV. 1 in 4 . . . 71 „	609,800	
			<u>198</u>
Not deficient in Church-room, } but in Clergy }			13 „ 58,900
			<u>211</u> Total . . <u>2,150,000</u>

The Committee estimate the population for which further provision ought to be made, at very nearly 1,000,000; and the

inquiries in connexion with the Bishop of London's Fund, for providing for the Spiritual Wants of the Metropolis and its suburbs.”—Rivingtons, price 2d., or, for distribution, 12 for 1s.

additional Clergymen required at 500, Lay Agents at 600, and church sittings at 250,000, if their standards be adopted.

The main value of the Report consists in its confirmatory character. To those who have taken much interest in the progress of Church Extension in the Metropolis, the enormous disproportion between the number of the population, and the provision for their spiritual wants, has been long painfully familiar. But the difficulty has been to gain the ear of the public. Notwithstanding the frequent and earnest appeals made by Bishop Blomfield from 1836 to what proved to be his final Charge in 1854, when he recapitulated all that he had done to provide for the ever-rising tide of population in his Diocese, and asked for the continued support of the Clergy and Laity to aid him in the efforts still required,—and in spite of the information conveyed to the public year after year by the London Diocesan Church Building Society, acting under the immediate and personal sanction of the Bishop of the Diocese,—Churchmen have too commonly treated the subject with indifference, and disregarded facts which deserved their deepest and most serious consideration. Under these circumstances the additional testimony afforded by an independent Committee² after careful investigation becomes highly important, as affording to those who need it a guarantee that previous representations have not been exaggerated, and establishing a claim upon all who were disposed to make their incredulity a plea for inaction.

A very fair beginning has been made in the collection of funds, especially considering that no general canvass has yet been proceeded with. Upwards of £100,000 have been already promised, partly payable in ten years³. And the Executive

² The Report bears the signatures of Viscount Sandon, Lord Radstock, Sir T. W. Waller, the Rev. J. Bardsley, the Rev. F. G. Blomfield, Mr. Arthur Currie, Mr. Henry Hoare, the Rev. W. D. Maclagan, Mr. Giles Redmayne, the Rev. T. F. Stooks, Mr. W. H. Smith, and of the Hon. Secretaries, Mr. Henry Hoare, jun., Mr. W. Tollemache, and Mr. Edward Thornton.

³ Intimation of Her Majesty's contribution of £3,000 was conveyed to the Bishop of London in the following letter :

“ Windsor Castle, March 7, 1864.

“ My dear Bishop of London,—I have had the honour to lay before Her Majesty the Queen your letter of the 5th inst., together with the accom-

Committee have appropriated about £60,000, also partly prospectively.

To many the proposal to raise £1,000,000 in ten years for Church Extension may appear chimerical. But it is really not unreasonable. Let us take as an example Scotland, whose whole population does not very much exceed that of the Metropolitan District of England. If the dissatisfied members of the Kirk of Scotland have been able to raise a sum of £7,000,000 for the sake of maintaining a point of Church Government, it is no great thing to expect the thriving and prosperous Churchmen of London to contribute £1,000,000 for the purpose of carrying the Gospel message of salvation to the homes of neglected thousands in their own Diocese. The pecuniary power is indisputable; some portion only of the zeal, and earnestness, and self-denial of our northern brethren is wanted to ensure a fitting response.

In his present Appeal, Bishop Tait has an advantage which was denied to Bishop Blomfield, and the absence of which proved a "sore let and hindrance" to him in his schemes of Church Extension: he could but rarely *endow* the churches which he might raise. But the progress of Time, the great solver of difficulties, has placed this power to a large extent in the hands of Bishop Tait. In consequence of the increasing

panying papers. I have received the commands of Her Majesty to assure you, in reply, of the deep interest which the Queen takes in the good work which you have undertaken. Under any circumstances Her Majesty would have felt it to be her duty to give her support and assistance to a plan for remedying the evils which your Lordship has described, but the Queen feels a double satisfaction in contributing towards measures which, under your Lordship's control, Her Majesty feels sure will be carried out with efficiency and with discretion.

"Her Majesty has commanded me to inform you that it is Her Majesty's intention to contribute to the fund called 'The Bishop of London's Fund,' for its general purposes, £1,000 annually for the next three years, making a sum total of £3,000.

"Believe me, my dear Bishop of London,

"Very faithfully yours,

"The Lord Bishop of London, &c."

"C. B. PHIPPS.

His Royal Highness the Prince of Wales also contributes £1,000 to the purposes of the Fund.

funds at their disposal, the Ecclesiastical Commissioners are enabled to raise, during the current year, the income of livings having a population of 8,000 souls to £300 per annum⁴; and it is understood to be their intention gradually to reduce the area of population qualifying for grants as further funds accrue, although the terms and amount of their grants may be varied from time to time, according to circumstances. This will prove a great encouragement to all who look upon the subdivision of large parishes as the best permanent result to be derived from the present movement.

It is not intended to supersede existing Societies; on the contrary, it is hoped that all contributions to the Fund will be considered as *additional* to the support already tendered to other institutions.

In conclusion, we heartily wish this important effort God speed! It is a great gain to the Diocese, and can hardly fail to exercise a beneficial influence on the progress of Church Extension in other parts of the country.

W. R.

Seats in Churches. No. III.

CHURCH ARRANGEMENT.



HAVING considered in the two former numbers¹ how the people are to be placed in Church, the concluding papers will be devoted to the chancel furniture, and arrangements necessary to the proper performance of the Services.

It is a subject of much interest, as well as one of great difficulty, in meeting the various views entertained; but all will agree in the propriety of the gradual extinction of the structural and graduated erections which are frequently used to occupy the centres of our churches, even standing before the chancel, and shutting out from the people the most solemn Services and the Eucharistic Office of the Church.

⁴ Report of the Estates Committee, Feb. 4, 1864.

⁵ The attention of our readers is requested to the Advertisements of the Fund at the end of this No.

¹ Nos. 8 and 9 "Church Builder."

The unseemliness of these "three-deckers," as they were called, apart from any higher feeling, became apparent from the first, on the yet recent revival in church arrangement.

We all remember Hogarth's pictures of the interior of our churches in the last century; and even down to our own day it is easy to call to mind the sad difficulty of following the service in a devotional and seemly manner, enclosed in the high pews, with the book-board projecting so as to prevent the body bending, and the narrow seat-boards, with the high straight framing at the back, making even sitting at "sermon time" most painful. Then the beadle in blue and gold lace, to keep order in town churches, or in more remote districts, the "dog-whipper," with a white willow wand or a hazel switch², wandering all the service throughout the church, as my early memory calls to mind.

And if the church were post-Reformation, there was the "communion recess" perhaps level with—or at most raised one step above—the floor of the nave, forming the chancel; and around a poor shabby table (underneath which was not infrequently placed a cupboard for empty bottles, dust shovels, &c.) were rails, left since the time when the Puritans SAT to receive the sacred elements, at the celebration of the Holy Eucharist; and this was backed by a great classically designed screen in the most approved fashion, duly supported by Moses and Aaron. Round about were galleries³ of various heights and dimensions, with the front seats for the half-dozen charity children in white caps, and green or other coloured gowns, if there was a bequest "to clothe and educate," who, with the aid of a roaring organ behind, performed all the supposed melody. The tunes thought sufficient

² In Kent and other southern counties there are still bequests left for the annual payment of "dog-whippers," whose duties, besides keeping unruly children in order, was to whip dogs out of church, who no doubt attracted by comfortable beds of rushes then often laid down, were apt to forget the difference between a kennel and a church.

³ "The Society will be most unwilling to sanction any plan involving the erection of a gallery, unless in cases where it is *distinctly shown* that no room is unnecessarily sacrificed, by inconvenient arrangements, on the floor; or where the required accommodation *cannot be obtained* by an extension of the fabric itself.—A western gallery is the least objectionable form. Galleries must in any case be entirely detached from the columns of the arcade."—"Directions for Architects," printed by the Church Building Society.

for town congregations were of the most doleful and dirge-like description. The melancholy was, however, somewhat relieved in the country by a background of the best village musicians, strengthened from the neighbouring choirs when an anthem was to be sung.

Such in the *past* were some of our church arrangements; the *present* is awakening to a far higher sense of our duties: and we may hope the *future* will realize even a greater sense of devotion as the house of God becomes more and more suited, in the nature and character of its arrangements, for the celebration of our Church's Services.

The chancel, the most holy portion of God's House, requires our peculiar attention in the fitting up; and as all is done in the rest of the church to meet the devotional requirements of the congregation, so it is essential that the arrangements here for the services should be carefully attended to. And having entered into a new era, by ridding the nave and aisles of our churches of the inconvenient arrangements which have crept in since the time of Elizabeth, there here should be a corresponding advance, combined with a correct adherence to the true principles of form and character.

The fittings of a church generally may, according to circumstances, be plain or costly; but the fittings of the chancel should always be marked by its distinctive features of richness and beauty.

When the chancel is wide and deep there should be a double row of choir seats or stalls, and, where practicable, central openings on each side. The back seats should be raised one step, of six to seven inches, higher than the front row, and these also should stand above the paving.

The old conventional misereres, with the return stalls, excepting in Collegiate churches, or where there happens to be a large body of Clergy, are inapplicable in the present day; they appear an affectation, and become a mere copy of an arrangement suitable when the chancel was alone devoted to the use of the clergy. The front seats should have proper book-rests to stand to, with such conveniences as are required for the choir music. An open wrought-iron desk, the whole length of the book-board, seems most convenient, with the usual book-board underneath, left for

the service books required when kneeling. The back stalls, from their height, do not generally require, except in particular choirs, a second stand or desk, and this is better omitted. On the south side, facing a part of the stalls, the faldstool or desk should be placed⁴, with a separate lectern for the Lessons; where practicable, a separate "Litany desk," or faldstool, should stand in the nave, *below* the chancel steps.

A dwarf wall or screen usually takes the place of the old cancelli, at the entrance to the chancel, dividing this from the nave, and forming a proper termination to the ends of the stalls. Where there are no chancel rails, the steps should be a protection to the sacrarium; and a temporary, or even a separate rail, as is adopted in some churches for very infirm persons, might be fixed at each end next the wall. Ample space must be left in front of the communion rails for the access of communicants, in no case less than four feet from the front edge of the kneeling-step.

The "Lord's table," or "altar," should stand on a dais or platform, raised above the steps of the sacrarium, with a foot-pace in front as well as at the sides. In most churches, a reredos has followed in place of the old Georgian altar screen, which was even so recently considered as a fitting and almost necessary embellishment of the altar. In the better taste of the present day, instead of providing a mere moulded panelled screen of wood for the village painter to decorate according to his taste, we now see costly and elegant designs wherein the highest talents of sacred art given to man, both in painting and sculpture, may be combined. The super-altar, where the candlesticks directed by the Prayer Book⁵ to be used in all churches

⁴ "The reading-desk is not to be elevated to resemble a second pulpit; to be placed in the chancel, or near to the entrance thereto; to be of moderate height, and so placed as not to intercept the view of the chancel."—*Church Building Society's "Directions for Architects."*

⁵ "And here it is to be noted, that such ornaments of the church and of the ministers thereof, at all times of their ministration, shall be retained and be in use, as were in this Church of England by the authority of Parliament in the second year of the reign of King Edward the Sixth."—*See Rubric before Morning Prayer.*

"All deans, archdeacons, parsons, vicars, and other Ecclesiastical persons, shall suffer from henceforth no torches nor candles, tapers, or images of wax,


are placed, and which is too the convenient position of the alms-dish when placed conspicuously in this part of the church, should form a part of the reredos.

J. C.

Mission Churches and Mission Houses.

MISSION CHURCH, ARMLEY.

(Aided by a Grant from the Incorporated Church Building Society.)

O tell of the good that has already been effected by the Mission Church in this parish I scarcely know where to commence. It was built for a population which had been uncared for, and was looked upon as the Van Diemen's land of the parish. Few, nay, scarce any, attended any place of worship, not only children but adults unbaptized, and the whole neighbourhood disorderly. But the contrast now is most marked. The School Church, which accommodates 200 people, furnished in a great measure with chairs similar to those used at St. Paul's evening services, is now filled every Sunday evening with a most attentive, and I believe a growingly attached congregation. Some scores of the children have been baptized.

The Day School is full of children, who daily show how much of good there was, but until our school was built could not be developed.

Of the Sunday School, which is also full, nay, I may say over full, nothing can be more gratifying; and not the least delightful part of it is to see the Bible class of young men walking from the school to the old church, more than a mile from the school, on the Sunday morning, in the most orderly manner, unattended and left to their own sense of decorum, which in no case has

to be set before any image or picture. But only two lights upon the high altar before the Sacrament, which, for the signification that Christ is the true Light of the world, they shall suffer to remain still."—*See Injunctions of King Edward VI., 1547.*

"It is the high altar alone which is left in our churches, all the rest being removed by authority, on account of the idolatrous and corrupt practices which were connected with them."—*Dr. Hook's Church Dictionary.*

been broken ; and when we know that many of these young men were the loiterers in the lanes and at the corners of the streets, it seems that a great work has been done.

I could fill sheets with relating the good which has apparently been effected, but I trust that what I have written will show to the Committee of the Church Building Society that their grant was not made in vain.

We are already contemplating enlarging the school, as we have reason to believe many more would come to us if we had more room. And if the Church keeps the lead which it has now in this district, we need not fear the intrusion of the enemy.

G. A.

ST. PETER'S MISSION CHURCH, LEIGH.

(Cost of the Building £790, aided by a Grant from the Incorporated Church Building Society.)

IN estimating the "success" of any effort to promote the improvement of the masses, regard must be had to their previous circumstances. Here, for generations, the working people were shut out of the parish church by the appropriation of all the pews. The consequence has been that the great bulk of the population has become utterly indifferent to religious ordinances, except baptism, marriage, and Christian burial. Congregations have, therefore, to be grown by means of schools and week-day evening classes, especially those for catechumens.

The average Sunday evening congregations at St. Peter's Mission Church range from 150 to 200. They are steadily increasing. Holy Communion is administered once a fortnight. The average attendance for last year about thirteen. There are about 250 scholars in the Sunday School, and 160 or 170 in the daily schools. During winter there is an evening school with a fair attendance. The collections at the offertory and on the alternate Sunday evenings have amounted to £36 19s. 3½d. during fifty weeks.

There is a service on Wednesday evenings, fairly attended. The work prospers, and the church and schools promise to be a great blessing to the neighbourhood.

J. I.

MISSION CHURCH, WISBECH.

(Aided by a Grant from the Incorporated Church Building Society.)

RING'S END is a scattered hamlet of Wisbech St. Peter. A population of about 300 people are dotted over a line, or strip of fen, not more than, on an average, half a mile wide, along the bank of the river Nene. The "District" of Ring's End commences about three miles from the town, and extends about six miles in a south-westerly direction towards Whittlesea. About the centre, i. e. about six miles from Wisbech, is something which may be called a village, and there, in compliance with the frequently expressed wishes of some of the more respectable inhabitants, the vicar commenced a service in July, 1857. This service was on Sunday mornings, and was conducted by one of the curates—in a barn in summer, in a cottage in winter.

There has been for many years in this hamlet a very small dissenting meeting-house, which was ill supplied with preachers, but where a considerable Sunday School was conducted by the labourers, for the benefit of their own and neighbours' children. And the Church Catechism was diligently taught in it.

In October, 1860, the Mission House was opened for divine service on Sunday mornings, and a congregation of about sixty to sixty-five adults, principally men, and thirty children, attend regularly. There is a small harmonium, played by a volunteer, and a small volunteer choir sings two hymns, and chants the "Gloria Patri."

In October, 1861, a day school was opened, mixed; and the average daily attendance is about forty.

J. S. B.

New Churches.

* * * *Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

St. Mary's, Aston Brook.—Diocese, Worcester. Architect, Mr. J. Murray. Style, Decorated. Plan: nave, chancel, north aisles, south vestry, tower, and spire (not completed). A memorial to the late Mr. J. Robins. Consecrated December 10, 1863.

St. Paul's, Birkenhead.—Diocese, Chester. Architect, Mr. W. Scott. Style, Decorated. Accommodation, 850, all free. Cost, £3,000. Consecrated December 10, 1863.

* *St. Thomas', Bradley*.—Diocese, Ripon. Architect, Mr. W. H. Crossland. Style, Early Decorated. Plan : nave, chancel, north and south transepts, south aisle, north chapel, and vestry. Accommodation, 383 ; free, 121. Grant, £186.

* *Holy Trinity, Bray*.—Diocese, Oxford. Architect, Mr. Turner. Style, Decorated. Plan : nave and chancel. Accommodation, 186, all free. Grant, £150.

St. Ann's, Brindle Heath.—Diocese, Manchester. Architect, Mr. J. M. Taylor. Plan : nave, chancel, and south aisle. Accommodation, 300, all free.

Parish Church, Carlton-le-Snaith.—Diocese, York. Architect, Mr. Atkinson. Cost, £4,000, defrayed by Lady Beaumont. Consecrated December 21, 1863.

* *District Church, Capel Nantddu*.—Diocese, St. David's. Architect, Mr. C. Buckeridge. Cost, £400. Accommodation, 77, all free. Grant, £70.

All Saints', Cheadle, Hulme.—Diocese, Chester. Architect, Mr. J. M. Taylor. Style, Geometric. Plan : nave, chancel, south transept. Accommodation, 300. Cost, £1,200.

All Saints', Cold Hanworth.—Diocese, Lincoln. Architect, Mr. J. Croft. Style, Decorated. Plan : nave, chancel, vestry, tower, and spire. Accommodation, 80. Cost, £2,000, defrayed by Commodore P. Cracroft, C.B.

All Saints, Dedworth.—Diocese, Oxford. Erected at the cost of Mrs. Tudor.

* *St. Cuthbert's, Durham*.—Diocese, Durham. Architect, Mr. E. Robson. Style, Early English. Plan : nave, south aisle, apsidal chancel, vestry, and tower. Accommodation, 410, all free. Cost, £3,000. Grant, £300. Consecrated August 27, 1863.

* *St. David's, Erryrys*.—Diocese, St. Asaph. Architect, Mr. T. H. Wyatt. Plan : nave, apse, and north vestry. Accommodation, 200, all free. Cost, £990. Grant, £200. Consecrated November 26, 1863.

Christ Church, East Sheen.—Diocese, London. Architect, Mr. A. W. Blomfield. Style, French Gothic. Plan : nave, chancel, south aisle, vestry, and tower. Accommodation, 500 ; free, 100. Cost, £6,000.

* *St. Peter's, Folkestone*.—Diocese, Canterbury. Architect, Mr. R. C. Hussey. Style, Early English. Plan : nave, chancel, north and south transepts, and bell turret. Accommodation, 271, all free. Grant, £200.

St. Michael's, Frampton.—Diocese, Lincoln. Architect, Mr. Fowler. Style, First Pointed. Plan : nave, chancel, and bell turret. Consecrated November 19, 1863.

St. Mary-the-Virgin, Frome.—Diocese, Bath and Wells. Architect, Mr. C. E. Giles. Style, Early English. Plan : nave, chancel, south porch, and vestry. Seats all free. Consecrated January 26, 1864.

* *St. Tyfaelog, Gellingaer*.—Diocese, Llandaff. Architect, Mr. C. Buckeridge. Style, Early English. Plan : nave, chancel, north and south aisles, and south chancel aisle, vestry, and bell turret. Accommodation, 349, all free. Cost, £2,252. Grant, £350. For years a stable-loft has been the only place for public worship in this district. Consecrated November 11, 1863.

* *St. James', Hampton*.—Diocese, London. Architect, Mr. Wigginton. Style, Early English. Plan: nave and chancel. Accommodation, 305; free, 200. Cost, £954. Grant, £100. Consecrated December 11, 1863.

St. Mary's, High Ercal.—Diocese, Lichfield. Architect, Mr. J. L. Randall. Style, Early English. Plan: nave, north aisle, chancel, and vestry. Accommodation, 110, all free.

St. Mary Magdalene, Harewood.—Diocese, Ripon. Architects, Messrs. Mallinson and Healey. Style, Decorated. Plan: nave and chancel. Accommodation, 140; free, 125.

* *Holy Trinity, Hepworth*.—Diocese, Ripon. Architects, Messrs. Mallinson and Healey. Style, Decorated. Plan: nave, chancel, north and south transepts, south vestry, tower, and spire. Accommodation, 435; free, 288. Cost, £2,200. Grant, £225. Consecrated July 16, 1863.

Holy Trinity, Hertford.—Diocese, Rochester. Architect, Mr. E. Christian. Style, Early Norman. Plan: nave and apse. Accommodation, 300; free, 200. Cost, £1,400. Consecrated August 13, 1863.

* *All Saints', Highgate*.—Diocese, London. Architect, Mr. A. Blomfield. Style, French Gothic. Plan: nave, chancel, north and south transepts. Accommodation, 340, all free. Grant, £300. Consecrated January 30, 1864.

Holy Trinity, Knaresborough.—Diocese, Ripon. Architect, Mr. J. Fawcett. Style, First Middle Pointed. Plan: nave, chancel, north and south aisles, vestry, north organ chapel, tower, and spire. Accommodation, 800. Cost, £3,800.

All Saints', Langton.—Diocese, Canterbury. Architect, Mr. G. Scott. Style, Early English. Plan: nave and chancel. Accommodation, 165.

Holy Trinity, Lee.—Diocese, London. Architect, Mr. S. Barber. Cost, £10,000.

Grammar School Chapel, Leeds.—Diocese, Ripon. Architect, Mr. E. Barry. Style, Early English. Plan: nave and chancel. Accommodation, 300. Cost, £3,500.

* *St. Jude's, Gray's-inn-road*.—Diocese, London. Architect, Mr. Peacock. Style, Early Decorated. Plan: nave, chancel, north and south aisles. Accommodation, 905; free, 505. Cost, £6,000. Grant, £450. Consecrated October 28, 1863.

St. Faith's, Maidstone.—Diocese, Canterbury. Accommodation, 400. Cost, £560.

St. Luke's, Nottingham.—Diocese, Lincoln. Architect, Mr. R. Jalland. Style, Geometrical Gothic. Plan: parallelogram with apse. Accommodation, 706; free, 455.

Grammar School Chapel, Oswestry.—Diocese, St. Asaph. Architect, Mr. E. Haycock. Accommodation, 130.

St. Barnabas, Penboyr.—Diocese, St. David's. Architect, Mr. D. Brandon. Style, Early English. Plan: nave and apsidal chancel. Accommodation, 250. Consecrated July 3, 1863.

District Church, Reading.—Diocese, Oxford. Architect, Mr. Woodman. Style, Early English. Plan: nave, north and south aisles, and chancel (in-

complete). Accommodation, 750. The church had been desecrated for three centuries. Consecrated December 3, 1863.

District Church, Sevenhampton.—Diocese, Gloucester and Bristol. Architect, Mr. W. Pedley. Style, Early English. Cost, £3,500, defrayed by Mr. Joseph Sewell.

* *St. Nicholas', Sutton.*—Diocese, Winchester. Architect, Mr. E. Nash. Style, Early English. Accommodation, 700. Cost, £6,000. Grant, £100. Consecrated February 16, 1864.

* *St. Michael's, Tenterden.*—Diocese, Canterbury. Architect, Mr. G. M. Hills. Style, Transition. Plan: nave, chancel, south aisle, tower, vestry. Accommodation, 281, all free. Grant, £150. Consecrated August 1, 1863.

St. Bartholomew's, Waldron.—Diocese, Chichester. Architect, Mr. P. St. Aubyn. Plan: nave, chancel, north porch, vestry. Accommodation, 200. Built at the cost of Mr. J. G. Boucher. Consecrated August 24, 1863.

St. James', Warter.—Diocese, York. Architects, Messrs. Habershon and Pite. Style, Geometrical. Plan: nave, apsidal chancel, tower, and spire. Cost, £4,000, defrayed by the late Lord Muncaster.

St. George's Garrison Chapel, Woolwich.—Diocese, London. Architects, Messrs. Wyatt. The Officers of the Garrison have subscribed £1,000 for the interior decoration and an organ. Consecrated November, 1863.

Churches Restored or Enlarged.

St. Michael's, Alnwick.—Diocese, Durham. Architect, Mr. Salvin. Restored and reseated.

Parish Church, Allesley.—Diocese, Lichfield. Architect, Mr. Murray. North and south aisles enlarged, new chancel, and generally restored. Cost, £2,000.

St. Catherine's, Angel Meadow.—Diocese, Manchester. Architects, Messrs. Speakman and Charlesworth. Restored and decorated.

* *St. Mary, Antingham.*—Diocese, Norwich. Architect, Mr. R. Cornish. Reseated and repaired. Cost, £432. Grant, £25. Accommodation, 162; free, 107.

St. Michael's, Aynhoe.—Diocese, Peterborough. Seats rearranged, and church restored and decorated. Additional accommodation, 60, all free. Reopened October 26, 1863.

Parish Church, Belton.—Diocese, Lincoln. Architect, Mr. Withers. Reroofed and repaired.

St. Mary's, Blandford Forum.—Diocese, Salisbury. New transept, aisle, and vestry, and complete restoration, at the cost of Lady Smith.

* *Parish Church, Bradenham.*—Diocese, Oxford. Architect, Mr. Street. Substantially restored, and internally rearranged. Grant, £30. Reopened December 4, 1863.

Parish Church, Carshalton.—Diocese, Winchester. Architect, Mr. Hall. Extended east and west, and seats rearranged.

* *St. Michael's, Catwick*.—Diocese, York. Architects, Messrs. Mallinson and Healey. Additional accommodation, 17, all free. Rebuilt, except the tower. Cost, £1,043. Grant, £25. Reopened November 19, 1863.

* *St. Michael's, Cocking*.—Diocese, Chichester. Architect, Mr. W. Slater. Additional accommodation, 54, all free. New north aisle and vestry; thoroughly restored and resealed. Cost, £1,100. Grant, £50. Reopened September 17, 1863.

Parish Church, Down Ampney.—Diocese, Gloucester and Bristol. Restored, reroofed, and resealed.

Parish Church, Eardisley.—Diocese, Hereford. Architect, Mr. E. Christian. South wall rebuilt, reroofed, and resealed. Cost, £2,500.

Parish Church, East Peckham.—Diocese, Canterbury. Architect, Mr. J. Clarke. Nave and south aisles resealed; church completely repaired and restored. Reopened January 27, 1864.

* *Parish Church, Eling*.—Diocese, Winchester. Architect, Mr. B. Ferrey. New south aisle, to contain 200 sittings, and general restoration. Cost, £2,100. Grant, £80. Reopened December 8, 1863.

Parish Church, Ellington.—Diocese, Ely. Architect, Mr. G. Scott. Restored and decorated.

St. Osmond's, Evershot.—Diocese, Salisbury. Architect, Mr. Shout. Chancel rebuilt. Reopened December 2, 1863.

Parish Church, Findern.—Diocese, Lichfield. Architects, Messrs. Stevens and Robinson. Church almost entirely rebuilt, with new north aisle. Additional accommodation, 80. Cost, £1,450.

St. Clement's, Fiskerton.—Diocese, Lincoln. Architect, Mr. E. Christian. New roofs to aisles and chancel; church generally restored and partly rebuilt. Cost, £1,100. Reopened December 1, 1863.

St. Andrew's, Fontmell Magna.—Diocese, Salisbury. Architect, Mr. Evans. The church has been entirely rebuilt at the cost of Sir R. P. Glyn, Bart. Re-dedicated November 30, 1863.

St. Mary's, Foy.—Diocese, Hereford. Refloored, resealed, and partially restored. Reopened December 8, 1863.

Parish Church, Grimley.—Diocese, Worcester. Architect, Mr. E. Christian. Chancel and north wall rebuilt; church resealed and restored. Reopened December 13, 1863.

* *St. Andrew's, Hagbourne*.—Diocese, Oxford. Architect, Mr. W. J. Hopkins. Restored and resealed. Additional accommodation, 176. Cost, £1,155. Grant, £150. Reopened July 17, 1863.

Parish Church, Halesworth.—Diocese, Norwich. Architect, Mr. Francis. Restored and enlarged.

St. Paul's, Hampstead.—Diocese, London. Architect, Mr. S. S. Teulon. New chancel and aisles, with north and south transepts. Re-dedicated February 4, 1864.

St. Thomas', Heaton Norris.—Diocese, Manchester. Architects, Messrs. Shellard and Brown. New chancel and general restoration.

Parish Church, Hedenham.—Diocese, Norwich. Architect, Mr. E. J. Tarver. The church has been entirely restored.

St. Mary's, Hull.—Diocese, York. New south aisle, organ chapel, porch, and vestry, and complete restoration throughout the church. Reopened August 27, 1863.

St. Mary Tower, Ipswich.—Diocese, Norwich. Architect, Mr. R. M. Phipson. Additional accommodation, 100. Church restored and enlarged.

* *St. John Baptist's, Kingsthorp.*—Diocese, Peterborough. Architect, Mr. W. Slater. Restored and enlarged. Additional accommodation, 191, including chairs. Grant, £81. Reopened November 19, 1863.

St. Cross', Knutsford.—Diocese, Chester. This church has been repaired, and internally rearranged.

Parish Church, Ladock.—Diocese, Exeter. Architect, Mr. Street. The church has been nearly rebuilt. Cost, £2,000, defrayed by the Rev. R. F. Wise. Reopened January 17, 1864.

* *Parish Church, Llangenny.*—Diocese, St. David's. Architect, Mr. C. Buckeridge. Reseated, refloored, and repaired. Grant, £25. Reopened October 13, 1863.

* *St. Dubritius', Llanvaches.*—Diocese, Llandaff. Architect, Mr. J. Pritchard. Additional accommodation, 46, all free. Restored and reseated. Grant, £35. Reopened August 23, 1863.

* *Parish Church, Llanonog.*—Diocese, Bangor. Architect, Mr. R. K. Penson. Restored throughout. Grant, £50. Reopened June, 1863.

* *St. Garmons, Llanrwst.*—Diocese, St. Asaph. Architect, Mr. E. G. Paley. Restored and reseated. Additional accommodation, 15. Cost, £880. Reopened November 11, 1863.

* *St. Lawrence, Long Buckby.*—Diocese, Peterborough. Architect, Mr. G. G. Scott. Restored and partly rebuilt. Additional accommodation, 100, all free. Cost, £1,500. Grant, £100. Reopened July 2, 1863.

Parish Church, Malpas.—Diocese, Chester. The church has been reseated and otherwise much improved.

SS. Simon and Jude, Manchester.—Diocese, Manchester. Architect, Mr. J. M. Taylor. Reseated and decorated.

Parish Church, Manningford Abbots.—Diocese, Salisbury. Architect, Mr. S. B. Gabriel. The church has been almost entirely rebuilt.

Parish Church, Misterton.—Diocese, Peterborough. Architect, Mr. W. Smith. Restored and partially rebuilt. Cost, £2,500, defrayed by the Rev. G. H. Franks.

* *District Church, Monington.*—Diocese, St. David's. Architect, Mr. Withers. Church rebuilt. Grant, £100. Cost, £500.

* *Parish Church, Nympsfield.*—Diocese, Gloucester and Bristol. Architect, Mr. S. S. Teulon. Church rebuilt. Cost, £1,800. Grant, £75. Reopened July 23, 1863.

* *St. Bartholomew's, Otford.*—Diocese, Canterbury. Architect, Mr. Street. Additional accommodation, 161, all free. The whole interior has

been restored and rearranged. Cost, £1,100. Grant, £100. Reopened October 8, 1863.

Parish Church, Pilchcott.—Diocese, Oxford. Architect, Mr. A. D. Gough. Entirely reseated, reroofed, and generally restored. Reopened January 7, 1864.

St. Leonard's, Priors Marston.—Diocese, Worcester. Architects, Messrs. Spragg and Joyce. Nave and south porch rebuilt, north aisle partly rebuilt, new roofs and seats throughout. Reopened November 6, 1863.

Parish Church, Radipole.—Diocese, Salisbury. Architect, Mr. Crickmay. Complete internal restoration. Cost, £400. Reopened December 30, 1863.

* *St. Mary's, Ringstead.*—Diocese, Peterborough. Architect, Mr. W. Slater. Restored and partly rebuilt. Additional accommodation, 214, all free. Cost, £1,500. Grant, £80.

Parish Church, Scaldwell.—Diocese, Peterborough. Architect, Mr. W. Slater. Reseated and restored. Reopened December 15, 1863.

* *St. Mary's, Stanwell.*—Diocese, London. Architect, Mr. S. S. Teulon. New north aisle and porch ; west end of the church reseated. Cost, £1,200. Grant, £45. Additional accommodation, 90 ; free, 361. Reopened July 9th, 1863.

* *St. Michael's, Stockton.*—Diocese, Worcester. Architect, Mr. W. Slater. Reseated and restored. Additional seats, 74. Cost, £1,120. Grant, £40. Reopened September 17, 1863.

Holy Trinity, Stonegrave.—Diocese, York. Architect, Mr. G. F. Jones. Partly rebuilt and entirely restored. Reopened December 4, 1863.

P.S.—Mr. STREET's papers on "Brickwork in the Middle Ages" will be continued in No. 11.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

Total Expenditure for the year ending 31st March, 1864, £15,900.

At Meetings held at the Society's House, 7, Whitehall, on January 18th, February 15th, and March 21st, 1864, grants of money, amounting to £2,990, were made in behalf of the following objects:—

Building new Churches at Bath, St. Paul's ; Fromes Hill, near Bromyard ; Heverton Hill, near Stockton-on-Tees ; Hillingdon, St. Andrew, Middlesex ; Horninglow, Burton-on-Trent ; Sydenham, St. Philip, Kent ; Surrey Square, All Saints' ; and Whitwood, near Leeds.

Rebuilding the Churches at Cemaes, near Bangor ; Llanvairisgaer, near Bangor ; Thorpe, near Norwich ; and Wishford Magna, near Salisbury.

Enlarging or otherwise increasing the accommodation in the Churches at Arrow, near Alcester; Bacton, near Stowmarket; Beaudesert, near Henley-in-Arden; Bradford-on-Avon; Capel, near Dorking; Cleckheaton, near Leeds; Corston, near Bristol; Eardisland, near Pembridge; Fritwell, near Bicester; Happisburgh, near Norwich; Kingsworthy, near Winchester; Llanbedrog, near Pwllheli; Christ Church, Luton; Marfleet, near Hull; Monkton Combe, near Bath; North Coates, near Grimsby; North Kilworth, near Rugby; Rochford, near Tenbury; Roughton, near Norwich; South Molton; Swanbourne, near Winslow; and Wigmore, Hereford.

Additional grants of money were made towards enlarging, &c., the churches at Bosham, near Emsworth; Haverfordwest, St. Martin's; and Uplowman, near Tiverton.

Grants were also made towards building school-churches at Crumlin, near Newport; Llanelly, Brecon; Marwood, near Barnstaple; and Middleton, near Bakewell.

The Society likewise accepted the following repair funds—viz. All Saints', Horton, in the Parish of Bradford, Yorkshire; St. Paul's, Southport, Lancashire; and Teddington, Middlesex.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * The letter *O* denotes Offertory; *S*, Sermon; *M*, Meeting; *A*, Association.

Diocese of Canterbury.

Dec. 2	Pluckley	S	£4 14 8
4	Rolvenden, Par. Ch....	O	0 9 0
11	Crocken Hill	S	3 1 0
15	Guston	S	0 18 7½
15	West Cliffe	S	0 18 7½
18	Mersham	S	3 10 0
Jan. 14	Tunbridge Wells, Tr. Ch.	S	23 6 2
23	Appledore	S	2 7 0
29	Shipbourne	S	2 14 10
Feb. 13	Deal, St. Andrew's ...	A	4 2 6
17	Crayford	S	12 8 0

York.

Dec. 31	Bishopthorpe	O	0 16 9
Jan. 1	Hull, St. Luke's.....	S	3 10 0
13	Sowerby	A	3 0 6

London.

Dec. 18	Hackney Church Fund	A	41 5 6
30	St. George, Hanover Sq.	A	8 14 6
Jan. 11	Hampstead	A	51 0 0
14	Ealing	A	7 3 3
16	Spitalfields, St. Steph.	S	3 17 10
28	St. John's, Westminster	A	2 0 6
28	St. Ma, Tothill Fields	O	1 7 8
Feb. 23	Woodford, St. Paul's...	S	6 5 0
24	Walworth, St. Paul's	O	10 0 0

Durham.

Dec. 4	Newburn	O	4 8 6
22	Aycliffe	S	5 0 0

Dec. 24	Newburn (for Spe. F.)	O	£2 5 0
Jan. 14	Darlington, St. John's	O	1 5 6
15	Durham Diocesan.....	A	103 17 6
29	Haughton-le-Skerne (one-seventh).....	A	1 19 0

Winchester.

Dec. 16	Oakfield, St. John's ...	S	3 3 0
23	Froxfield	S	2 1 6
29	Kingsclere	S	5 4 7
Jan. 8	Southampton, St. Peter	S	15 12 0
21	Bishopstoke	S	3 5 0
21	Fair-Oak, St. Tho. Cha.	S	1 0 0
Feb. 23	West Cowes, Holy Trin.	S	5 0 0

Bangor.

Dec. 9	Llanllyfni	S	1 10 0
Feb. 26	Llangristiolus	S	1 1 0

Bath and Wells.

Dec. 23	Oakhill	S	0 17 0
23	Bingar	S	0 12 6
23	West Pennard.....	S	37 13 8
23	West Hatch	S	3 11 4
23	Draycot.....	S	1 6 0
23	Dowlish.....	S	2 17 6
31	Glastonbury, St. Bened.	S	3 4 4

Chester.

Dec. 15	Coddington	S	5 15 0
Feb. 12	Over	S	4 0 0

Chichester.

Dec. 1	Etchingam.....	S	£2	8	3
Jan. 26	Waldron	S	6	4	1

Ely.

Dec. 11	Colmworth	S	1	0	3
Jan. 1	Hemingford-Greys.....	A	1	11	0
7	Milton-Ernest.....	A	1	10	0
11	Great Cornard	S	2	7	0

Exeter.

Jan. 7	Huntsham (part)	S	2	18	0
13	Thurlestone	A	1	9	8
Feb. 5	Bratton Fleming	S	1	10	0
11	Constantine	S	2	0	0

Gloucester and Bristol.

Dec. 4	Rodborne Cheney (por.)	O	2	6	1
Jan. 6	Kington, St. Michael...	S	2	5	6
Feb. 15	Glos. & Bris. Diocesan	A	10	19	5

Hereford.

Dec. 5	Frome Bishop	S	2	11	0
11	Stoke Bliss ($\frac{1}{2}$).....	S	1	3	1
Jan. 21	Great Woolaston.....	O	1	17	6
Feb. 11	Nash	S	0	10	0

Lichfield.

Jan. 5	Upton Magna	O	5	0	0
9	Lullington (part)	O	2	2	0

Lincoln.

Dec. 8	Appleby (one-sixth) ...	O	1	10	1
15	Barnetby-le-Wold	S	1	7	6
18	Caythorpe	S	5	10	0
22	Dalby.....	S	2	5	2
22	Sutterby	S	0	17	6
Jan. 7	West Retford (part) ...	O	3	0	0
13	Stow	O	2	8	6
13	Coates	O	0	11	0
Feb. 11	Searby (one-fifth)	O	2	1	6

Llandaff.

Dec. 21	Dixton	O	2	0	0
29	Llandewi-Rhydderch...	S	0	11	0
Jan. 1	Trellech Grange	S	1	12	0
12	Peterstone-super-Ely	O	2	10	0
13	Bryngwyn.....	O	0	10	0

Manchester.

Dec. 29	Pilling	S	2	10	0
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Norwich.

Dec. 4	Walpole, St. Peter	S	1	5	11
12	Brantham.....	S	2	5	0
17	Colkirk	O	3	0	2
29	Mundford	S	1	3	0
31	Halvergate	S	1	10	0
Jan. 1	Ipswich, St. Mary Tower	O	2	0	0
25	Brampton.....	O	1	0	0
Feb. 19	Tatterford.....	S	0	9	11
19	Tattersett	S	0	8	6

Oxford.

Jan 11	Henley-on-Thames ...	A	3	2	0
22	Windsor & Eton Church Union	A	24	12	6

Jan. 22	Stifford	S	£0	18	
Feb. 13	Bray	S	19	4	0
16	Stantonbury.....	S	0	18	2
27	Amersham	S	4	15	8
27	Coleshill	S	2	5	7

Peterborough.

Dec. 19	Cole-Orton	S	4	5	4
19	Whitwick	S	0	13	3
19	Thringstone, St. Andr.	S	0	10	0
23	Achurch	S	4	8	2
24	Barleston	S	1	7	1
Jan. 9	Harrowden	O	1	10	0
14	Rutland	A	34	10	6
14	Sheepy	S	3	4	4
19	Gilmorton.....	S	4	4	6
Feb. 23	Staverton	S	2	1	0
26	Haselbeach	S	2	14	11
29	Market Harborough ...	A	10	10	0

Ripon.

Dec. 4	Robert Town	S	0	12	9
18	Great Smeaton.....	S	1	5	6
Jan. 6	Little London, S. Mat ($\frac{1}{2}$)	S	2	10	0
9	Harewood	S	3	0	0

Rochester.

Dec. 1	St. Stephen's	S	5	0	0
4	Peldon ($\frac{1}{2}$).....	S	1	12	0
8	Thoydon Garnon.....	S	5	10	0
8	Brantham	S	2	5	0
24	Stapleford Tawney (por.)	S	1	4	3
29	Great Maplestead	S	1	16	6
29	Southminster	S	3	12	2
Jan. 19	Ramsden-Bellhouse ...	S	0	18	0

Salisbury.

Dec. 17	Salisbury, St. Martin's	S	5	14	6
Jan. 13	Beamminster	O	5	0	0
29	Woodborough	S	1	4	6
29	Lyme Regis.....	A	3	1	0
Feb. 16	Market Lavington	S	3	6	6

St. Asaph.

Feb. 3	Hawarden Church Union		2	0	0
5	Whittington	A	2	5	6

St. David's.

Dec. 11	Kefngwym	S	0	15	0
Jan. 12	Llangammarch - with - Llanwrtyd, Donation in lieu of	S	1	1	0
Feb. 4	Llangeler	S	2	2	5
10	Llanstephan.....	S	2	10	0

Worcester.

Dec. 1	Burmington.....	O	2	1	3
9	Polesworth ($\frac{1}{2}$).....	S	2	7	6
16	Welford	S	1	17	0
30	Grimley and Hallow...	A	2	19	6
30	Shirley (one-fifth)	O	5	11	6
Jan. 13	Yardley Wood, Ch. C. ($\frac{1}{2}$)	O	2	10	0
16	Binton	S	0	16	3
16	Grafton	S	0	14	6
19	Knowle	O	2	4	0
26	Rugby	S	11	17	6
Feb. 16	Hagley	A	13	19	0

The Church-Builder.

No. XI.

Church of St. John the Baptist, Waterringbury.



ATERINGBURY is a very highly cultivated parish in Kent, within the Lath of Aylesford and Deanery of North Malling, containing about 1,400 inhabitants.

At the survey of Domesday it formed part of the possessions of Odo, Bishop of Baieux and Earl of Kent, half-brother to William the Conqueror. There was then a church—"two mills of three shillings—two acres of meadow and fishing of 30 eels—wood for the pannage of two hogs." In the time of the Confessor it was worth forty pounds.

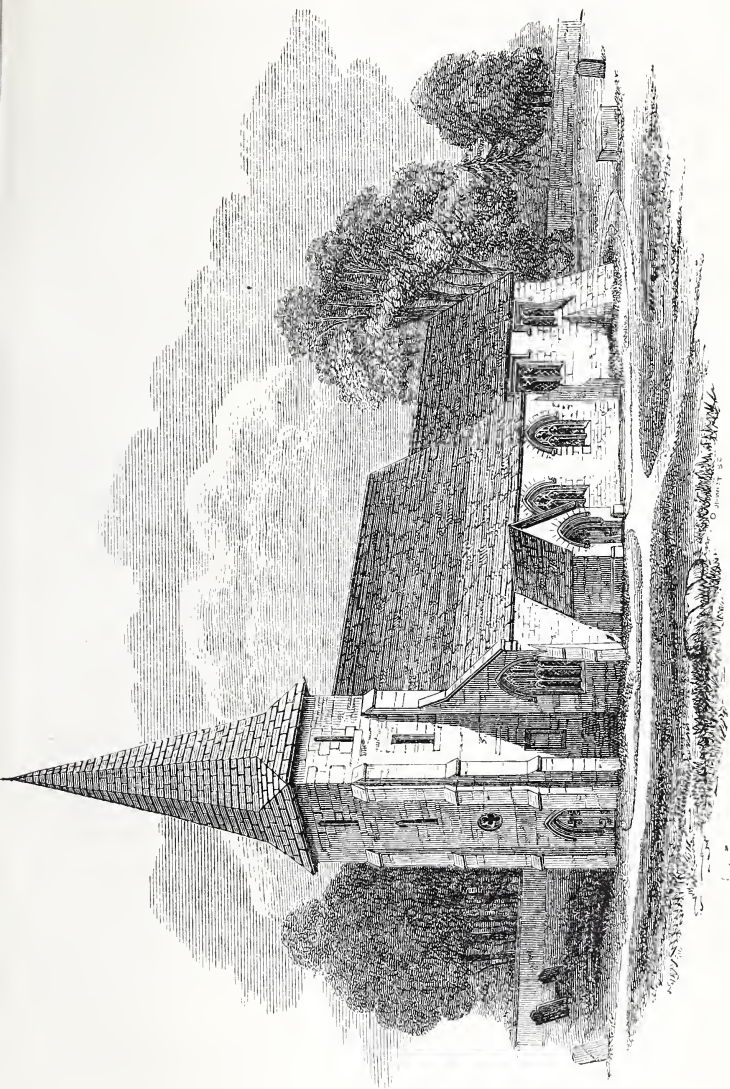
In the reign of Henry II. Richard de Otringeberge held two knights' fees. In Henry III.'s it remained in the same family, Gilbert de Wartringberi holding one knight's fee and a half of Warwick de Mortehensie. The manor passed into the family of Leybournes, who in the 4th of Edward II. obtained a market on a Wednesday and one fair on the feast of St. John Baptist, the church being dedicated in his name. It then passed to John de Hastings through the heiress, sister and co-heiress of Aymer de Valance, Earl of Pembroke. It subsequently came to the Clintons, Earls of Huntingdon; but in Edward III.'s time it passed to the king for want of

heirs, who granted it to the manor of St. Mary Grace, near the Tower of London; and Richard II. granted it to this Abbey in perpetual alms for ever. At the Dissolution it was granted to Giles Bridges and Robert Harris. It passed to the Norths, Earls of Guilford, and through others to Oliver Styles, Sheriff of London, who lived at Wateringbury Place in 1622. Sir Thomas Styles built the present mansion in 1710. His great-grandson, Charles Thomas, sold the estate about the year 1821 to Mr. M. P. Lucas, alderman of London, in whose family it remains.

The church was probably built between 1339 and 1377, and is dedicated to St. John Baptist. In one of the windows his beheading was painted, but was destroyed on the 19th August, 1764, by a tremendous storm. It is said other good glass of the fourteenth century remained, but all is now gone. The church consisted originally of a nave and chancel, with a west tower and south porch. In 1824 an enlargement, in the spirit of that day, took place, by opening out the north wall, and building a recess or aisle for fifteen pews, with a gallery over, the expense being borne by private subscriptions and a grant from the Church Building Society¹.

In 1856 further increase was required, and a south aisle was added, as seen in the annexed engraving; accommodation was found for 244 of the poorer inhabitants, which with 224 other sittings, and 168 for children, gives in all 636 sittings, the Church Building Society again contributing to this work. There is now a peal of six bells, three having recently been added. The church is built of rag stone, with open seats in the additions last made. The spire is covered with shingle, and is a good example of the period. A large vestry and family burial-place under were built by Alderman Lucas in 1838. The dates of vicars commences with Walter , Averill, who

¹ There need be no greater proof of the necessity that existed for the definite and somewhat stringent rules as regards the structural arrangement of churches, which were drawn up some years since by the Committee of Architects, and which are still enforced by the Church Building Society, than the circumstance that the Society has been frequently called upon to grant money for the very purpose of undoing the work it aided formerly to accomplish.



Architect,]

St. John the Baptist, Watlington.

[Mr. Joseph Clarke.

died in 1486, and continues regularly down to the present vicar, the Rev. Henry Stevens².

There are no monuments of interest, and at present the appearance of the older portions of the church, with the high pews remaining, seems very incongruous.

Connected with Wateringbury must be named the far-famed Dumb Borse Holder, of Chart Manor, now carefully preserved in the vestry, before which all matters of dispute within the tything were heard and determined. This Dumb Borse Holder was always first called at the Court Leet for the hundred of Twyford, where its keeper, who was elected annually, held it up to the call with a neckcloth or handkerchief put through the iron rings fixed in the head, and answered for it. The custom has been discontinued since 1748, when Thomas Clampard, a blacksmith, acted as deputy-keeper.

The Borse Holder is of wood, perfectly black, three feet and half an inch long, with an iron ring at the bottom, and had four rings in the head. A large iron spike, $4\frac{1}{2}$ inches long, is fixed in the top; and this seems to have been used for the purpose of breaking open doors on occasions, and without a warrant, when it was suspected that persons or things were unlawfully concealed in any of the twelve houses in the hundred.

The great storm of 1764, besides destroying much valuable glass in this and the surrounding churches, appears to have done great injury to the crops, and a very large amount of damage to the buildings and land; but it is now one of the pleasantest villages in Kent. Its beautiful gardens, numerous villas, and good houses in all directions, betoken great prosperity, with the means to help forward every good work which the necessities of the parish require; whilst the good work which had its beginning in the restoration of the parish church, has too gone on steadily advancing, and the effect of a more orderly and beautiful House of Prayer is felt and acknowledged throughout the village.

J. C.

² Mr. Stevens has kindly supplied much of the information in this paper.

Thoughts on Church Building.



OW to meet the religious wants of a rapidly increasing population is still the great problem of the day ; for, though the records of the past year encourage us with so many new churches built, and old ones restored, the aspect of the times will not sanction our adoption of the motto, “ Rest, and be thankful.”

Thankful, indeed, we may and ought to be for so much as, by God’s blessing, has been accomplished ; but Rest can never be our posture on this side the grave, so long as a single shrine is dishonoured by decay, or a single soul is perishing for lack of knowledge. And therefore we rejoice that a spirit of zeal and energy is still stirring the hearts of faithful men, and suggesting various schemes for the evangelization of the masses congregated within the area of our towns, and overflowing the limits of parochial influence.

Of these schemes, however, while some have been already tried and found wanting, none seems to meet the case so effectually as that of building more churches.

It has been urged, for instance, that the best course to be adopted in the present emergency is to increase the number of the Clergy. But even if it were possible to double the staff in all our too populous parishes, the want of church accommodation would still be the great hindrance to success ; and it is doubtful whether the hitherto unreached part of the population would be much better off than before. For experience has taught that parochial influence is seldom extended by this means alone, whatever improvements may be brought about within the existing sphere.

Others have suggested the employment of lay agency. And nothing can be more praiseworthy than the efforts which have been lately made in this direction. The hearty co-operation of laymen and women has gladdened the heart of many an over-worked priest, and enabled him to raise the whole spiritual and moral tone of his parish, by improving the character of the Church Services, increasing the attendance of children at the schools, or in some way or other relieving his hands of purely

secular work. Here, however, we must beware of blinding ourselves to the fact that laymen cannot supply the place of the priest; much less can women do so; nor will their utmost efforts avail to stay the onward march of sectarianism and indifference, so long as the church fabric is insufficient for the population.

The suggestions of more frequent Services has found favour in many quarters, but is not often practicable. In most town churches we believe that the Services are already as frequent as the number of Clergy will allow; moreover, the poorer classes are so wedded to old associations, that it is difficult to induce the working man to recognize his duty or his pleasure in turning out on Sunday morning at an earlier hour than his betters, even though distended crinolines may shut out all hope of his admission at the magic hour of eleven o'clock.

It is clear, then, that we must fall back upon the only real remedy for the necessity of the case, and build more churches. And this scheme has the advantage of embracing all the others within itself. Occupy the ground with new churches, and you may bid defiance to dissent; for, with every new church, you establish at once a new centre of operation; you ensure a new resident priest, perhaps a new staff of Clergy; you bring into action fresh bodies of lay helpers: most likely additional schools; and these, together, go to work, not upon the already well-worked parts of the old parish, but upon the new soil which has accumulated in such heaps around it. This is the work which an age, far from indifferent to religion, but ready to grasp at it in whatever form it may present itself, is calling upon all to enter heartily and without delay. Unless the sowing of the Gospel seed is to be left to itinerant preachers and "Little Bethel" administrators, the Church of England must multiply tenfold her Houses of Prayer, whose walls shall echo with the praises of God, whose pulpits shall send forth the glad tidings of salvation, whose free area shall welcome rich and poor alike, whose font and altar shall witness to the Sacraments of the Gospel "duly ministered," and whose very stones shall symbolize the great doctrines of the faith, and plead in silent eloquence with the passing throng.

R. H. N. B.

Warming of Churches. No. I.

FREQUENT applications having been made for advice as to the best method of warming churches, the Incorporated Society instituted an inquiry, by which they were put in possession of a considerable amount of information from architects and others who have been engaged in Church Building. The results were published, from time to time, in the Quarterly Papers issued by the Society, and it is from these sources mainly, that the present paper has been prepared with a view to afford some practical information on such an important subject.

The architects to whom the inquiries were addressed, were asked to state—First. The best mode of warming a church ;

Secondly. If by hot air, hot water, or stoves,—whose system, or what plan they deemed most effectual ;

Thirdly. What they considered to be the difficulties attending the warming of a church, so as to explain the cause of frequent failure of the plans adopted ;

Fourthly. Whether one reason of this failure might not be the inadequacy of the means used ;

Fifthly. Whether there is not some scale of length and diameter of pipe or flue, &c., proportionate to the cubical contents of a church, by which a certain temperature may be secured.

Sixthly: Why currents of cold air are so continually complained of in churches warmed by artificial means, and how this inconvenience might be avoided ; and two other questions were proposed, respecting the duration of the warming process when put in operation.

I. Upon the first point, the general opinion is in favour of hot water ; at the same time, hot air from flues or stoves seems to be recommended, when the cost of the apparatus is a consideration. When hot water is used, it should circulate under the floor from a small boiler, through pipes four inches in diameter, into an expansion cistern, and thence back into the boiler ; the drains in which the pipes are laid should be so many warm-air chambers, from which the cold air in the building, when heated by contact with the pipes, will rise through gratings in the floor.

It is particularly recommended that a large body of moderately warm air be used in preference to a small quantity much heated by small pipes (whether placed above or below the floor), as the heat thus produced is apt to be offensive; and a limited supply of hot or burnt air quickly supplied, creates currents and an uneven temperature.

In many old churches, the space required under the floor for air-drains cannot be obtained, and therefore the pipes must either circulate above it, or hot air from flues or stoves must be used. Some architects appear to prefer having the hot-water pipes above the floor.

II. For hot water, the plans adopted by Messrs. Sylvester, 96, Great Russell Street, Bloomsbury; Messrs. Price and Co., Derby Street, Parliament Street; Mr. Potter, South Molton Street, London; and Messrs. Haden and Co., of Trowbridge, seem to be approved. For hot air, the Hypocaust of Mr. Cundy, 13, Cumming Place, Kensington; the system of Messrs. Haden, of Trowbridge; and Mr. Bennett, of Liverpool, are considered to be good. The difference between them is not explained; and probably, if properly applied, the several plans of hot-water warming do not produce much difference in their results; and the same may be said of the hot-air systems.

III. The frequent failure of the plans adopted seems to arise from several causes. 1. Expecting results disproportioned to the cost of the means taken to obtain them; for it is asserted that there need be no practical difficulty in warming a church, if sufficient provision be made for so doing. Under the most favourable circumstances, it is impossible to warm economically and effectively; only a certain amount of heat can be obtained by a certain amount of combustion; and the chief point to be aimed at is, to secure *the least waste of the heat* thus produced. 2. The carelessness, and also the ignorance of the persons to whom the working of the apparatus is entrusted, who often imagine they multiply heat by their machines, whereas, the prevention of the waste of heat is all that can be accomplished. A proper superintendence of the means adopted to warm a church seems to be indispensable. 3. An excess of ventilating apertures; ventilation and warming must be combined, and proportioned to each other. 4. The thinness of the roofs and

other parts, which must be taken into account in calculating the quantity of heating surface required. 5. The intermitting nature of the use of heating power—the great majority of churches being warmed for one day's use only, in the week: in the interval the area, and the surfaces internally and externally, become charged with cold; and where the walls are also damp, the difficulty is increased.

IV. The inadequacy of the means used to warm a church, is generally acknowledged to be the chief cause of the failure of the plans adopted, as already stated.

V. The architects have not supplied much information upon the subject of the quantity of heating surface to be provided. One foot of surface pipe is mentioned by one gentleman, as sufficient to warm two hundred cubic feet of space. An approximate calculation is given by another, thus:—one foot of heating surface to one hundred cubic feet of contents of church would be necessary, in unfavourable cases; one foot to one hundred and fifty cubic feet would be sufficient under favourable conditions; these proportions contemplate warming and ventilating. The general opinion seems to be, that no fixed rule will properly apply, but that every church requires to be considered in itself. Difference in locality, quantity of glass, plan of internal arrangements, and other circumstances peculiar to such buildings must be taken into account.

VI. The most difficult part of the subject is to account for, and counteract the currents of cold air which seem to prevail in almost every building warmed by artificial means. The causes are said to be—warming the air too quickly; the general processes of warming heat a portion of the air too highly, and therefore cold air rushes in from the windows and other openings; cold air being admitted at too low a level; the beam-filling not being weather-tight; the roof-boarding letting in cold air; lead-glazing being rarely so perfect as to keep it out, &c. It is said, that where warming and ventilation are combined, as they should be, currents of air must exist to some extent, from the disturbance to the equilibrium, caused by the admission of air warmer than that of the building. The remedies are, to admit a large but gentle flow of moderately warm air, which will disturb that in the building less than a quick admission of very hot

air; having the openings to casements as high above the heads of the people as possible (the casements themselves are objected to by one architect, who would, of course, ventilate churches by other means); placing baize curtains, weighted at bottom, over the inside of doorways, which are better than double doors. Before applying any kind of warming apparatus to an existing church, to take care that the walls and floor are rendered dry, if they are not so; dryness in the building is essential to the proper working of any plan of warming it. * It appears to be essential to the proper operation of a warming apparatus, to set it to work on the day previous to that on which the church is to be used, banking up the fires at night, and renewing them the following morning.

Upon applying to engineers for similar information, the Church Building Society were favoured by C. Egan Rosser, Esq., the successor to the late Mr. Sylvester, who was long engaged in the business of warming and ventilating public buildings, with the following useful particulars:—

“There does not appear to be any evidence which can be considered as decisive in favour of any specific plan for the warming of churches. All modes of warming in use, make air the vehicle for diffusing heat throughout the building to be warmed. Heat is communicated to the particles of air by direct contact with some heated substance; this substance is commonly of a metallic character, such as cast or wrought iron, or copper. Earthenware surfaces have also been applied to a limited extent. It is in the mode in which the heat derived from the combustion of inflammable bodies, whether solid or gaseous, is imparted to the communicating surfaces, that the essential differences between the various forms of warming apparatus are observed.

“Those forms are the simplest in which the heat, generated by combustion, acts directly upon the surfaces, whence it is communicated to the air. This division comprises all kinds of hot-air apparatus, and most descriptions of stoves. A hot-water apparatus is superior to hot air, because it is from its mode of action essentially diffusive. By the application of the principle of circulation, the heating medium can be conveyed, in almost undiminished power, to places at a considerable distance from

the source of heat. This circumstance renders it much more manageable than a hot-air apparatus, in which the diffusing surfaces must necessarily be confined to one locality, and the heated air afterwards conveyed in channels to the places where its presence is required ; and this can seldom be accomplished without a considerable loss of heat. A hot-water apparatus is not subject to the same amount of disturbing causes, but there are some difficulties, to which the heating of all large rooms is exposed, and a few of them that are more frequently found in *churches* than elsewhere.

“The principal difficulty special to a church, arises out of the draughts, to which a church is, more than any other building, liable, from the number of its external doors, and the kind of glazing usually adopted for the windows. The use of open timber roofs, frequently simply boarded on the back of the rafters, without any counter ceiling ; lofty clerestories, and the important fact of all the enclosing walls being also external walls, have to be taken into account in arranging the warming apparatus for a church.

“There is little doubt that the inadequacy of the means used is the ordinary cause of failure. When hot-water pipes can be placed above ground along the external walls and aisles, or in blocks or coils, in open situations, their surfaces then exhibit their full effect, both in heating the air by contact, and in the direct radiation of heat to surrounding objects, from which warmth is again communicated to the particles of the air which come in contact therewith. But it seldom happens that the plan and uses of the building admit of such an arrangement.

“The necessity which exists, of concealing the pipes, renders it imperative that they should be laid beneath the floor ; and a very considerable excess of power has to be provided, in order to make up for the loss of heat by radiation, which cannot be turned to useful account when the pipes are laid in trenches beneath the floor. An error into which the constructors of hot-water apparatus frequently fall, is in laying the pipes in narrow trenches, covered by gratings, without any openings in the lower part of the side walls. When this is done, the air warmed by the pipes does not readily rise up into the church, because there is no admission of cool air from below to supply

its place; the interchange of air having to be kept up by the *descent* of cool air from the church through the grating, in opposition to the course of the warmed air, and downwards past the hot surface of the pipes. The remedy is, to build the lower part of the walls that form the sides of the pipe channels, honeycombed with holes for the admission of cold air beneath the pipes. The supply of air may either be drawn from the external atmosphere, or it may be derived from the interior of the building; but it must be in sufficient quantity to afford to the pipes all the air which is required to be warmed, in order to maintain the proper temperature in the church.

“As soon as the air of a church begins to be warmed, a general movement or circulation is the result, and those particles of air which are brought into contact with the windows, part with their heat to the glass, and having their specific gravity thus increased, move downwards, and are followed by other particles, which in like manner sink as they become cooled, until a descending sheet of cold air is formed against the windows, which upon reaching the sills is deflected towards the body of the church.

“When the difference between the external and internal temperature is very considerable, the descending current acquires a high velocity, and is capable of deflecting the flame of a candle at a distance of from twenty to thirty feet, and may be sensibly felt as a strong draught by persons sitting in the line of the current. It is to this cause that the draughts complained of in churches warmed by artificial means are chiefly to be attributed, their effect being also greater the higher the temperature is raised.

“One mode of overcoming this difficulty is, either to place coils of hot-water pipe beneath the windows, or to discharge a quantity of warm air upwards by means of flues, carried up in the thickness of the wall, and terminating at the window-sill. The ascending current of warmed air from the coil, or flue, meets and neutralizes the descending current against the glass, and prevents its effect being felt in the church. Another plan is, to prevent the deflection of the cold current into the church, by continuing its direct descent, through openings in the window-sill, and descending flues in the walls, terminating ultimately beneath the pipes in some of the trenches.

“It is essential to the successful operation of any warming apparatus, that it should be used for at least one part of the day previous to that on which the service has to be performed. This will tend to equalize the temperature of the church, to prevent the disposition of moisture on the walls, and to economize fuel. It will not, however, prevent the draughts from the windows, which cannot be obviated in some of the modes pointed out. The temperature should not be allowed to fall during the night, but the fire should be banked up, and made up again at an early hour on the following morning, and continued till the commencement of service, when it may be gradually lowered, and finally allowed to die out towards the evening, except in very severe weather; the pipes retaining heat enough to temper the air for some time after the fire is extinguished. Much however depends upon the details of the arrangements, and the quantity of fresh air admitted. By proper care to the special circumstances of the case, and by the adoption of a sufficient plan, and an adequate expenditure for the purpose, any well built church can be effectually warmed.”

Some mention must be made of Stoves as the means of warming churches; for, notwithstanding the objections which exist to them, on account of their scorching the woodwork, especially the seats, and inconveniencing the persons who sit near them by too great an amount of heat, the saving of expense in the first outlay will probably cause them to be extensively used.

Stoves which burn common fuel, i. e. coal and coke, may be divided into two classes—the free burning and the restricted, or slow burning; the first comprising the common German stove, the hot-air, and other stoves in which the supply of air, though not exactly unlimited—for most of them have some means of regulating it—is sufficient to cause the fuel to burn freely; and the doors and ash-pans are by no means so close fitting as not to permit air to pass in abundance. The second comprises Dr. Arnott's, Nott's¹, the Phoenix², Musgrave's³, and those stoves upon the same principle, in which the case is made air-

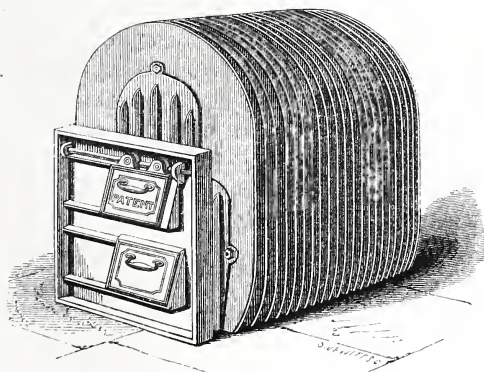
¹ Made by Messrs. Benham, Wigmore Street, London.

² Made by Walker, Birmingham.

³ Of Belfast.

tight, and air supplied at a small opening, in such a quantity as only just sufficient to support combustion, and the heat is economized by being retained until it can be imparted to the surrounding air. Dr. Arnott's clever contrivance, which has given rise to most of the close, or slow-burning stoves, is open to the objection that it only warms the air, without changing it. In large halls and passages, stoves of this kind may be usefully employed, but if objectionable in rooms, they are not less so in churches; and though the free-burning stoves have not this defect, they are liable to become so overheated as to render the air which has been in contact with them unfit for respiration, by the abstraction of the oxygen contained in it. Stoves are not sufficiently diffusive in their action, as they warm only the air in their immediate neighbourhood; so that persons sitting near them are often inconvenienced by the heat, while others, at a little distance, are in the opposite condition of not being warm enough.

The *Patent Gill Air Warmer* demands our notice, as partaking both of the nature of a stove and also of a hot-air apparatus; its arrangement appears to be of such a character that it can be applied both to private houses and public buildings, and the simplicity of its construction permits its insertion into buildings already erected. The following account of its operation is given by the manufacturers, Messrs. Stuart and Smith, of Sheffield;



“It has been found in the ordinary Cockle Stove, that, from its construction, the external surface becomes overheated, and thereby rapidly absorbs the surrounding atmosphere, which, becoming decomposed, fills the

building with burnt or vitiated air. The Gill Stove entirely

remedies this, the principle of construction being to present such an external surface of metal to internal area of cockle, that it shall never become overheated, or the surrounding air burnt. From the annexed diagram it will be seen that this is effected by a series of cast-iron plates, called *Gills*, after those of a fish, placed side by side, having a small cavity between each; any number of these cemented and bolted together form the cockle or furnace. The number and size of the gills are determined by the area to be heated. The usual surface exposed to the fire is six inches, while that exposed to the air is ten feet; the iron thus becomes a mere vehicle for conducting the heat, which, by being quickly carried off, at once prevents the air from being burnt, and the exterior of the apparatus from being overheated. It is due also to this arrangement, that so large a quantity of air is warmed, as it must of necessity flow between the plates with great rapidity. The apparatus can be fixed in any part of the building thought most convenient. In churches it is usually placed under the floor at the west end; at the opposite end a cold-air chamber is constructed, and the cold air passing along a flue to the gills, becomes heated, and then, by means of other flues, a continuous current of warm air is carried to various parts of the building."

From the communication here given, it does not appear that the supply of *warm* air is also a supply of *fresh* air. For if the air is drawn from the church at one end, warmed and thrown up again into the building in different parts, a circulation is certainly provided, but no change of air; and although a church may be warmed more expeditiously, and kept warm more easily by these means, it is clearly preferable that fresh air should be drawn into the warming-chamber from the outside of the building. It is evident also, that a warming apparatus, which will be effectual in the former case, will not succeed so well in the latter, unless its power is much increased.

Several testimonials in favour of this apparatus have been published, in which the writers strongly recommend its adoption, as well adapted for affording an equable as well as agreeable temperature, as being economical from the small consumption of coal, and the slight attendance required to keep it in order.

A stove upon a nearly similar plan to this has been adopted

by the London Warming and Ventilating Company⁴, from the design of Mr. Goldsworthy Gurney, who was employed in the warming and ventilation of the Houses of Parliament.

H. I. B.

Mission Churches and Mission Houses.



OUR readers will remember an interesting account of the Mission House at Tydd St. Mary, given in an earlier number¹, and will be glad to hear that the seed sown in that retired hamlet of England is bearing fruit in the capital city of another country.

A gentleman from Holland some time since, whilst staying in Lincolnshire, visited this Mission House, and was so gratified by what he witnessed, that on his return home he at once set about erecting a similar building at Amsterdam. He has recently written to say that the King has visited the Mission House, and evinced his high approval of it. The following is an extract from his letter:—

“We asked the King to be the first to see the Mission House, and William the Third, whom his people call William the Good, complied graciously with our request; and on Saturday, 9th April, he came with our Crown Prince and the officers of the household to see our work. In the most kind manner he informed himself of all our plans and doings, and listened most patiently to my explanations. Quite content with all he had seen and heard, he was so kind as to enter his name the first in our visitors’ book; and the Prince followed the example of his father. The King made a royal gift to the Mission House, as a token of His Majesty’s interest and approbation.”

It is not long since the King of Prussia requested of the Incorporated Church Building Society some plans of English Churches for the use of his own architects; it is hardly less

⁴ 26, Great George Street, Westminster. Mr. Woodcock, Manager.

¹ Vol. I. page 15.

gratifying to find the King of Holland thus publicly approving of the Mission House in his own country, copied from one in England, aided by a grant from the Society's funds.

W. F.

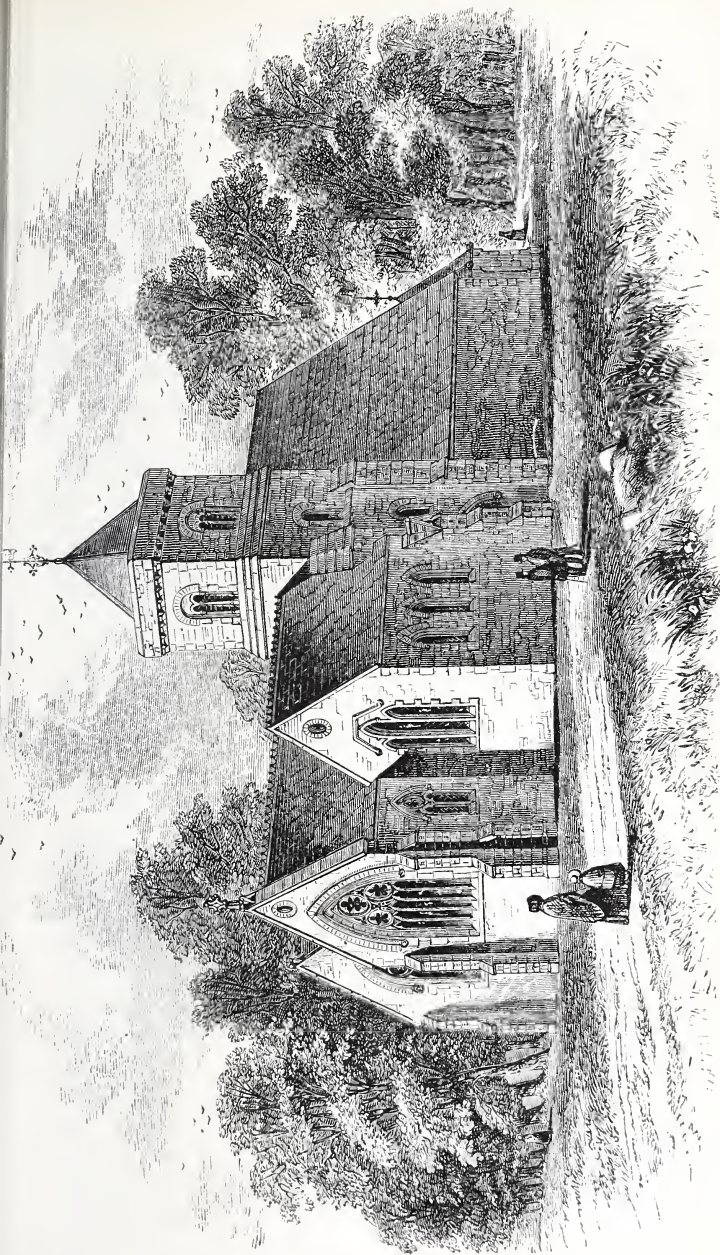
Parish Church, Icklesham.

ICKLESHAM does not appear in Domesday Book, but the parish seems very probably to owe its name to the church. This supposition is confirmed by the local pronunciation Ecklesham.

The Parish Church has, both architecturally and parochially, well repaid its recent restoration. It had been often remarked previously by passers-by, who happened to enter it, that were Icklesham Church restored, it would prove one of the finest and most characteristic specimens of Norman and Early English architecture, not only of the county of Sussex, but even of the south of England. While the works were yet in progress, the view on entering the western porch was peculiarly striking: the Norman pillars and round arches of the nave, the former being all seen clear throughout to their very base, before the seats were yet inserted, had a particularly solemn and imposing effect, in connexion with the wide, open triple chancel beyond.

The congregations have, since the restoration, increased more than in proportion to the mere increase of population. Sight to the hearer and sound to the speaker have been alike improved and economized. Also several benches were specially set apart close to the pulpit and reading-desk for the deaf and aged poor, an arrangement which is now being more generally carried out, it being a not unusual question in an Archdeacon's visitation paper, "In particular, are the deaf and aged poor in your congregation provided with seats convenient for them?"

Both nave and chancel arches are decorated with detached and consecutive texts of Scripture, great care having been taken to render them throughout in harmony with and subservient to the architecture. The little church also at Rye Harbour, in the



Architect,]

The Parish Church of Aylesham, Sussex.

[Mr. S. S. Teulon.

parish of Icklesham, is similarly decorated, all the texts having reference to its special dedication, it being named "The Church of the Holy Spirit."

At the present moment a matter of some interest has arisen, affecting possibly many other churches having additional chancels, chantries, aisles, or side-chapels. Over the south, or manor chancel, as it is commonly termed, the lord of the manor, who repairs it, has recently claimed a right to exclude the congregation, both school-children and others, who have for many years, on unfixed seats, occupied that part of the area, being actually one-fifth, and practically one-fourth of the whole. It is contested, on behalf of the vicar and the churchwardens, that, provided the lord of the manor does not occupy it, they have a right on behalf of, and for the benefit of the parishioners, to seat members of the congregation therein during Divine service. This case is shortly to come before the Court of Chancery, and the judgment may affect the spiritual interests of the poor and others in many parish churches throughout the kingdom.

H. B. W. C.

Seats in Churches. No. IV.

CHURCH ARRANGEMENT.



THE Canon and Injunctions which require the affixing of the Commandments and other sentences that the people may read, refer to the face of the chancel arch next the Church, and this is the place, or near thereto, where they ought always to be.

The sedilia for the Clergy should be on the south side of the sacarium. In churches where expense is a consideration, the simplest mode is to continue the splay of the window on this side till within a sufficient distance of the head, and then gather from the splay to the square return of the seat by corbelling, or a small arch; and the back should be lined with wood, having a cushion as well as a pede-mat. All party question as

to the proper use and desirability of having sedilia on the south side, with the credence-shelf in the north wall, has ceased, for it is evident the Clergy, when not officiating, should be seated, and the former arrangement of two arm-chairs, succeeded by the Glastonbury chair, copied in almost every new church, from the unseemly position of facing the congregation, became placed at the sides of the altar, thus at once giving the key-note to a return to the proper arrangement which has existed so long. And so with the credence-shelf. Instead of taking the black bottle from under the Holy Table, and actually (as was often the case) opening it at the celebration of Holy Communion, a proper feeling now dictates that the elements should be decently placed and separately provided for before consecration; and thus, however strong at one time have been the differences of opinion on this subject, it will be seen that with the development of Church arrangement, the Church's orders contained in her rubrics and formularies are really and truly the rules of common sense¹.

The preaching of God's Word must not be thought too lightly of. Prayer, Praise, and Thanksgiving, are all the returns we can make for His mercies to us; but we require to be taught and instructed by His ministers in the holy mysteries of our faith; and therefore the pulpit must be placed as it were in the midst of the congregation. At "sermon time" we are mere listeners and pupils, and as far as possible, the eye should be made to assist the ear, and the Clergy again should be able to see that their instructions are reverently listened to and understood. The north side of the nave is the usual and proper position, but there are churches where it is necessary to place the pulpit on the south side. The floor of the pulpit should not stand more than three feet above the paving, and the best width seems to be about two feet ten inches. The length should not exceed three feet five inches; if required, a small movable metal

¹ The rubric before the Church Militant Prayer plainly directs that "when there is a Communion, the Priest shall *then* place upon the Table so much Bread and Wine, as he shall think sufficient." It must be evident to all, that the ancient custom of providing a small table or shelf near the altar for the previous reception of the elements, is most consistent with the spirit of this rubric, and convenient for the quiet and orderly celebration of this Holy Sacrament.

book-stand can be fixed, the height of which can be regulated to suit the convenience of the preacher.

It need not be said the clerk's desk is a thing now of the past. The congregation happily takes up the responses, and the Hymns, Psalms, or Anthems, are no longer drawled out in the high-pitched and provincial note of this functionary.

"The font (with kneeling stone), raised to a proper height, should be placed at the west end of the building, or as near as convenient to the principal entrance, but must not be under a gallery, and care should be taken that proper space is allowed for the sponsors to kneel. The font should be of stone, as directed by the Canon, and large enough to admit of the immersion of infants, and should be provided with a water drain, plug, and chain," and a drain carried through the wall into a dry well at some little distance from the church. There should be proper metal vessels for filling the font, and a cover to keep out dirt and dust.

Such fittings as screens, parcloles, the arrangement of the vestry, ventilation, heating², and general decoration, belong rather to structural matters than as appertaining to the services; but the position of the organ is one in connexion with the choir which must not be lost sight of, and always requires much consideration. In small churches the organ is only, and properly so, looked to to lead the voices; and a great advantage is gained in space and arrangement, as well as in effect, by using the Scudamore organ, which occupies little more than wall space. In large churches great organs are still used, and here there must be a separate arrangement in the plan, or else much room will be lost.

There is a little difficulty in providing for hats. Now that it is thought better to put up with some personal inconvenience rather than stick the pillars of our churches with the porcupine arrangement of pegs, common a few years since, the simplest mode appears to be to have small reversed hooks screwed under the book-boards.

In concluding these remarks, all questions of ritualism beyond

² Heating has been the subject of papers in the former publications of the Society, but much remains to be said on this.

the simple and plain instructions and commands of the Church have been avoided. The architecture, character, and general arrangement of our churches is now based on settled and determined data; and whilst the Incorporated Church Building Society encourages and helps forward in every possible way the extension of Church Building, it must not be lost sight of that there is a class of buildings rising up which ought not to be encouraged. It seems as the wealth of England grows, and the luxuries of the age increase, and we build and fit up our houses and public buildings without stint of cost, that the cry arises, we ought to build cheaper Houses to God. But let the present age for a moment look back and see what the few churches built in the last generation cost. We have for some years been endeavouring to build churches fit for His service, and, in very many instances, great sacrifices have been made that our best may be given to God; but it seems we are likely to fall in with the miserable feeling, (and I am afraid sometimes the question of the returns on the letting of seats is mixed up in it,) of devoting the smallest possible sum, and taking the greatest amount of credit for the cheapness with which our churches may be built, when it is patent the fair value of labour and materials expended cannot produce a permanent structure. Left as churches too often are to all the vicissitudes of wear and tear, and the want of that reparation cared for in our houses, such buildings will comparatively, in a few years, as the experience of the Society bears out, become dilapidated to an extent as often to require serious reparations or even rebuilding. It were better if we could be less pretentious in our desires, and if instead of completing every thing, we would but do as our forefathers did, leave the tower and spire and even the aisles to follow, with whatever else could be spared, seeking to hand down, as far at least as the means permitted, such churches as we inherit, I am sure the good work we all desire to accomplish would be carried out more perfectly, and in a manner far more worthy of its high and glorious purpose.

J. C.

Annual Public Meeting and General Court of the Church Building Society, 1864.



THE Annual General Court and Public Meeting of this Society was held on Friday, May 27th, at Willis's Rooms. Owing to the unavoidable absence of His Grace the President, the chair was filled by the Right Rev. the Lord Bishop of Bangor, who was supported by the Bishops of Lichfield and Oxford, Earl Nelson, Lord Lyttelton, Sir John T. Coleridge, Sir Thomas Phillips, the Revs. Walter Field, Henry Howarth, Canon Jennings, Henry Mackenzie, and Robert Tritton, John Boodle, Esq., Wm. Cotton, Esq., George Cowburn, Esq., J. F. France, Esq., A. J. B. Beresford Hope, Esq., Francis S. Powell, Esq., M.P., Wm. Rivington, Esq., Rev. George Ainslie, M.A., Secretary, Rev. C. B. Reid, M.A., Assistant Secretary, and many other clergy and laity.

The proceedings having been opened with prayer by the Rev. George Ainslie, the Secretary,

The RIGHT REVEREND PRELATE in the Chair said,—My lords, ladies, and gentlemen, this is one of the most important meetings of a Society which was established to deal with, and try and overtake the heavy arrears which the Church of England received, twenty or thirty years ago, from former generations; and if I state that, in the limited sphere of my own diocese, by far the greater number of parish churches had at that time either to be rebuilt or restored or renewed, you will understand how prominent a position this Society took in the good work which had then to be commenced. It has also tended, by exciting competition, to improve the taste as regards ecclesiastical architecture in this country. I believe too we may go a step further, and point out the connexion between the prosperity of the real spiritual Church and that of those material fabrics which are raised for the worship of God—how in days of coldness and deadness the material fabric of the House of Prayer is allowed to fall into disorder and decay, whereas one of the first signs of renewed zeal and earnestness, is the desire that every thing shall be comely and decent which is connected in any degree with the

celebration of public worship. It is one of the most promising signs of the present time that there is an earnestness in performing all those requirements. I am aware that the material fabric of the Church is of itself of small importance as regards the spiritual work of the Church; yet it is of the greatest importance, not only as a sign of increasing and returning earnestness and fervour, but in another way. Every thing connected with public worship should be of a kind to excite feelings of reverence. In this way the fabric of every church may acquire a relative importance which in itself, abstractedly considered, it might hardly deserve; and I am sure you are doing a good work as regards spiritual religion, when you do what in you lies to promote the efficiency and add to the funds of such a Society as this, which holds its anniversary meeting at this period of the year. (Cheers.)

The Rev. C. B. Reid, the Assistant Secretary, then read the following Report:—

In reviewing the transactions of the Church Building Society during the past year, the Committee desire to place foremost among those which have afforded them the greatest encouragement the effectual aid which the Society has received through the most valuable exertions in its behalf of His Grace the Archbishop of Canterbury, its President. The Committee gratefully record that His Grace has not only commended the Society to the favour and support of the clergy and laity of his own diocese—thereby directly securing a substantial addition to its resources—but also has urged its many and deserving claims upon the special notice of the several Bishops of the Province of Canterbury.

It is not unreasonable to anticipate the most advantageous results to the Society from the deep and active interest thus manifested in its prosperity by His Grace the President; and the Committee confidently hope that the example set by the Archbishop in issuing a pastoral letter in its behalf may be soon followed by the Right Reverend Prelates of both Provinces, since the work of Church Extension in *every Diocese* of England and Wales has received, and continues to receive, very important assistance through the aid derived from this central institution.

In the course of the past year the Society has lost, by death, several members of its Committee, and amongst them the Rev. Thomas Ainger, whose lamented departure they especially desire to record. Mr. Ainger took a very warm interest in the affairs of the Society, and was a constant attendant at the meetings of the Board and of the Committee of Correspondence, by the members of both of which his advice and assistance were highly valued.

The Committee trust that the efforts now in progress for the increased association of the laity with the Clergy in promoting the cause of Church Extension, and of Home and Foreign Missions, may contribute to repair the loss which the Incorporated Society, in common with some other Societies, has sustained by the cessation of those periodical appeals, issued under Royal authority, which for many years supplied by far the larger part of its annual income.

The Committee, while they would gratefully rejoice to see the Diocesan Societies for Church Extension in a more prosperous condition than they now are, sincerely hope that it may never be forgotten that the cause of this Society is one not of separate Dioceses, but of the whole Church, and that it is, and ever has been, its design to strengthen local efforts, and to bind them together in one; to supply what is deficient; to make the abundance of the rich minister to the needs of the poor, and to exhibit the whole Church of England and Wales as united together, in one blessed endeavour to multiply, enlarge, and repair the Houses of God in our land.

The demands upon the Society's funds continue to increase. During the past year, aid has been given in 146 cases. The Society has assisted in the building of 35 new churches; in the rebuilding and enlargement of 26 churches; and in the repair, enlargement, and improvement of 85 other churches. For these objects the sum of 14,225*l.* has been voted. The increase of church accommodation thus provided amounts to 27,788 sittings, of which number there are 24,906 (including 6,535 occupied by children of Parochial Schools) reserved, as the condition of the Society's grants, for the free use of the inhabitants of the several parishes or districts.

The Society has paid during the year 14,987*l.* for works completed in 141 parishes. This includes the erection of 28 new churches, the rebuilding of 18 churches, and the restoration and enlargement of 95 churches. In these churches additional accommodation has been provided for 24,253 persons, 21,916 of the sittings being reserved for the free use of the inhabitants.

Twenty-five places, each of them with a population of 2,000 and upwards, and many of them previously unprovided with any church, have been aided in the course of the past year, namely:—

Place and Diocese.	Population.
Bath, St. Paul (Trinity), <i>Bath and Wells</i>	7,555
Benilton (Sutton), <i>Winchester</i>	3,000
Bethnal Green (St. Paul), <i>London</i>	9,600
Birmingham (St. David), <i>Worcester</i>	10,500
Cold Ash (Thatcham), <i>Oxford</i>	2,729
Cononly (Kildwick), <i>Ripon</i>	10,897
Hayward's Heath (Cuckfield), <i>Chichester</i>	2,196
Heaton (Shipley), <i>Ripon</i>	8,773
Hillingdon (St. Andrew), <i>London</i>	7,500
New Brompton (Chatham), <i>Rochester</i>	5,000
New Hampton (Hampton), <i>London</i>	3,361
New Windsor, <i>Oxford</i>	6,000

Place and Diocese.	Population.
Nottingham (St. Ann), <i>Lincoln</i>	6,180
Nottingham (St. Saviour), <i>Lincoln</i>	3,500
Odd Rode (Astbury), <i>Chester</i>	2,487
Reading, All Saints (St. Mary), <i>Oxford</i>	11,900
Reading (St. Giles), <i>Oxford</i>	10,000
Shoreditch (St. Michael), <i>London</i>	8,000
Spittal (Tweedmouth), <i>Durham</i>	5,432
Surrey Square (All Saints), <i>London</i>	8,000
Sydenham (St. Philip), <i>London</i>	5,954
Talk-o'-th'-Hill, <i>Lichfield</i>	2,300
Upper Bangor, <i>Bangor</i>	4,000
Whiston and Tarbock, <i>Chester</i>	2,000
Whitwood Mere (Featherstone), <i>York</i>	2,430
Whitwood (Featherstone), <i>York</i>	2,406

The following table shows the population in some of the parishes to which aid has been recently extended, the amount of church accommodation existing at the time when application for the grant was made, and the increased accommodation which the Society has assisted to procure :—

Place and Diocese.	Population.	Former Church Accommodation.		Increased Church Accommodation.	
		Approp. Seats.	Free Seats.	Approp. Seats.	Free Seats.
Binsted, <i>Winchester</i>	1,195	261	106	95	95
Bradford, <i>Salisbury</i>	3,200	605	126	72	158
Burnham, <i>Oxford</i>	2,301	256	20	142	142
Capel, <i>Winchester</i>	1,074	200	86	46	44
Cleckheaton, <i>Ripon</i>	5,000	487	167	206	115
Ditchling, <i>Chichester</i>	1,063	176	95	147	145
Egg Buckland, <i>Exeter</i>	1,250	175	40	99	99
Haverfordwest, <i>St. David's</i>	2,087	368	133	95	198
Luton, Christ Church, <i>Ely</i>	6,678	558	—	200	200
Sutton, <i>Winchester</i>	3,187	333	96	299	164

Church Restoration and Repair Funds have, during the year, been entrusted to the Society for Churches in the following places :—

Magor ; Prestwich, Bradley ; Surbiton, Christ Church ; Hepworth ; Aston Brook ; Biddulph Moor ; Preston, St. Mark ; Mold Green ; Lower Crump—

sall; Edge Hill; Cross-in-hand; Lee, Holy Trinity; Newbury, St. John; Aldrington; Whipton; Horton; Teddington; and Southpool.

The interest on these several deposits is dealt with, in accordance with the terms of the different trusts. The amount of Repair Funds now in the hands of the Society is 25,787*l.* 8*s.* 5*d.*

The total income of the Society during the past year has been 9,832*l.* 12*s.* 3*d.*; derived from the following sources:—

	£	s.	d.
Donations	959	17	9
Annual Subscriptions	1,297	12	0
Diocesan and District Associations	1,435	3	10
Parochial and other Collections	2,836	10	8
Legacies	1,011	8	2
Dividends	2,022	7	1
Rent of Chambers, and Income Tax returned	269	12	9
	<hr/>		
	£9,832	12	3

The Committee desire to make special mention of the following liberal benefactions:—

The Misses Durell, 200*l.*; Robert Hichens, Esq., 200*l.*; Rev. Robert Tritton, 100*l.*; Hugh Birley, Esq., 50*l.*; Joseph Were, Esq., 50*l.*; Rev. T. V. Durell, 40*l.*; His Grace the Archbishop of Canterbury, 25*l.*; Sheffield Neave, Esq., 25*l.*; The Right Hon. W. E. Gladstone, M.P., 20*l.*; George Gipps, Esq., 20*l.*; Col. Dixon, 15*l.*; also seven donations of 10*l.* 10*s.* and ten of 10*l.* each; and the following Legacies:—R. W. Fox, Esq., 500*l.*; T. C. Harold, Esq., (the residue,) 226*l.* 9*s.* 2*d.*; Mrs. Haggitt, 100*l.*; J. B. Scott, Esq., 100*l.*; Miss Burnaby, 45*l.*; Miss Hughes, 20*l.*; and Miss Crossley, 19*l.* 19*s.*

From its institution in 1818 to the present time, the Society has assisted to build 1,323 new churches, and to rebuild, restore, or enlarge 3,469 churches, in England and Wales. By these grants it has aided in securing 1,290,698 additional sittings, 968,460 of which are for the free use of the parishioners. To accomplish this, the Society has expended the sum of 726,158*l.*

The Committee have again to deplore that the *Special Fund for Erecting School Churches and Mission-houses* has met with so little support. The vast difficulty which exists in coping with the spiritual requirements of our increasing population, renders these temporary buildings most desirable, and as paving the way for the permanent church they are of the utmost importance. The Committee earnestly solicit contributions for this fund. It has already assisted to build twenty-nine school churches, and six mission-houses, the amount expended being 1,569*l.* 2*s.* 7*d.*

The following Table shows the amount of Grants for Church Building recently contributed by the Society in each Diocese, and the small remittances which have been received in return. From it also may be inferred the pro-

bable loss which the several Dioceses would annually suffer, were the funds of the Incorporated Society to fail :—

Diocese.	Grants. 1859-1864.	Remit- tances. 1859-1864.	Diocese.	Grants. 1859-1864.	Remit- tances. 1859-1864.
	£	£		£	£
Canterbury . . .	3,855	2,147	Lincoln . . .	3,725	1,982
York	3,205	439	Llandaff . . .	3,752	137
London	11,340	1,787	Manchester . .	2,080	121
Durham	3,105	854	Norwich	2,600	602
Winchester . . .	7,174	1,613	Oxford	8,173	1,159
Bangor	1,637	88	Peterborough .	3,045	992
Bath and Wells .	4,255	1,173	Ripon	5,471	257
Carlisle	420	122	Rochester . . .	4,293	1,566
Chester	2,830	422	Salisbury . . .	4,213	960
Chichester . . .	2,315	562	St. Asaph . . .	2,160	354
Ely	2,630	1,362	St. David's . .	3,427	492
Exeter	5,450	473	Worcester . . .	3,340	726
Gloucester and			Sodor and Man .	—	18
Bristol	3,250	417			
Hereford	1,950	302			
Lichfield	5,215	698	Total	£105,030	£21,827

The Editorial Committee of "THE CHURCH-BUILDER¹," continue to report its increased circulation. The periodical has frequently received favourable notice in leading newspapers and reviews, and the Committee believe that whilst keeping before the public mind the special operations of this Society, it aids not a little in promoting an interest in the general work of Church Building and Church Extension in England and Wales.

It has been a source of deep regret to the Committee that during the past year—owing to the great diminution of the Society's Funds—they have been compelled in most instances to reduce the amount of their grants. They earnestly appeal to the benevolence of Churchmen to make up this deficiency by increased subscriptions and donations, and thus enable them to revert to their former more liberal scale of grants. The Committee feel it a duty to call special attention to the sad consequence which would probably follow any further reduction of the Society's grants, namely the building of cheap, mean, and insecure churches; for many, it may be feared, would rather erect such edifices than solicit a grant which would be so small as not to exceed the additional costs incurred in securing that solidity and permanence in the sacred structure which the Society's rules require.

The Committee return their best thanks to the Committee of Architects for their valuable and gratuitous services; also to the Honorary Secretaries

¹ Published by Rivingtons, London and Oxford, price 3d. per number. The Volume for 1863, bound in cloth, illustrated with 22 Woodcuts, price 1s. 6d.

and Treasurers of Local Associations, and to those Clergymen who have advocated, by sermons or otherwise, the claims of the Society.

To all who in any way have contributed to the success with which it has pleased Almighty God to crown their labours, the Committee desire to return their hearty thanks; and they venture to express an earnest hope that those who have so generously befriended the Society in their lifetime, will not fail to number it among those charitable bequests by which they design, when they themselves have passed away, to promote the good of their fellow-creatures, the glory of God, and the benefit of His Church.

SIR JOHN COLERIDGE,—My Lord Bishop, my lords, ladies, and gentlemen, I most readily obey the commands I have received from your Lordship to present on your behalf a resolution for the adoption of the meeting. Though I do it with perfect confidence that the resolution will be carried, and also with the most hearty and loyal feelings to this Society, I confess I rise on this occasion with considerable distrust in my own abilities. When I see those by whom I am surrounded, upon some of whom, if they had been enabled to exercise, I won't say the vulgar, but certainly the common duty of punctuality, it would have devolved to take my place, the duties of which they would have much more efficiently discharged, I cannot but feel it somewhat odd that one should be rewarded for punctuality by being put forward in a position which involves duties somewhat difficult to discharge (laughter); but I will do the best I can under the circumstances. The resolution I have to move is in these words:—"That the Report which has now been read be printed and circulated under the direction of the Committee, and that this Society, so well adapted to promote the most beneficial purposes, deserves an increased public approval, and more permanent and certain support." This Society was constituted some years ago for the purpose of meeting one of the greatest wants which this nation, in respect of its religious interests, now feels. I mean a sufficiency in the number of places of public worship for the Church of England, the keeping them in proper repair, and the enlargement of a vast number of them. The Committee, in regretting the loss of several members of its body in the course of the year, has specified very properly the Rev. Thomas Ainger. He may not have been much known to the public, but those interested in the affairs of this and other charitable Societies are aware that it is

no idle work to express the value of his services, and the deep regret we all ought and do feel at his death. (Hear, hear.) I will pass rapidly to one or two important statements in the Report, showing what the Society has been doing during the year, summing up what it has done in the course of its existence, and then drawing your attention to that which it is for you and your friends, and the persons you can bring to take an interest in the subject, to obliterate from future Reports of this kind—the entire inefficiency of its funds for the great object it has in hand. In the course of the year the Society has assisted in building thirty-five new churches, and in rebuilding and enlarging twenty-six others; it has also assisted in the repair, enlargement, and improvement of eighty-five other churches; and in doing this, it has voted a sum of £14,225 in the course of the year. I am speaking of votes and not of payments; but the Society has had to pay also for votes of the preceding year which have become due. The sum actually paid for works completed in 141 parishes is £14,987, and it appears from the Report that the total income of the Society in the year was only £9,832 12s. 3d. Now, that fact speaks for itself. It has paid this year more than £14,000, and it has voted more than £14,000, and its income from all sources is only £9,832. I ask you to what in common sense must that come? The Society may gradually expend the whole of its principal, and may go on in that way for two or three years, but every one knows that cannot last, and that unless this Society receives greater support from Churchmen it must come to an end. There is no use disguising the fact. That must be the conclusion of a course of proceeding like the present. You may say, “Spend money according to your income.” Yes; but if so, what are those persons to do who are either without churches or have churches in a dilapidated state—who have not the means for building churches, or for sufficiently repairing or enlarging those they possess? I ask you, before you put aside the claims of this charity for your assistance—before you say, “We will give money to something else”—to make up your minds whether you are prepared to face the consequences which must ensue unless this Society is better supported. What has it done? It was instituted in 1818, and from that time to the present it has assisted in building

1,323 new churches; it has rebuilt, restored, or enlarged 3,469 churches; it has aided in securing 1,290,698 additional seats for your brother Churchmen in this country; and it has expended for that purpose a sum of £726,158. (Hear, hear.) These facts are contained in the Report, but I know how common it is in cases of this kind for people to hear these statements, to be struck with them at the time, and then to return to their own homes, and engage in the usual occupations and amusements of life, and think no more of the matter. You have had your feelings excited for the moment, honestly and properly, but afterwards you forget it all, and do nothing in consequence. Therefore, I hope you will possess yourselves of the Report which has been read, and take it away with you and quietly and carefully read it through; and if you do, I beseech you to act upon it as your consciences may suggest. I am not going to detain you upon matters with which I have no doubt you are familiar. The little I have stated will enable you to conceive how great is the want of churches in this land of England; but while I am not going to detain you at any length, I think it may be useful in asking the question, "To what is this great want owing?" to advert to a topic far too much relied upon, and leading persons sometimes a little to relax in their exertions. You are all familiar, I have no doubt, with one of the most remarkable poems of Horace, in which he points out to his countrymen that they must attribute much of the evil that has fallen upon them, and the bad habits and dreadful morals which prevail, to a cause for which, perhaps, they were not, in the first instance, responsible—to the ravages of civil wars and to the intestine factions of the country. Forgive me if I quote his very words:—

"Delicta majorum immeritus lues,
Romane, donec templa refeceris,
Ædesque labentes Deorum; et
Fœda nigro simulacra fumo." (Cheers.)

He points out with great historic truth all that has happened in Rome—the destruction of her temples and buildings, the sacrilegious acts of her people, and the civil wars of their forefathers, but he calls upon the living body, as they expect to better themselves or their fellow-citizens, to amend their morals, or to be

in a happier state—he calls upon them to rebuild the temples of their gods, to set up and repair tottering and dilapidated places of worship, and to restore the internal arrangements of buildings—

“*Fœda nigro simulacra fumo.*” (Hear, hear.)

I mention this because we are too apt to say that the present state of things in this country is owing to the negligence of our forefathers—to the Church and Churchmen having gone to sleep and omitted to do their duty—and that it is somewhat hard that we of this generation should be called upon to repair the evils occasioned by the omissions, commissions, and misconduct of those who have gone before. I will give that argument all the weight to which it is entitled; but it is not the only—it is not the greatest cause. The greatest cause of the present want of places of worship in this country undoubtedly is that over which neither our ancestors nor ourselves have any control—the daily, hourly, rapidly increasing population. There is another cause; I was going to say the capricious—but we all know it depends on fixed rules—the strange dislocation of populations; the increase by immense numbers in one place, and the gradual thinning in another, and that is still in operation in some country parishes. Our ancestors were of a somewhat harder and more enduring race than ourselves. To a labouring man it formerly mattered little whether his church was two or three miles away from the place of his habitation; he still went to church. We have got a little too fastidious, and we require the church to be brought to every man’s door. Therefore from this circumstance we of this generation are called upon in many places to erect churches which in former years were not so necessary. If I were asked whether any individual has done his utmost to repair this want, I should of course decline to answer. That is a question for the conscience of every person in this room to-night; but if I am asked whether we have as a nation done enough? why, the first answer is this: We call ourselves a church-building race, we appeal with the most confident self-possession and self-congratulation to the restoration and rebuilding of churches which we see mentioned, I was going to say every day of the week, and I believe I do not exaggerate matters

in the presence of my Lord Bishops, when I say that whereas our predecessors may have numbered their congregations by units, they number theirs by hundreds. Glad I am and thankful I am to say that it is so ; and let this generation take that to heart as a matter, not so much for triumph and self-congratulation, as for thankfulness to God Almighty for having put it into our hearts ; but still I recur to this—in the face of this great want, has the nation done enough ? If they have done more than their ancestors, they are ten-fold richer. No nation in the earth was ever so flooded with wealth as England is at the present moment. The more we have, therefore the more we are called on to bestow upon this great work ; and bear with me when I say that unless we are prepared to state in the face of this great want which is admitted, that we have done all we can in this matter—of course I do not mean that this Society should monopolize every thing, and no other claims should be attended to—but unless you are prepared to say you have done all you can, depend upon it you have not done enough, nor ought we to be satisfied with the present state of things. I beg your pardon for having detained you so long, but, my Lord, let me add one more word. I hope nobody here, young or old—and I am glad to see at these meetings children as well as grown-up people—will be prevented giving something to support this charity because he or she is not able to give a great deal. (Cheers.) The learned and eloquent ex-judge resumed his seat amidst loud cheers.

The BISHOP of OXFORD,—My Lord Bishop, in seconding the resolution proposed by Sir John Coleridge, I will follow his example by taking a great deal for granted, and addressing you a few words on the general subject which has been brought before you. You have heard from him a very clear explanation of the duty of a Christian people to assist in this work according to their means. I know nothing to add to the clenching strength of the argument he has used. I will only say this by way of backing what he has urged upon you. I believe, and I think if you look into the subject you will believe, that no more important home matter can possibly be brought before you than church building and church restoring. Remember these are the objects of the Society, restoring our old churches and building

new ones where they are wanted. I hardly know which is the most important of the two. Our old churches, in the state in which this generation commonly received them from those who had gone before, were a standing reproach, when they were not a falling reproach, to our Christianity, and a direct injury to the work of the Church in the midst of populations. Those of you who are as old as I am, and I am glad to see so very few are, will remember a great many specimens of those old churches, and have their condition very deeply ingrained on your memory. The air of utter desolation, first of all, which pervaded them—the way in which when you looked around your whole spirit sank. It found you out in every place. The walls testified in a multitude of different ways that they had never been cared for. In one church immense gaps had been stopped in the rudest way by different coloured plaster. Up the north aisle you perhaps saw, not beautiful pictures of sacred subjects, as once was the case, but a beautiful display of ever-increasing green, which testified that nature was trying a little to disguise the churchwardens' work in that particular part. (Laughter.) Then if you looked from the walls to the other conditions of the church, most of your senses testified to the state of the windows. The moment the wind blew there was a rattling which made you wonder what was happening, and if you raised your head you found that from ten thousand little crevices, where the lead was worn out, there came imperceptibly streams of cold air, which made themselves acquainted with the unsheltered parts of your neck. (Laughter.) Then if you looked to the pews—that beautiful invention of modern, very modern, mediævalism—(laughter,) you saw a remarkable proof of the way in which selfishness had come into God's House. In the first place, when there was a display of a little high-minded selfishness, you saw a pew of some particular kind of wood, something very handsome and very fine, as much as to say, "Now look what great people we are who worship in this pew;" and very often this led some one else to erect a still more expensive pew, perhaps of different coloured woods. This was a tremendous difficulty when you came to deal with it. When I was an Archdeacon, I remember a church in my archdeaconry which was utterly destroyed by pews. There were two immense pews across the chancel be-

longing to landed proprietors in the neighbourhood. I asked one of the owners to allow it to be removed, but it was a whole year before I got him to entertain the notion, and then he said, "You see another pew, a very handsome one, standing on four legs, and belonging to some other property. Unless you get the consent of the owners to take it away, I cannot allow mine to be removed." Then I had to set to work again, and another whole year elapsed before the pew on four legs could be marched bodily out of church. (A laugh.) But every where there was a sort of minor selfishness going on. Formerly there were good old benches, perhaps very handsomely constructed of solid oak, where men could sit, worship, and kneel down in prayer together, but as the windows got into the condition I have described, and the cold air had acquired a habit of coming in, there arose a determination on the part of some who could afford it,—not to mend the windows, so as to make all the people in their own immediate neighbourhood comfortable,—but to have a little private security of their own against the disagreeable draughts which afflicted them. And the way they proceeded was this. They got leave to run up a hoarding, generally of some inappropriate unpolished wood—perhaps the cheapest deal—but only just high enough to shelter their own sacred heads, leaving all their poorer brethren still exposed to the wind. Here was a lower kind of selfishness introduced. Now, I ask you, what must have been the moral effect on the people coming to worship in these buildings? They saw their great neighbours care for their own houses; they saw those only a little higher than themselves in wealth and substance making their homesteads more comfortable; they saw that with increase of wealth every one wanted to make every thing around him more respectable; how even the very pig-styes in a farm-yard began to assume little better proportions; and then they went to the parish church, and found that nobody cared for it. What was the result? It bred in them a sense that they were not cared for, and that the worship performed in the church was of itself of comparatively little importance. And then see another thing which happened. At this very time the separatists from the Church had probably run up a little building somewhere in its neighbourhood, where every body who came was very warm and

very comfortable, and, what I think people very much like, where all were very crowded together; because I do believe that they dislike sitting very far apart in their own individual dignity on these occasions. (Cheers.) There is a power of sympathy which spreads from man to man when they are listening in a compact body to stirring words and great truths, and you break the electric circle when you isolate the receivers so entirely. Well, when this competing little mansion opened its doors to all, it also opened the mind to the fact—for as yet there was no distinctive green baize seats with red moreen ornaments—that every body took his place alike and equally with the rest, as in one common building. Then came, you see, the temptation to go where they were more comfortable, where there was more apparent zeal, where there was not only more physical, but apparently more spiritual warmth. So the old church became discredited and neglected for the new meeting-house with its modern attractions. All this has had a wonderful effect in injuring the Church's work in our parishes: and I am perfectly certain, from my own experience, that wherever a church has been properly restored, and the poor man, who is constantly there, been given proper and equal rights of worship with the rich man,—where the distinctions made between them in the old neglected churches have been swept away,—where it is manifestly more God's House because it is God's House,—where a provision is made for Christian worshippers, not because they hold so much in the Three per Cents., but because they have got souls to be saved, and are ready to offer up worship to the receiver of worship—in every instance of this kind I have known that the restoration of the church has been followed by a restoration of religion. (Cheers.) And, therefore, I think the work of this Society in the restoration of churches can hardly be overrated. Well, if possible, the question of building a church is even more patent. Sir John Coleridge has spoken of the distance of a church from a poor man, and the difficulty of getting persons in these days to go such long distances to church; but I myself do believe that the poor man is ready to go the distance his forefathers did before him, if when he gets to the end of his journey he is sure of having a proper seat in the church. But that is the condition. If the poor man who is getting rather old, and,

perhaps, from working constantly in the open air, a little hard of hearing, walks three miles to a church, and on getting there every thing preaches to him that he is not cared for, whether he comes or remains away, and at the same time the door of a neighbouring conventicle is open to him before he starts on his three miles' journey, then the distance with the non-reception at the end of it, and the present reception and comfort without the journey—these two things put together do work to the injury of the Church. Therefore, the building of new churches is an all-important matter, because we must all admit that as the population increases, if we wish the people to be religious at all, we must provide new churches for public worship. If we do not do that, we give up the idea of Christianizing them according to what we believe to be God's great boon to the people of this country. It has rather been the fashion to say, "After all, the building of a church is not the main thing; it is the living minister. Let us send out preachers first, and when they have got a congregation let us build a church." I think that is an entire mistake. Nothing to my apprehension can be more dangerous than rousing religious feelings in people in whom they have long slumbered, or perhaps never been awakened, by some such appeal, and then allowing those feelings to die out in consequence of the people not being joined to a definite congregation, and placed under a definite ministry, which, at the time, could have received them, and made permanent what otherwise would prove only evanescent. (Cheers.) Take, for instance, a homely illustration. You might say, "You need not provide a hive for your swarm of bees until you see the swarm. First get your swarm, and then begin to think about preparing a hive for it." But if we were to wait till then, where do you think our bees would be? (Laughter.) If there is no church for the people to worship in, we need not be surprised if they are drawn to the insinuating conventicle. Therefore I believe you are not wrong in doing an old-fashioned act in an old-fashioned way. You are not wrong in having a church with a fixed minister so as to be enabled, through God's blessing, to say to every man and woman who has a sense of the importance of his or her soul, "Come here and take your place; begin to-day habitual worship under this ministry; don't wander, don't let this precious opportunity pass

by, and your present feelings die out, lest you lose your soul in that career of ignorance or indifference from which you have happily escaped." Well, the other objection people take is this. They say, "Here is a church which is not full; it is only about a mile or a mile and a quarter away; why not fill this old church before you build a new one?" I take that to be altogether wrong. The fact is, unless you do place a church with a minister visibly before the eye of an irreligious population, unless you can show them a Christian man, and, better still, Christian families, living in the midst of them and caring about them, so that when the bell of the church rings, it may seem to say to them, "Come to this man whom you know, and from whose wife you have received kindness, and let your children come with theirs to church," unless the bell sounds all that in their ears, I believe it will not be listened to, and will not draw a congregation to the church. Therefore, instead of, by building a new church, causing a falling off in the attendance at the old church somewhere in the same neighbourhood, I believe you do more to fill the old church than you could by any other act. For these reasons it seems to me that this is really the question of questions among us at the present day; and when you know the nature of the population in the country villages and hamlets, and the increase of population in the towns—not so much from the direct multiplication of men, but from the tendency of towns to draw towards them the life of the distant country parishes—it seems more essential than ever to build churches, and especially in these growing towns, if you wish to keep the population Christian. And then I think there is no sight more hopeful or beautiful in our land, than to see the country districts and the new town districts thoroughly spangled with these Houses of God. They are visible declarations that we Christians are living under a divine dispensation. Therefore I consider that one of the most blessed prospects which can meet the eye is to see the silent finger of many a steeple pointing upwards, as with the thoughts and desires of the people around, to a calm, blessed heaven, with the fulness of its benediction falling every where over a redeemed earth. (Cheers.)

EARL NELSON, in supporting the resolution, said the reason he was before the meeting on that occasion was that he had

recently succeeded to the office of Treasurer of one of the Diocesan Societies in connexion with the parent Society. It therefore became him to testify to the usefulness of this really national Society, for though its head-quarters were in London, its influence was felt, not only in every diocese in the kingdom, but throughout the whole Church of England. This Society had been established to discharge that duty which is incumbent on all generations, viz. to build new churches, and repair those which had been handed down to us by our ancestors. He regretted that so little had been contributed to the parent Society by the Diocesan Societies. The total sum granted to Diocesan Societies in the last six years by the Incorporated Church Building Society was £105,030, while all they remitted in return amounted to only £21,827. The Diocesan Society of Salisbury, in which he was particularly interested, contributed during the six years one-fourth of its income, but it was no more than £960, while they had received from the Incorporated Society £4,213. These facts showed that the parent Society deserved the support of the whole Church. But what the Diocesan Societies received in money did not represent the real benefit conferred upon them by this Society. A great deal depended, not only on the mode in which the money was laid out, but on the solidity of the works, and the taste shown in their execution, lest while they were pretending to restore, they might be really destroying. In the diocese of Salisbury the Society had done a great deal of good in that respect, as it had refused to sanction any building of wrong proportions, and had laid down useful rules to guide them in the restoration and repair of churches. The suggestions of the Committee of Architects had been particularly valuable. By the practice of sending the plans to the parent Society they had security that the works would be appropriately and effectually carried out. He was sorry to hear that, in common with many other Societies, it had a deficiency of funds, and was unable to make as many grants as it would otherwise do; but he trusted that what they had heard that day would induce all present to stir themselves up, and endeavour to prevail upon those amongst whom they lived to support a Society which was capable of doing so much good. When they heard of reduced grants it amounted generally to

this—that the debt on churches in different parishes in the kingdom remained greater than they otherwise would, and he knew that practically in many cases that debt fell not upon the laity, but the clergyman who had made himself responsible for it. (Hear, hear.)

The resolution was then carried.

MR. F. S. POWELL, M.P., proposed the following resolution:—
“That the establishment of Temporary School Churches and Mission-houses having prospered to a considerable degree by aid of this Society, contributions to the Special Fund for carrying on these objects should be earnestly solicited.” He spoke of the great difficulty of getting grants for building churches, and drew attention to the importance of erecting mission churches, schools, and stations, which generally speaking proved the forerunner of permanent structures. He stated that the Committee had already out of the special fund assisted to build twenty-nine school churches, and six mission-houses, the amount expended being £1,569, and appealed to the meeting to add liberally to this for the purpose of carrying on still further this beneficial and pressing work, to meet the spiritual requirements of the vast masses of the people.

The REV. W. MACKENZIE, in seconding the resolution, said,—
That the mission-house might be applied to three conditions of a parish, which the parish church itself failed to reach. It was not sufficiently borne in mind that worship in the parish church was the highest type of Christian worship in the parish, and that there must always be a very large population not sufficiently educated to appreciate that high and complete type of worship. These needed a mission-house, which would supply a want which the parish church failed to meet. Then there were the dense masses of people for which the parish failed altogether to provide. In some large towns the parish church was not capable of accommodating a fourth, and sometimes not even a tenth of the population, and the rest were at present entirely overlooked. These again needed a special mission-house, where all was not so formal, so advanced, and so refined as in the parish church. Take again the country districts. There they found a sparse population spread over a considerable distance. He had himself ministered in one parish which was ten miles long. In such cases it was a

physical impossibility for many to go to the parish church. The parish church must therefore come to them; but while it would be an unnecessary cost, and perhaps impossible for want of the requisite funds, to build other churches in these country places, yet they could construct at little expense mission-houses where a clergyman might gather together small congregations who now seldom had an opportunity of hearing the Word of God preached. In these three cases the parochial system somewhat failed, and in fact was so far really a source of weakness, and not, as generally supposed, a source of strength in England. They ought not therefore to blind themselves to its imperfections. These mission-houses had been most successful wherever established, especially in the colliery districts, and among the beachmen on our coasts; and as they formed a kind of connecting link between vast masses of the people and the Church, he earnestly trusted that this special fund would not be allowed to disappear, but on the contrary would be generously supported. (Hear, hear.)

The resolution having been carried,

LORD LYTTELTON moved the next resolution:—"That the thanks of this Meeting be tendered to His Grace the Archbishop of Canterbury, the President of the Society, for His Grace's Pastoral Letter, which calls for the co-operation of all other Dioceses; to the Vice-Presidents, Members of the Committee, Trustees, and Auditors; and that the Rev. Canon Jennings, John Boodle, Esq., and J. P. Harrison, Esq., be Auditors for the year ensuing." He described the last thirty years as the brightest era in church building and church restoration in modern times; and pointed out not only the practical aid which this Society had given, but the beneficial influence it had exercised in that important work of the Church. The "Bishop of London's Fund," recently formed, included in its comprehensive scope many objects beside church building; but the building of new churches was one of its important features. He thought that the Bishop of Oxford had a little overstated the case in favour of church building, as compared with placing a minister in a particular district; but he so far agreed with him that he thought, assuming all was done which ought to be done, that it was best to begin with a church if we could. And

when he looked to the corresponding effort made in the same diocese, by the predecessor of the present Bishop, his late right reverend friend Bishop Blomfield, whose name he never mentioned without the greatest reverence and affection, he felt they had much cause to be thankful. The great object of Bishop Blomfield was to build new churches, and he wished to see fifty new ones erected in the Metropolis before his death, but he lived to see no less than seventy-eight. All these had been blessed far beyond his expectations, and it would be found that there was connected with them every one of those appliances which the Bishop of London's Fund sought to supply.

MR. WILLIAM COTTON supposed that he had been called upon to second the resolution because he was perhaps the oldest man now living who took a lively interest in forming the Society. Happily for him and the country men of high character, who were greatly respected, joined with him in the great work, and he was anxious to say that though one of their great motives was to build new churches, so as to meet the wants of the population, they had at the same time a higher motive, which was to provide accommodation for the poor who, in point of fact, had been excluded for many years from the church. He recollected the time when churches in this Metropolis—he would rather call them meeting-houses—were entirely appropriated to those who paid for their seats. This was the cause of much apprehension and regret on the part of his valued friend the late John Bowdler, who declared his determination to do nothing but provide sittings for the poor. Fortunately he lived to see very much done in that direction. One great rule of this Society which had been much kicked at, but which he was happy to say had been maintained, was that half the sittings in every church which they assisted in building must be reserved for the poor. He deeply regretted the loss of the Queen's Letter, which once in every three years brought them a considerable sum; but he indulged in the hope that the deficiency so caused might be met by collections in different dioceses under the authority of the Archbishops and Bishops; and he therefore confidently trusted that the poverty of the Society would not be either very enduring or very severe. Though an old man—the only one he believed surviving of those who engaged in the establish-

ment of the Society—he could not refuse addressing the meeting, and doing what he could to promote its object.

The resolution was carried *nem. con.*

MR. BERESFORD HOPE expressed a hope that the Church of England would never be so forgetful of her real traditionary character, as the exponent of the revelation of God to man, as to adopt the cry of “Men, not churches.” There was however something which might be implied in that phrase, which was not repugnant to the main objects of this Society—that was to say, if they combined Bishop Blomfield’s cry of “More churches,” and Bishop Tait’s, of “More men,” in this one general cry, “More time, more seasons, more opportunities for divine worship.” He had great pleasure in proposing the following resolution:—“That the thanks of this meeting be presented to the Committee of Architects, and the Diocesan, District, and Parochial Associations for their exertions in promoting the objects of this Society.” There was no more anxious or delicate work than an architect sitting in judgment on the work of one of his professional brethren; but he believed that the architects on this Committee had discharged their duty with strict impartiality and honesty, and without exciting any apprehension or ill feeling on the part of those whose plans and designs passed through their hands. With regard to the “Church-Builder,” published by the Society, he said it was a most useful periodical, giving valuable information, and sound articles on church building, appropriate and interesting stories, statistics of the Society’s operations during the month, and a variety of other details well deserving perusal. Altogether it afforded very pleasant reading for a short time, and was well adapted for the district library and school-room, and other places where people dropped in and read the first book that came to hand. (Hear, hear.) He recommended all who wished well to the Society to subscribe for the little publication, and try and induce others to do the same.

SIR THOMAS PHILLIPS, in seconding the resolution, said he could bear testimony to the value of the services rendered by the architects in taking care that the churches erected under the superintendence of the Incorporated Society were of a suitable ecclesiastical character, and sound substantial structures,

not built for a day, but intended, like those raised by our forefathers, to last for many ages. It had been said that the work of church building and church restoration was dead in Wales, but the right reverend prelate in the chair and himself, who were well acquainted with that country, knew that now it was not dead, but proceeded as it happily did in England.

The resolution was cordially agreed to.

The REV. W. FIELD moved a vote of thanks to the Lord Bishop of Bangor for his kindness in presiding at the meeting, and said the Society was greatly indebted to his Lordship for the readiness and zeal with which he had come forward to give it his counsel and support.

The motion was seconded by MR. WM. RIVINGTON, and carried unanimously.

The BISHOP of BANGOR, in responding, said he had passed a great part of his life in a very large and populous parish, where there was not only a great population, but a large country district which was practically excluded from the Church. Again, in his diocese the difficulty they had to deal with, was not only that they had a large population in some of the towns, but mountain parishes, with hamlets scattered here and there in the valleys, where they could not expect to build churches with separate endowments for the public worship of the inhabitants. The only way in which they could meet the want in these cases was by such a plan as that recommended by the Rev. W. Mackenzie for the establishment of mission-houses, which met with his cordial approval and support.

The proceedings then terminated.

Then and Now.



THE little church of Chapel Allerton, Somerset, has lately been restored; and, from being a very plain, unpretending building, it now stands out as a remarkably pretty specimen of a small country church in the Perpendicular Style.

It is interesting, perhaps, in these days of restored and newly-built churches,—these days of more frequent and more carefully

performed Church Services,—to look back on the customs that were prevalent in some of our old-fashioned country churches ; customs which, in a great degree, had descended even to these days from the remote period of our fathers before the Reformation.

Of some of these old customs, as still remaining in the church of Chapel Allerton (I am speaking of sixteen years ago), I have made some scattered notes.

First, I would mention a habit, very seldom broken through during the time that I was Curate of the parish, of the men and women sitting on the opposite sides of the church ; a habit that evidently had come down to them from their fathers ; they seemed to have no wish or inclination to break through it.

Then I should mention the regular habit of all, on first entering the church, to turn to the east and bow. It was a custom undoubtedly derived from their forefathers, bowing to the altar or to the east, retained to this day.

Another custom filled me with astonishment on the first Easter Day that I was there ;—the decorations of the church, though of the simplest, were certainly of the *largest* kind. *Large* branches of horse-chestnut, laburnum, and lilac were used, besides smaller flowers, in ornamenting the chancel ; and, as may be supposed, gave an appearance of luxuriance and plenty in the way of blossom—if not of chasteness of design—which I have never witnessed elsewhere. The following description given in the “Spectator,” of a church so decorated, not inaptly represents the condition of this little House of Prayer on these festivals :—

“The church, as it is now equipped, looks more like a greenhouse than a place of worship. The middle aisle is a very pretty shady walk, and the pews look like so many arbours on each side of it.”

In the same way, I well remember my surprise, on going into the reading-desk on Christmas Day, scarcely being able to see the heads of the people in the seats, from the size of the branches of evergreens used in decorating the church. They were not small twigs of holly, and laurel, and ivy, as usually placed along the seats of a church, but branches of considerable size.

I must not omit to mention the simple, but touching custom,

universal in the parish, of throwing flowers into the grave when the Funeral Service was concluded. I know nothing more affecting than to witness that touching mark of love, when the chief mourner first stepped forward, and cast a bunch of flowers on the coffin, and was followed by others standing around.

Would that all the customs in that parish had been equally pleasing! but I have vivid recollections of other, and less happy, habits there; as, for instance, that the Vestry meetings were held in the chancel, the Communion table being used for writing and books, &c. The north side of the altar was supposed to be the chair, and those who attended the Vestry sat round on the altar rails!

Another sad instance of the state of things I call to mind, in connexion with Vestry meetings. At the Easter Vestry, there being a small surplus of the Church-rate of the previous year, it was unanimously voted that it should be spent in cider! and, accordingly, the Vestry Clerk was despatched, and the remnant (a few shillings) of the rate was consumed in cider!

The chancel-roof was in such a miserable state, that I have known rain to pour in, in every direction; and, on one occasion, a marriage took place *under umbrellas!*

It was, I suppose, from the same cause, the inefficiency of the chancel-roof to keep out the weather, that the Communion Service was always read from the reading-desk. Though this same custom prevails in other parts for other reasons; for I well remember an old Incumbent in Surrey, who was once being remonstrated with for the same custom of reading the Communion Service in the prayer-desk, making this defence for himself, that he did it, because to read it from the Communion table was "a relic of Popery!"

Among other customs generally prevalent throughout that county was the aversion to be buried on the north side of the church; as far as I remember, there was scarcely a grave which was on the north side.

The little church in which these things once took place, has, I have said, been now restored, and, I doubt not, the grievous habits of an indolent age have been amended too; nevertheless, one could fain wish that some, at least, of the simple customs of our fathers, now passing away, were retained. N. I. S.



ON my induction to the parish of Chapel Allerton, no house existed for any clergyman to live in, no school, and the church was sadly decayed and dilapidated. Since then £1,340 has been expended on the restoration of the church.

To the north side of the church there has been added an aisle of good proportion, and in it, besides many seats for adults, accommodation has been provided for the children of the parish, for whom none existed before. An arcade of Early English arches divides the aisle from the nave. Beneath the capitals of the columns a slice of rich Devonshire marble is inserted, which gives a warm tone to it, and harmonizes pleasingly with mullions of the same material in the aisle windows. New roofs have been placed on the nave and chancel. A vestry has been added on the north side of the chancel. The north-east walls of the chancel have been rebuilt, and an organ-chamber inserted in the north.

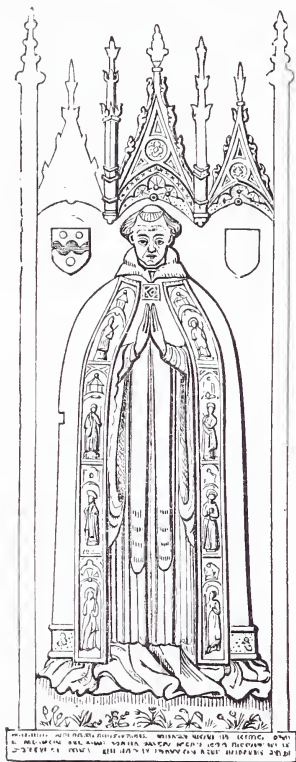
The chancel, formerly so miserable and deformed with unsightly pews, is now in good order. On each side are substantial stalls, and subsellæ for the choir boys, the ends of the book-boards being handsomely carved with the evangelistic symbols. The floor is paved with encaustic tiles without, as well as within the sacrarium. The reredos consists of a ground of rich conglomerate found in the neighbourhood, with three panels in alabaster upon it—the cross in circle. The whole has a very chaste appearance. An altar-rail of oak, on supports of ironwork and brass, completes the fittings below, whilst a really beautiful coronalucis in brass is suspended from above. The chancel and sacrarium are both raised on steps of polished conglomerate. The nave seats are uniform, made of good pitch-pine, and consult the comfort of the congregation by broad seats and inclined backs. The pulpit is of stone, and stands on the south side. It has a centre-piece of sculpture, representing our Lord preaching the Sermon on the Mount. The font is at the south-western entrance, and around the upper rim of the basin are the words, “One Lord, one Faith, one Baptism.”

J. C.

Stones of the Temple.

No. VIII. THE PAVEMENT.

"They bowed their heads, and worshipped the Lord with their faces to the ground."—NEHEM. viii. 6.



Brass of Henry Seber, Merton College, Oxford, A.D. 1471.

AS soon as the short pause was over, all ears were open to hear something more on a subject which had been hitherto entirely without interest to most of the Vicar's little audience.

"We find sometimes upon the pavement of our churches," said Mr. Ambrose, "memorials just like those I have spoken to you about, except that they are made of *iron* or *lead* instead of brass, but they are comparatively very rare, and, except in the metal of which they are composed, differ nothing from the *brasses*. These brasses must have been a great ornament to our churches before they were despoiled of their beauty by the hand of Time, and the still less sparing hand of man. The vivid colours of the enamel with which they were inlaid, and the silvery brightness of the yet untarnished lead which was employed to represent the ermine and other parts of official costume, must have added greatly to the splendour of these monuments. At first they

were no doubt very costly, for there appear to have been but few places where they were made in this country, and in addition

to the cost of the brasses themselves, the expense of their carriage in those times must have been considerable. A great many of our brasses, however, are of foreign manufacture, and were chiefly imported from Flanders. It is easy to distinguish between the English and the Flemish brasses, for whereas the former are composed of separate pieces of metal laid in different parts of the stone, and giving the distinct outline of the figure, canopy, inscription, &c. ; the latter are composed of several plates of brass placed closely together, and engraved all over with figures, canopies, and other designs. The later English brasses are, however, very similar to the Flemish. You see that little copy of a brass about three feet long by one foot deep which Ernest has somehow obtained from the church at Walton-on-Thames. Now that is a square piece of metal just like those they made in Flanders, but it was evidently engraved in England. It is dated 1587, and is in memory of John Selwyn, keeper of Queen Elizabeth's park at Oatlands, near Walton. It represents, as you see, a stag hunt, and is said to refer to this incident :—' The old keeper, in the heat of the chase, suddenly leaped from his horse upon the back of the stag (both running at that time with their utmost speed), and not only kept his seat gracefully, in spite of every effort of the affrighted beast, but, drawing his sword, with it guided him towards the Queen, and coming near her presence, plunged it in his throat, so that the animal fell dead at her feet ¹. ' "

" But, my friend," said Mr. Acres, " it seems to me that the record of such an event, even if it ever happened—which I must take the liberty to doubt—is quite as objectionable as any of those epitaphs in our churchyard which you once so strongly and justly condemned."

" I quite agree with you. But this was made at a time when sepulchral monuments were frequently of a very debased character. At this period the brasses underwent a great change. They began to rise from their humble position on the pavement, and the figures were occasionally made without their devotional posture, which up to this date had been almost universal. They were then placed on the church walls, on tablets, or at the back

¹ Manual of Monumental Brasses, vol. i., p. 34.

of altar tombs, and this led the way for monuments in stone, similar in design, but more cumbrous and inconvenient. Inferior workmen also were evidently employed at this time to engrave the brasses, and they became more and more debased, till they reached the lowest point of all a hundred years ago, about which time their manufacture altogether ceased. It was near the time when this brass was put up to the old park-keeper, that that ugly monument in memory of Sir John York, with its four heathen obelisks, and its four disconsolate Cupids, was put up in our chancel, covering so much of the floor as to deprive at least twenty persons of their right to a place in God's House. About this time, too, that uncomfortable looking effigy of Lady Lancaster was put upon its massive altar tomb. To judge from the position of her Ladyship, and hundreds of other similar monuments, represented as reclining and resting the face upon the hand, we might imagine that a large proportion of the population in those days died of the tooth-ache. However the attitude of prayer was that generally adopted as well in stone as brass effigies till long after this period. If any thing more than the figure, canopy, inscription, and shield is represented on a brass, it is commonly a sacred symbol, a trade mark, or some badge of rank or profession. To this there are but a few exceptions, besides John Selwyn. At Lynn, in Norfolk, on one brass is a hunting scene, on another a harvest-home, such as it was in the year 1349, and on another a peacock feast, the date of which is 1364. Founders of churches frequently hold in their hands the model of a church. The emblem of undying love we find in the heart, either alone or held by both hands of the effigy. A long epitaph was often avoided by the simple representation of a chalice, a sword, an ink horn, a wool-sack, a barrel, shears, or some such trade or professional emblem. Some—comparatively few—of the inscriptions on brasses are, however, profusely long, and sometimes, but very rarely, ridiculous. In very early times the epitaphs were always written in Latin or Norman French; and if that practice had continued, it would not much matter to persons generally how absurd they were, as few could read them: but about the year 1400 they began to be written in English, and then of course these foolish inscriptions must have been distract-

ing to the thoughts of those who attended the church. But it very often happened that persons had their brasses put down, omitting the dates, some time before their decease, as is evident from the circumstance that in many cases the dates have never been filled in. This custom would much tend to prevent foolish and flattering inscriptions.

“I have noticed that there is in nearly all brasses a solemn or serious expression in the countenance suitable to their presence in God’s House. They were frequently *portraits* of the persons commemorated. This was no doubt the case in later brasses, and I think in the earlier also. Latterly the faces were sometimes coloured, no doubt to represent the originals more exactly. It seldom happens that the age of the person is otherwise than pretty faithfully pourtrayed.

“I must next tell you something of the dresses of the clergy, the soldiers, and the civilians, as we see them engraved upon the pavements of our churches.”

“This is the abode where God doth dwell,
This is the gate of Heaven,
The shrine of the Invisible,
The Priest, the Victim given.

“O holy seat, O holy fane,
Where dwells the Omnipotent !
Whom the broad world cannot contain,
Nor Heaven’s high firmament.

“Here, where the unearthly Guest descends
To hearts of innocence,
And sacred love her wing extends
Of holiest influence ;

“Let no unhallow’d thought be here,
Within that sacred door ;
Let nought polluted dare draw near,
Nor tread the awful floor ;
Or, lo ! the Avenger is at hand,
And at the door doth stand.”

The Child’s Christian Year.

Church Extension in the Diocese of Lichfield.



AN appeal recently issued by the venerable Bishop of Lichfield in behalf of the local Church Extension Society, gives us an insight into the state of the Church in that district, as well as respects the progress that has already been made, as the work that remains to be done, and for which there is now present and urgent need.

The objects of this are similar to those of other Diocesan Societies. They are these:—

1. The Building or Enlarging of Churches.
2. The providing of Temporary Places of Worship; to be superseded by Permanent Churches, when means can be found.
3. The building of Parsonage Houses.
4. The obtaining of additional Clergymen and Services, in populous or widely extended parishes.
5. The increase of Endowments of Poor Benefices.

The Society is to a certain extent a handmaid of the Incorporated Church Building Society, and we gratefully record that both institutions receive the Bishop's fostering care.

The last-named object, however, has of late received the greatest assistance from the Society. The determination of the Ecclesiastical Commissioners to meet with grants to an equal amount, up to £1,000, benefactions offered to them for the augmentation of poor benefices, has raised up here, as elsewhere, an earnest desire to benefit by such grants, and has drawn forth no common exertions, as well on the part of individuals as of Societies, to obtain the requisite funds.

In regarding the work which the Society has aided to accomplish, we cannot think the Bishop is asserting too much when he says that his diocese has gained "an honourable name by its liberality, and by the cordial co-operation of its Laity with its Clergy in works of piety and charity."

It is indeed encouraging to know that, apart from the vast amount of Church work which has been done in this diocese solely by private beneficence, or aided only by funds from the parent Church Building Society, this Society has, during the

twenty-nine years of its existence, assisted to build no less than 130 *new churches*; whilst in the same period 174 other churches have been enlarged and restored in great part through the aid it has afforded. An increase of sittings for 97,312 persons has thus been gained. There is a happy unity of purpose between the Incorporated Society and the local institution on the important point of *free church accommodation*. Both are striving to drive the buyers and sellers out of the temple, and to give at least to the poor a good place free of cost in God's House. Of the sittings this Society has assisted to provide, 64,662 are free and unappropriated. Considering the immense increase in the population of some of the large manufacturing towns of this diocese, we are not surprised to find that there is still need for seventy-seven more new churches, and that forty-three churches at the present time require restoration and enlargement. This of itself represents a very great outlay, at once called for; probably it may not be estimated (including endowments) at less than £1,000,000. We trust, however, that as the Society has hitherto been so liberally supported, that it has expended £118,233 on its various objects, it will still receive such help as will enable it to do effectually the work that lies before it, and that at the same time the diocese may contribute such funds to the parent Society as may justify it in extending to their churches its utmost liberality.

We are sorry to see that the same apathy appears to prevail in this diocese with regard to *temporary churches*, as is manifested elsewhere, by the little support which has been given to the fund established by the Incorporated Society for promoting their erection. It must, however, be acknowledged that the suggestion to build a temporary place of worship is often followed by the resolution to erect a permanent church, and by expending the greater sum to accomplish the work at once, and thus avoid the hazard and inconvenience of delay. This may, to some extent, account for a seeming indifference, but it can by no means apply to all cases. Since this object was included in the plan of the Society in 1860, eight temporary churches have been aided, and the Bishop informs us that fifty-nine more are required.

The number of permanent and temporary churches which

have been recently built, and of other churches enlarged, will indicate the increased number of Clergy in the diocese, whilst the present need for more churches will show also the corresponding need which exists for additional Clergy.

One hundred and fifty-four parsonage houses, which have been built within the past few years, have received the Society's aid, and still 121 benefices are left unprovided with residences for the incumbents.

The Poor Benefice Endowment Fund was taken into the Society's operations in 1842. It has given help in 92 cases, but in the diocese there remain 102 benefices under £100 per annum, and 188 under £200, so that the claims upon the Society in this respect are not at present likely to diminish.

It is to such sure signs of life and vigour in the Church as we find in the diocese of Lichfield—and, thank God! in many another diocese too—we turn in our hours of despondency, when some fresh clouds hang over our Church, or some fresh trial besets us in our pastoral work, to gain hope and courage and patience, to

“Learn to labour and to wait.”

We end our paper in the Bishop of Lichfield's own words,—
“As Church people, we are honestly persuaded that, in extending the Church of England, we are extending the Church of Christ; the Church ‘which He purchased’ for us ‘with His own blood;’ the Church to which we are bound by the holiest ties of love and gratitude.”

W. F.

New Churches.

** * Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *Holy Trinity, Birchfields.*—Dioc., Lichfield. Archt., Mr. Chatwin. Plan: nave, N. and S. aisles, and apsidal chancel. Accom., 612; free seats, 306. This is the fourth church built in this parish within the past thirty years. Cost, £4,500. Grant, £300. Consecrated May 17, 1864.

* *St. Mary's, Bromley.*—Dioc., Canterbury. Archts., Messrs. Waring and Blake. Style, Early Decorated. Plan: nave only (chancel, transepts, and tower to be added hereafter). Accom., 501; free, 368. Cost, £2,600. Grant, £200. Consecrated September 15, 1863.

* *Christ Church, Bwlchy-Cibau.*—Dioc., St. Asaph. Archt., Mr. G. G. Scott. Style, Early English. Plan: nave, apsidal chancel, and bell turret.

Accom., 172, all free. Cost, £1,599. Grant, £150. Consecrated October 29, 1863.

* *St. John the Evangelist, Greenstead*.—Dioc., Rochester. Archt., Mr. A. W. Blomfield. Style, Decorated; brick, with stone for windows. Plan: nave, N. chapel, baptistery, chancel, and bell turret. Accom., 223, all free. Cost, £2,000. Grant, £150. Consecrated November 10, 1863.

* *St. James', Llawr-y-Bettws*.—Dioc., St. Asaph. Archt., Mr. G. G. Scott. Style, Early English. Plan: nave, chancel, vestry, and double bell turret. Accom., 200, all free. Cost, £1,800. Erected for a population of 600, distant eight miles from their parish church. Grant, £100. Consecrated March 22, 1864.

St. Mary's, Longstowe.—Dioc., Ely. Consecrated May 3, 1864.

Temporary Church, Madeley.—Dioc., Durham. Archt., Mr. Stringer. Style, Composite.

St. Michael and All Angels', Newchurch.—Dioc., Winchester. Archt., Mr. E. T. Jones. Style, Early English. Plan: nave, N. and S. aisles, and transepts and chancel. Accom., 350; free seats, 300. Formerly there was in this district only church accommodation for 80 persons, of a population of 6,000. Cost £2,100.

District Church, Ottershaw.—Dioc., Winchester. Archt., Mr. G. G. Scott. Style, Early English. Plan: nave, apsidal chancel, tower and spire. Accom., 220. Cost, £4,000. Erected at the sole expense of Sir E. Colebrooke, Bart. Consecrated May 19, 1864.

All Saints', Rhodes.—Dioc., Manchester. Accom., 400, all free. Plan: nave and chancel. This church replaces a temporary church which was erected ten years since.

District Church, Southport.—Dioc., Chester. Archts., Messrs. Speakman and Charlesworth. Cost £8,000.

* *St. Thomas', Woodhouse*.—Dioc., Ripon. Archt., Mr. W. H. Crossland. Style, Early English, &c. Plan: nave, N. and S. transepts, aisle, and chancel. Accom., 383; free seats, 221. Cost, £2,500. Grant, £186. Erected for a population of 1,200, located two miles from any church, and previously attending no divine service.

Churches Restored or Enlarged.

* *All Saints, Barling*.—Dioc., Rochester. Archt., Mr. W. Slater. Style, Perpendicular. Cost, £675. Grant, £30. Reopened Dec. 25, 1863.

* *St. Peter's, Barnham*.—Dioc., Oxford. Archt., Mr. G. E. Street. Nave restored, three galleries removed, resealed throughout. Cost, £1,100. Grant, £55.

Parish Church, Bishop's Caundle.—Dioc., Salisbury. Archt., Mr. W. Slater. Cost, £1,050. Restored, decorated, and resealed. Reopened March 31, 1864.

* *Church of the Resurrection, Blurton*.—Dioc., Lichfield. Archt., Mr. G. G. Scott. Partly rebuilt. Cost, £380. Grant, £75.

Parish Church, Charles.—Dioc., Exeter. Archt., Mr. Hine. Partially restored, reroofed, and seats rearranged.

Parish Church, Hardington.—Dioc., Bath and Wells. Archt., Mr. Pearce. Church rebuilt. Accom., 200. Cost, £1,000.

* *St. James's, Hindlip.*—Dioc., Worcester. Archt., Mr. Hopkins. Partly rebuilt and enlarged. Addl. accom., 28. Cost, 1,000. Grant, £30. Reopened April 6, 1864.

St. Andrew's, Holt.—Dioc., Norwich. Archt., Mr. Butterfield. Restored. Reopened May 5, 1864.

St. John's, Hull.—Dioc., York. Archt., Mr. C. Brodrick. New chancel. Reopened May 20, 1864.

St. John's, Ipswich.—Dioc., Norwich. Archts., Messrs. Elmslie and Franey. Almost rebuilt.

* *Parish Church, Kilton.*—Dioc., Bath and Wells. Archt., Mr. Norton. Restored and enlarged. Reopened May 18, 1864. Grant, £35.

* *St. Gregory's, Kirk Newton.*—Dioc., Durham. Archt., Mr. J. Dobson. Enlarged and repaired. Additional seats, 168. Cost, £720. Grant, £50.

SS. Philip and James, Leckhampton.—Dioc., Gloucester and Bristol. Restored and reseated.

Parish Church, Llanwrog.—Dioc., Bangor. Archts., Messrs. Kennedy and Rogers. Cost, £6,500. Rebuilt at the sole expense of Lord Newborough.

* *Parish Church, Lyneham.*—Dioc., Salisbury. Archt., Mr. Butterfield. Reroofed, rescated, and generally restored. Grant £40. Reopened April 14, 1864.

* *St. Mary Magdalene, Madehurst.*—Dioc., Chichester. Archt., Mr. T. G. Jackson. Nave reseated, gallery removed, chancel rebuilt and enlarged, new N. aisle. Addl. seats, 18. Cost, £1,350. Grant, £20. Reopened April 19, 1864.

* *St. Peter's, Marlborough.*—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. Restored and partly rebuilt. Cost, £3,139. Grant, £120.

Parish Church, Marsworth.—Dioc., Oxford. Archt., Mr. W. Slater. Restored. Cost £1,000. Reopened May 13, 1864.

* *All Saints', Muston.*—Dioc., York. Archt., Mr. W. B. Stewart. Restored and decorated. Cost, £620. Grant, £25. Reopened May 17, 1864.

Parish Church, North Pickenham.—Dioc., Norwich. Archt., Mr. D. Male. Rescated and partly rebuilt.

* *Holy Trinity, Polesworth.*—Dioc., Worcester. Archt., Mr. G. T. Robinson. Grant, £15.

Parish Church, Redenhall.—Dioc., Norwich. Reseated and partly restored.

Parish Church, Rype.—Dioc., Chichester. Archts., Messrs. Slater and Carpenter. Reseated, restored, and partly rebuilt. Reopened May 1, 1864.

St. Mary, Stoke.—Dioc., Norwich. Archt., Mr. E. M. Phipson. Restored and partly rebuilt. Cost, £1,650.

* *St. Bartholomew, Wilmslow.*—Dioc., Chester. Archt., Mr. W. H. Brakespear. Restored and enlarged. Addl. accom., 372. Cost, £3,400. Grant £100.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At Meetings held at the Society's House, 7, Whitehall, on April 18th, May 16th, and June 20th, 1864, grants of money, amounting to £3,965, were made in behalf of the following objects:—

Building new Churches at Cambois, Northumberland; Carlisle, St. John; Cleethorpes, near Grimsby; Combwith, near Bridgwater; Consett, near Gateshead; Gateshead, St. James; Lawley, near Wellington, Salop; London—St. Michael's, Bromley; St. Peter's, St. George's-in-the-East; and St. Saviour's, Hoxton; Ravenswood, near Wokingham; Tudhoe, near Durham; Tupsley, near Hereford; and St. John's, Warminster.

Rebuilding the Churches at Coddington, near Newark; Cwmtoyddwr, near Rhayader; Fawley, near Wantage; Parr, near St. Helen's; Selsey, near Chichester; Stoke Mandeville, near Aylesbury; and Waters Upton, near Wellington, Salop.

Enlarging or otherwise increasing the accommodation in the Churches at Alderton, near Woodbridge; Ash, near Farnboro' Station; Billingham, near Stockton-on-Tees; Borden, near Sittingbourne; Brixworth, near Northampton; Buckhurst Hill, near Loughton; Coton, near Cambridge; Cowley, near Oxford; Deopham, near Wymondham; Ercall Magna, near Wellington, Salop; Eydon, near Northampton; Fivehead, near Taunton; Hoddesdon, Herts; Horsham, Sussex; Kenilworth; Lanteglos, near Camelford; Llanwrin, near Machynlleth; Longfleet, near Poole; Middleton Cheney, near Banbury; Portchester, near Fareham; Prestbury, near Cheltenham; Sandford, near Oxford; Shepton Beauchamp, near Ilminster; Springthorpe and Stow, near Gainsborough; Sydenham Damerell, near Tavistock; St. Just, Penzance; Talachddu, near Brecon; Thames Ditton; and Ulcombe, near Staplehurst.

Additional grants were made towards building the churches at Aberdare, and Combwith; rebuilding the church at Llanllwchain; and enlarging Christ Church, Luton.

A grant was also made towards building a school-church at Fochrhew, in the Parish of Gellygaer.

The Society likewise accepted the following repair funds—viz. East Boldre, Hants; Hardwick, Hereford; Rashcliffe, York; and Stanway, All Saints', Essex.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

* * The letter O denotes Offertory; S, Sermon; M, Meeting; A, Association.

Diocese of Canterbury.

Diocese of Canterbury.											
				Mar. 31	Chislett.....	A	£1	19	6		
					31 NorthMalling Deanery	A	7	6	6		
Mar. 11	Chiselhurst	A	£2	15	0	Apr. 6	High Halden	S	2	5	0
17	East Malling	S	6	14	0		13 Kilndown (½)	S	7	12	5
17	„ H. Trinity	S	1	8	6	May 6	Wingham	S	1	0	0

York.

Mar. 8	York, Christ Church...	S	£0	14	6
Apr. 21	Fylingdales, St. Steph.	O	1	16	4
May 19	Hilston	S	0	7	0

London.

Apr. 2	Sydenham	A	8	14	0
18	Hampton Wick	S	7	5	3
18	Hampton Wick	A	2	2	0
May 27	Annual Public Meeting at Willis's Rooms	Col.	12	18	10½

Durham.

Mar. 29	Heworth, St. Mary's	O	0	17	4
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Winchester.

Mar. 26	Winchester	A	3	3	0
Apr. 22	Winchester, Ch. Ch.	S	4	0	0
27	Millbrook	A	4	6	6
May 16	East Boldre, in lieu of	S	1	0	0

Bath and Wells.

Mar. 30	Diocesan Society		103	4	7
Apr. 15	Martock	S	5	7	6
15	Long Load	S	0	18	4
May 10	Bath, St. Saviour's	S	7	14	5
18	Bathwick, St. John's	O	7	7	1

Carlisle.

Mar. 30	Isle of Walney (part)	O	1	0	0
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Chester.

Mar. 14	Kirkdale, St. Mary's	S	3	1	6
21	Bebington	A	25	12	0
Apr. 29	Coppenhall	S	1	7	0

Ely.

Mar. 12	St. Neot's (portion)	S	7	11	3
Apr. 1	Milton-Ernest	A	2	8	8
15	Bedford, St. Paul's	S	5	11	4
15	Bedford, St. Peter's	S	2	3	9
23	Cambridge Ch. Union	A	145	0	0
May 6	Long Stowe	O	15	5	0
10	Fenstanton	S	2	9	1
10	Hilton	S	2	6	8
24	Meppershall	S	2	6	5
27	Shefford	S	4	7	0

Exeter.

Apr. 11	Filleigh	S	4	18	6
May 20	St. Budeaux	S	1	1	0
21	St. Mawgan-in-Pyder	S	2	1	1
31	Exeter, All Hall. East	S	3	7	6

Gloucester and Bristol.

Mar. 31	Bristol	A	5	19	0
Apr. 1	Bristol	A	12	11	2
19	Hinton-on-the-Green	S	0	19	5
May 4	Chippenharn	S	8	8	2

Hereford.

Mar 14	Hereford Diocesan	A	76	16	2
May 3	Broseley	S	7	9	1
25	Upton Bishop	S	4	0	0

Lichfield.

Mar. 2	Swanwick	S	£4	4	0
30	Shrewsbury	A	19	9	0
Apr. 1	Stafford	A	5	0	7
1	Colwich	S	5	0	0
May 20	Great Barr	S	8	16	3

Lincoln.

Mar. 2	North Hykeham	S	1	13	6
3	Gainsboro', Trinity Ch.	S	3	18	1
Apr. 11	Perlethorpe	S	4	9	6
15	Sutterton	S	3	0	0
May 10	Orston	O	1	3	7
10	Thoroton	O	0	8	8
10	Scarrington	O	0	1	0
14	Long Sutton (portion)	O	0	15	0
18	Bingham	O	2	17	0

Llandaff.

Mar. 1	Llandogo	O	2	19	4
29	Llanvapley	O	1	4	8

Manchester.

Mar. 8	Smallbridge	S	3	8	7
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Norwich.

Apr. 22	Norwich Diocesan (¼)	A	33	7	6
26	Swafeld	S	2	10	0
May 25	Beccles	S	3	15	6

Oxford.

Mar. 2	Newton Purcell	A	2	5	0
15	Sewkley	S	2	18	0
17	Islip	S	2	13	0
Apr. 12	Hulcott	S	1	4	0
May 10	Wraysbury	S	2	14	5

Ripon.

Mar. 17	Farnham	O	1	19	5
May 10	Bradford, St. Luke's	S	2	6	0
24	Whixley	S	5	5	0

Rochester.

Mar. 2	Saffron Walden	A	9	3	11
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Salisbury.

Mar. 11	WinterbourneHoughton	S	1	3	2
24	Salisbury Diocesan	A	72	8	2
Apr. 13	Highworth	S	9	19	6
19	Stratton, St. Margaret's	S	1	0	0
28	Swanage	S	4	2	0
May 12	Coombe Keynes	S	0	17	6

St. Asaph.

May 7	Llandysilio (½)	S	2	10	0
24	Llandyssil	S	2	10	0

St. David's.

Mar. 1	Pwllerochan	S	0	10	6
30	Crickhowell	A	3	0	0


Worcester.

Mar. 15	Solihull (¼)	O	10	11	1
May 13	Napton-on-the-Hill	S	2	7	2
18	Alvechurch	O	5	5	0
26	Kineton	S	10	8	8

The Church-Builder.

No. XII.

Church of St. Philip and St. James, Oxford.

 HIS church, now in process of completion, and built from the designs of G. E. Street, Esq., was consecrated by the Bishop of Oxford, May Sth. 1862. The plan is cruciform, consisting of an apsidal chancel, transepts, nave, and aisles, with a central tower and spire. Internally the choir is extended under the central tower, being divided from the transepts by screens of open woodwork. The style of the church is Early English. The interior is generally thought to be one of the best and boldest of Mr. Street's conceptions. The whole of the church, both inside and out, is built with the walling-stone of the neighbourhood, and there is no plastering any where. On entering, one is struck by the great breadth and openness of the nave, which is slightly contracted towards the eastern end. This was a constructional necessity, the nave being unusually wide, in order that its walls might support and resist the thrust of the groining above the choir and the central tower. The device has the effect of carrying the eye at once up to the choir and chancel. A somewhat similar narrowing of the east end of a nave is not unfrequently seen in old examples; as, e.g. St. John, Perpignan, St. Denis, and Canterbury Cathedral.

The roof of the nave is of unstained deal boarding, richly gilt and painted; the columns are composed of single blocks of polished granite, with very bold sculptured capitals, and the floor is tiled throughout. The church is calculated to hold 660 people, and is seated with plain rush-bottomed chairs.

The choir is separated from the nave by a low stone screen. Its roof is a most successful piece of groined stonework, and its pillars are of various coloured marbles. The reredos (by Mr. Earpe, of London) represents the Agony in the Garden, with statuettes of St. Philip and St. James, seated in the niches on either side; and the altar-cross is inlaid with olive-wood from the Mount of Olives. The east window is by Messrs. Clayton and Bell, who have also executed several small windows in the aisles, which are the commencement of a "Via Crucis." The lectern and other brass-work is by Mr. Leaver of Maidenhead.

The distribution of gas-lights in this church is remarkable and most effective. The choir is brilliantly illuminated by rows of jets running along the parcloles north and south; while the body of the church is left in comparative shade, being only lighted by two clusters of jets projecting from the western wall.

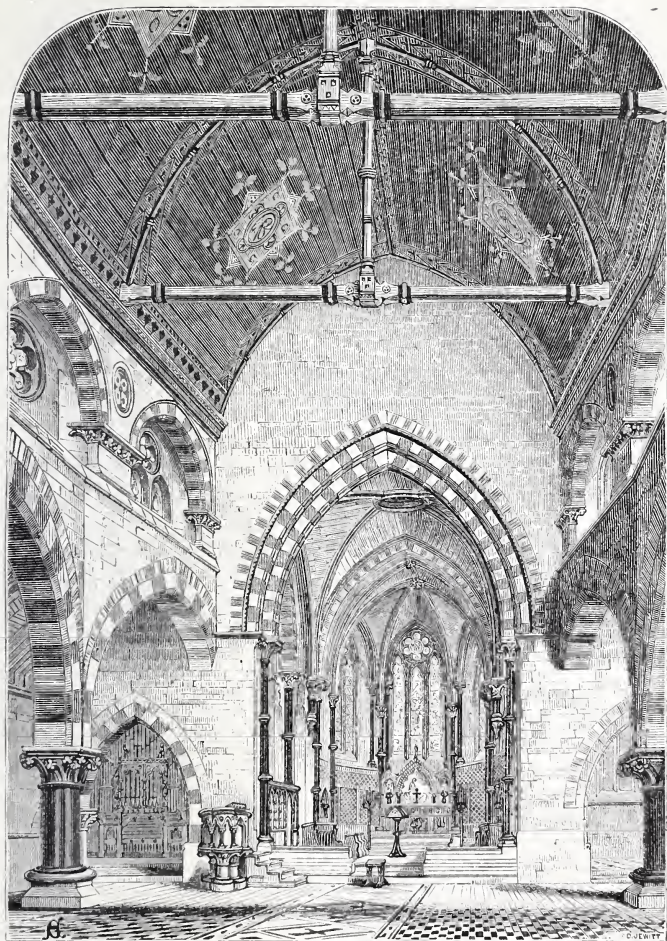
The spire, now being built, will rise 150 feet above the floor. The cost of the church is about £6,000; besides which there have been large gifts of stained glass, sculpture, and the like, since its consecration two years since.

Near to the door are two inscriptions, the one recording that the church was built with money subscribed on the condition that the seats should be free for ever, and the other contains the *pew-condemning* words of St. James, chap. ii. ver. 1—4.

The population of the new parish of St. Philip and St. James is about 1,500, taken for the most part from the old parish of St. Giles. The church is altogether free and unappropriated; and the weekly offertories are devoted—1. to the poor; 2. to the expenses of Divine Service; 3. to increase the endowment, which is very small.

The Daily Services are said at 8.30 A.M. and 8.30 P.M. On Sundays and Festivals the Services are choral, and there is a large and efficient voluntary choir.

This church has been the means of providing spiritual privileges for a large and rapidly increasing population, a great portion of which was before at an inconvenient distance from the parish church. We may add that the services are hearty and congregational, and that the offertory is slowly, but steadily on the increase.



Architect,]

[Mr. G. E. Street.

Church of St. Philip and St. James, Oxford.



Average Cost of New Churches.



THE following Tables, prepared from the Office Registers of the Church Building Society, referring to Churches built within the years 1845—1851, and 1858—1863, will no doubt be read with interest by many.

They are, however, only a list of churches which have received aid from the Church Building Society, and therefore *do not represent the total number of churches* built within those periods. Nevertheless these Tables may be regarded as a pretty accurate statement of the *average cost* of *all* the New Churches in each Diocese, since in all ordinary cases the help of the Society is sought; they also, no doubt, represent the relative proportion of new churches in the several Dioceses. The cases excepted from these Tables are (1) where churches are erected by the private liberality of individuals; (2) where the inhabitants of the district are sufficiently wealthy to need no foreign aid; or (3) where the promoters of the church having refused to supply the minimum number (one-half) of free seats stipulated by the Society's rules, or to provide a building of the required solidity and propriety of arrangement, have placed themselves beyond the operations of the Society. In the first two cases the churches are usually costly and ornate, in the third they are for the most part cheap and mean; and as those churches which have received the approval and assistance of the Church Building Society usually come between these extremes, the following average of cost may be considered correct.

Average Cost of New Churches, 1845 to 1851.

CHURCHES BUILT.	DIOCESE.	COST PER SEAT.			
		£	s.	d.	
11 . .	Canterbury	6	16	0	} <i>Average of these Five Dio- ceses, £6 2s. per seat.</i>
4 . .	Sarum	6	10	0	
7 . .	Chichester	6	7	0	
12 . .	London	5	12	0	
5 . .	Rochester	5	6	0	

Average Cost of New Churches, 1845 to 1851, continued.

CHURCHES BUILT.	DIOCESE.	COST PER SEAT.			
		£	s.	d.	
16 . .	Oxford	5	0	0	} <i>Average of these Seven Dio- ceses, £4 16s. per seat.</i>
1 . .	Norwich	5	0	0	
16 . .	Exeter	4	18	0	
10 . .	Gloucester and Bristol	4	18	0	
2 . .	Bath	4	17	0	
11 . .	Winchester	4	12	0	
36 . .	Lichfield	4	8	0	
28 . .	Chester	4	8	0	} <i>Average of these Six Dio- ceses, £4 per seat.</i>
1 . .	Ely	4	5	0	
22 . .	Ripon	4	0	0	
6 . .	Manchester	3	18	0	
2 . .	Peterborough	3	15	0	
1 . .	Carlisle	3	15	0	
6 . .	Worcester	3	10	0	} <i>Average of these Four Dio- ceses, £3 7s. 6d. per seat.</i>
11 . .	Durham	3	10	0	
3 . .	Lincoln	3	7	0	
12 . .	York	3	3	0	

223 Churches in 22 Dioceses. General Average, £4 12s. per seat.

Average cost of those New Churches, included in the above list, which hold less than 300 persons each:—

1 . .	Canterbury	8	8	0	} <i>Average of these Three Dio- ceses, £8 4s. per seat.</i>
2 . .	Sarum	9	0	0	
3 . .	Chichester	7	7	0	
5 . .	Oxford	6	0	0	} <i>Average of these Five Dio- ceses, £6 6s. per seat.</i>
2 . .	Exeter	8	0	0	
3 . .	Gloucester and Bristol	7	13	0	
2 . .	Winchester	5	15	0	
10 . .	Lichfield	5	15	0	} <i>Average of these Three Dio- ceses, £5 17s. per seat.</i>
3 . .	Chester	6	2	0	
3 . .	Ripon	6	8	0	
2 . .	Hereford	5	5	0	
1 . .	Worcester	7	0	0	} <i>Average of these Three Dio- ceses, £5 12s. per seat.</i>
1 . .	Durham	4	10	0	
5 . .	York	5	5	0	

43 Churches in 14 Dioceses. General Average, £6 10s. per seat.

Average Cost of New Churches, 1858 to 1863.

CHURCHES BUILT.	DIOCESE.	COST PER SEAT.			
		£	s.	d.	
5 . .	Chester	8	2	0	} <i>Average of these Six Dio- ceses, £7 12s. 7d. per seat.</i>
2 . .	Ely	8	1	6	
22 . .	Oxford	7	17	5	
33 . .	London	7	8	5	
17 . .	Winchester	7	6	5	
4 . .	Lincoln	7	0	0	} <i>Average of these Six Dio- ceses, £6 9s. 1d. per seat.</i>
5 . .	Gloucester and Bristol	6	16	0	
9 . .	St. Asaph	6	10	6	
3 . .	Bangor	6	7	10	
9 . .	Rochester	6	7	8	
7 . .	Bath and Wells	6	6	3	} <i>Average of these Eleven Dioceses, £5 12s. 9d. per seat.</i>
8 . .	Canterbury	6	0	6	
7 . .	Worcester	5	18	10	
5 . .	Chichester	5	18	2	
1 . .	Norwich	5	17	0	
8 . .	Salisbury	5	15	6	} <i>Average of these Four Dio- ceses, £4 9s. 2d. per seat.</i>
10 . .	Exeter	5	15	0	
7 . .	Llandaff	5	15	0	
21 . .	Lichfield	5	14	3	
2 . .	Hereford	5	14	0	
13 . .	Manchester	5	7	4	} <i>Average of these Three Dio- ceses, £11 3s. per seat.</i>
15 . .	Durham	5	3	6	
3 . .	Peterborough	5	2	3	
3 . .	Carlisle	4	16	2	
12 . .	York	4	13	6	
24 . .	Ripon	4	12	0	} <i>Average of these Three Dio- ceses, £6 5s. 6d. per seat.</i>
2 . .	St. David's	3	15	0	

257 Churches in 27 Dioceses. General Average, £6 1s. 7d. per seat.

Average cost of those New Churches included in the above list, which hold less than 300 persons each:—

1 . .	Ely	13	0	0	} <i>Average of these Three Dio- ceses, £11 3s. per seat.</i>
1 . .	Hereford	10	3	0	
2 . .	Gloucester and Bristol	10	0	0	
4 . .	Salisbury	7	12	4	} <i>Average of these Four Dio- ceses, £7 3s. 10d. per seat.</i>
2 . .	Worcester	7	3	0	
6 . .	Lichfield	7	0	0	
2 . .	Rochester	7	0	0	} <i>Average of these Three Dio- ceses, £6 5s. 6d. per seat.</i>
4 . .	Canterbury	6	14	5	
4 . .	Exeter	6	14	0	
2 . .	Ripon	5	8	0	

28 Churches in 10 Dioceses. General Average, £8 1s. 6d. per seat.

It would be difficult in most instances to assign a cause for the transposition of names in these two Tables. That London should have claimed help for 33 churches instead of 12, and Winchester for 17 instead of 11, is no matter of surprise when we consider the increased population of London in Middlesex and in Surrey; but that Chester should have reduced its claims from 28 to 5 is not so easily explained. It is, however, probably with this Diocese as with Lichfield—where the numbers have fallen from 36 to 21—a comparative lull has followed upon the excessive exertions that had previously been made to provide *New Churches*. Not that the work of Church Extension by means of additional church accommodation is thus shown to have fallen off, for it should be remembered that in several Dioceses where the number of *New Churches* is small, the number of churches *enlarged* and *rebuilt* is very great. Norwich stands at the bottom in both Tables in point of numbers; here the Diocese is richly endowed with old churches, a larger proportion of which are of great size and beauty, and the need for church restoration is consequently very great, and for new churches very small.

As regards the relative cost of churches in the several Dioceses, the differences between the two Tables are unimportant. The *increase* in the cost of churches, as evidenced by a comparison of these Tables, is very considerable. The highest average has increased from £6 2s. per sitting within the first period to £7 12s. 7d. per sitting within the second; and the lowest average from £3 7s. 6d. per sitting within the first period to £4 9s. 2d. per sitting within the second. This change is no doubt in part owing to the increase in the cost of labour, but it is far more attributable to an increased appreciation among Churchmen of that solidity and beauty which become the House of God, and of which our pious forefathers have left us such noble patterns.

The second part of each Table serves to show the difference in the proportionate expense of large and small churches.

W. F.

The Rector's Rights in the Chancel.



WHAT rights and interests have the Vicar, Churchwardens, and Parishioners in the chancel of their Parish Church? This question has of late years attracted much attention, owing to the interest awakened to the more becoming celebration of the Church services, and the revival or establishment of parochial choirs, whose ordinary and proper place is in the chancel. An erroneous notion had existed, and still partially prevails, as to the extent of the Rector's rights and interests therein. We think therefore that we shall be doing service by endeavouring to remove this misconception.

A recent decision by the Court of Queen's Bench, in which the learned Chief Justice, in giving the judgment of the Court, entered very fully into this subject, and recapitulated the law bearing upon it, enables us to place an authoritative statement before our readers.

The mode in which the question arose was as follows: a lady, who is lay rector of a parish in Wales, claimed the right to the exclusive use of a door leading from the chancel into the churchyard; in other words, the exclusive right to the possession of the chancel subject to the use thereof by the Vicar for the celebration of Divine service therein, but not necessarily the use of that door. The Court decided against the claim.

In giving judgment the learned judge said: "Seeing that churches in their origin were dedicated by those who erected them, and gave the sites on which they were built, for the purposes of religion and the worship of God, it would obviously be inconsistent with the object for which they were established to hold that in the case of a lay impropriator the right of possession followed the freehold, which in contemplation of law is in the Rector. . . . This naked abstract right to the freehold carries with it, in our judgment, no right of possession, the latter being in the Incumbent, who is responsible to the Ordinary for the celebration of public worship."

It was laid down further that the Rector has no special

interest or property in the chancel beyond the right to the chief seat there; but that this general right does not carry with it any further consequence as relates to any peculiar right or interest in that part of the church. The jurisdiction of the Ordinary for the benefit of the parishioners "extends to the disposition of the seats there in like manner as of those in the body of the church."

By custom the Rector is bound to repair the chancel, as the parish are bound to keep the nave in repair. And the reason of this is suggested to be that whereas originally the cost of the repair of the whole church was defrayed out of the tithes (which or the largest share in which still go to the Rector), yet that the use of the nave being appropriated to the parishioners, while that of the chancel was appropriated to the performance of the holy offices and seats of the ministers, in process of time the clergy succeeded in inducing the laity to take upon them the burden of repairing the portion of the church allotted to them. This obligation, however, on the parishioners to repair the nave does not give them the right to dispose of the seats therein, nor in any way oust the jurisdiction of the Ordinary. Similarly the obligation on the Rector to repair the chancel does not give him any such right.

G. C.

Brickwork in the Middle Ages. (V.)



PURSUING the course adopted in the former chapters, I now propose to describe, as far as I am able, the Mediæval Brickwork of France. And here I must at once say, that either I have not seen the most remarkable examples of this kind of construction which this country contains, or else (which I believe to be the true state of the case) they are fewer, and by far less important generally, than those of Germany, Italy, or Belgium. There are, however, certain parts of France which contain buildings either wholly or in main built of brick, and extremely well

worth study. Stone is so plentiful throughout France, that there are but few districts in which there was any or much advantage in the use of brick; and, consequently, that practical good sense which made mediæval architects always prefer the cheapest good material to any other, involved as a matter of course the general use of stone.

It is in the South-west, more than any where else, that old brickwork is to be seen, and to this part of France, and first of all to the most important city of this part—Toulouse—I must now take my readers.

Here almost all the churches are of brick, and of extreme interest, and of all ages.

Let us first look at the cathedral, dedicated to St. Stephen. This strange church consists of an early nave, to one angle of which was added in the fourteenth century an enormous choir with aisles and chapels overtopping by far the older church, and built evidently with the intention of some day adding a nave in place of that which still fortunately stands. I say fortunately, not because the whole work is now harmonious, for it is very much the reverse, but because this old nave happens to be a work of extreme value and interest. It is a simple parallelogram, no less than sixty-three feet wide in the clear, and consists of three bays, each forty-five feet from east to west. There is no evidence, I believe, of the exact original extent eastward; but doubtless one or two bays were destroyed for the erection of the choir. This nave is said to have been built by Raimond VI. whilst he was besieged by Simon de Montfort, in Toulouse, and with this date the character of the work fairly accords. The side walls are low and perfectly plain, and the enormous (and almost unequalled) span is covered with a simple quadripartite vault of brick. Here both the filling in of the vaults, and the ribs which carry them, are all of brick, the ribs plain and square in section, and the whole impressive rather for its extreme simplicity and fine scale than for aught else. Yet it would be wrong to deny the architect all credit for refinement, for at the west end there are some windows, set within a bold arcading in the wall, and this arcading is carried on shafts whose capitals are carved so delicately and beautifully as to make a real sunshine in a shady place. The vault is very domical in its transverse section, and

the several bays are divided by bold coupled shafts with sculptured capitals, which carry transverse arches (or ribs) no less than three feet six inches in width. Such a work as this is not only valuable to us as showing a very grand example of one of the broad unbroken naves so often seen in the south-west of France and in Spain, but still more as showing that it may be successfully executed in brick without any exaggerated—indeed almost without any—adornment, and yet with very grand effect. There is something so impressive in the vast dimensions of this nave, that much elaborate ornament would be altogether out of place, and the refinement of the sculpture amply answers the purpose of showing that the artist had the power, where he had the will, of introducing delicate ornament with success.

I have described the cathedral of Toulouse first out of deference to its rank; but in another part of the city there rises a church of much wider fame, and in most respects of more remarkable character—that of St. Sernin—which is also almost entirely built of brick. This great church, finished very much as it now stands in 1097, is nearly 400 feet long, by more than 200 feet in width at the transepts. It has a nave with two aisles on each side, eleven bays in length: transepts with aisles all round: and an apsidal choir opening with eleven arches into the procession path. Two apsidal chapels project from the east wall of each transept, and five from the apsidal procession path. The construction is interesting as affording one of the finest examples of a widely-spread class of churches in which the nave is roofed with a barrel vault, and the triforium gallery over the inner aisle with a half-barrel vault, forming in fact a continuous flying buttress to resist the thrust of the nave roof. The aisles are vaulted with quadripartite vaults. The bases of the columns are of stone, and there is one course of stone above them; but above this every thing inside the church is of brick, save the circular vaulting shafts, and the detached columns of the triforium. The arches are of two orders, not even chamfered; and the ribs which divide the waggon-vault into a number of bays are plain square arches of brick. The bricks measure 10 inches \times 5 inches \times $1\frac{5}{8}$, and the mortar joint is very thick. There is a good deal of stone used in parts of the exterior in window jambs and arches, in the cornices, and in some parts of the

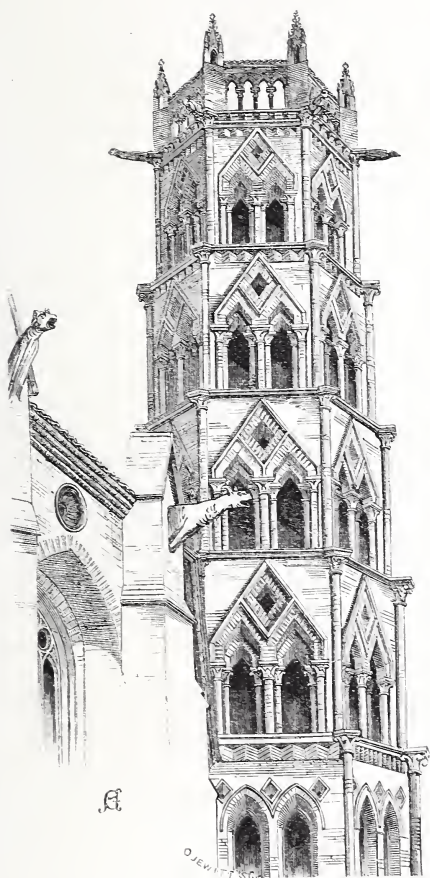
walls in horizontal courses alternately with brick. The bricks are all of a deep red colour, and when I was at Toulouse they were scraping, cleaning, and pointing the old work (which had been plastered over) with admirable effect, though, as is so often the case, the bricklayers were overdoing the pointing. The apses on the east side of the transept are particularly valuable as examples of the mixture of stone and brick. Here the jambs of the windows have thin courses of brick between the stone courses; the arches of the windows are of stone, with a brick relieving arch above them, and another projecting enclosing arch of stone, with a label rich in billet moulding; above this the wall is of brick up to the cornice, save where the engaged stone shafts (which divide the bays of the apse) occur, and the cornice is all of stone. I noticed that engaged half-columns in the triforium are built of brick, but whether they were cut and rubbed, or moulded for this portion, I do not know. Elsewhere I saw no sign of any thing like moulded bricks, and I think that they were seldom used in France.

It is not a little curious that at Santiago in Spain I have found the cathedral to be, as nearly as may be, a copy of this grand church, with the exception that it is entirely of stone; and it is quite worth our notice that here the architect seems to have executed just the same design in brick that he would in stone, without any variation to suit the material.

The central steeple here is a very remarkable work, but mainly, if not altogether, of much later date than the church. But as I shall illustrate another steeple of the same class, attached to the church of the Jacobins, I need not say much of this. It is octagonal in plan, rises in five stages, each of smaller diameter than the one below, and is capped with a low spire, rising from behind an open parapet. The three lowest stages have two round arched openings in each side, and the two upper stages pointed openings with pointed canopies, all made very ingeniously with brick, without moulding or much labour of any kind.

The Convent of Dominicans, known as the Church of the Jacobins, is a no less important work, though of later date than St. Sernin. It was commenced in 1229, and completed in about a century. The ground plan of the church is remarkable for a

range of columns down its centre, the easternmost standing in the centre of the apse: such an arrangement is rare, and its use, to me, I confess, unintelligible. Unluckily it is now used as a forage store by the Government, and is floored across at mid-height, so that it is impossible to form any idea of the original effect of this singular interior. Some of the other buildings—the chapter-house (with an eastern apse), the chapel of St. Antoine, turned into a stable,—though its vaulted roof is covered with delicate paintings which, as far as I could judge, hardly even Giotto need have been ashamed to own,—and part of the cloisters, are the chief of them. The internal height is very great, and there are bold buttresses to resist the thrust of the roof; between these buttresses, and above the windows, are very bold arches which serve to stiffen the whole work, but also look rather as if they were meant to keep out the sun from the church; and small openings just under the vaulting are pierced into a passage over these arches with corresponding openings in the outer wall, so placed as to suggest the very great probability of their having been introduced for the purpose of ventilation. The treatment of the church on the exterior is full of interest and novelty. The buttresses are of brick, finished at the top with gables, whereof the upper central portion alone is of stone. The cornices are of rounded brick, and the weatherings of the buttresses have nosings formed by a course of bricks projecting at the bottom, and cut bricks sloping from these upwards. Three fine brick turrets are placed at the angles and in the centre of the western gable, and these have brick spires and straight-sided pointed openings. The window tracery and monials, as well as bold gargoyles projecting from the buttresses, are of stone, otherwise nearly the whole is built of red brick. I must now describe the very striking steeple which stands south of the choir; this consists of two very lofty plain stages, and, above these, of the five stages shown in my illustration. Here the capitals, the string-courses, the abaci, and the projecting lines which form the gables over the openings are of stone—all else is of brick. The detail of the various stages is similar, and chiefly to be noticed for the way in which this elaborate and complex-looking work is executed, almost without any cutting or moulding of bricks, and yet with admirable richness and picturesque-



Church of the Jacobins, Toulouse.

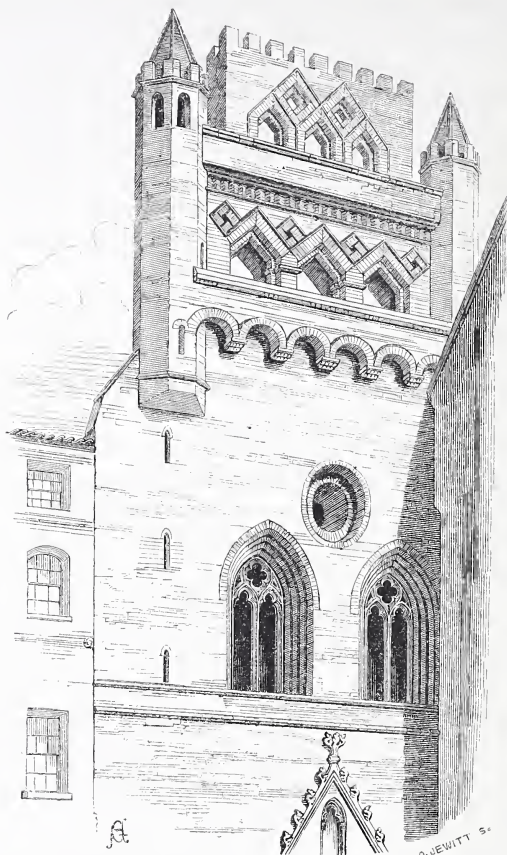
ness of effect. Each stage is set a little within that below it, so that the outline is slightly pyramidal, but the whole effect is certainly very fine. It seems probable that the architect of this steeple was the same as that of the upper part of that of St. Sernin; at any rate, they are similar in style and construction.

The church of the Cordeliers at Toulouse is also desecrated, and the military authorities would not allow me to inspect it. It has a long broad nave of ten bays, with an apse of seven sides, buttresses of great projection with arches between them, and a passage-way above with similar openings to those noticed at the Jacobins', and which may be either for ventilation or defence. The detail here is all of the same kind as in the church last mentioned.

The church of St. Nicholas has a tower of the same type as those of St. Sernin and the Jacobins.

The church of Notre Dame du Taur—so called because it was built on the spot on which St. Sernin was left by the Bull to whose horns he had been bound—is the subject of my second illustration (*see next page*). It deserves especial notice, because this great western bell wall is a kind of design frequently repeated, and though extremely peculiar, not altogether unsatisfactory in appearance. The whole elevation of the west front is lofty; there is a rich doorway with a niche on either side, and a crocketed gable over it, and above this the part shown in my sketch. This façade is pierced for six bells, which are hung three above three in the open arches at the top. The height to the top is about 120 or 130 feet, and almost the whole is built of brick. At Ville Nouvelle, near Toulouse, I saw a somewhat similar bell-gable-wall, with openings for two bells, two above, and one by itself in a single niche at the top; here the angle pinnacles are circular. And at Ville Franche, also in the same neighbourhood, is one for six bells in two stages. Such a design seems a fair experiment here and there, but it is not a type which I should at all like to see repeated frequently. At Toulouse, and at Ville Nouvelle, the detail is so similar to that in the tower of the Jacobins, that the architect of all three was probably the same man.

At Agen, the church of Notre Dame la Bonne has a bell-gable-wall of much simpler character, but similar in idea to those of Toulouse. Here the openings are simple arches pierced for five



Notre Dame du Taur, Toulouse.

bells in the wall within a gable ; and there are no mouldings or ornaments of any kind¹.

Another church in Toulouse is now used as a museum, and contains a vast store of valuable remains. Its central steeple is

¹ An illustration of this has been given by Mr. J. H. Parker, in one of his valuable papers on Mediaeval Architecture in the South of France.—*Archæologia*, vol. xxxvi. p. 7.

a bold erection, square below, sloping off into an octagon, with octagonal pinnacles on the sloping haunches.

In the same city there are other remains—mainly of domestic buildings—which also deserve notice. The college of St. Raymond is a large brick building with stone quoins near the ground, stone window-heads, traceries and sills, but brick window-jambs, eaves arcading, angle turrets, and parapets. A picturesque tower in the Lycée Impérial also deserves notice; here the plain brickwork of the wall is capped with a rich pierced and traceried parapet with very good effect.

The cathedral at Albi—famous for its vast dimensions—is another late Gothic example of brickwork. The span of the roof is almost equal to that of Toulouse cathedral, being no less than sixty feet; but the general design is awkward and ungainly. This church owes its interest in part to its size, and in part to the fact that it is a fortress as well as a church; but as an example of brickwork it does not seem to be of any special value. The treatment of the upper part of the steeple is somewhat similar to that of the church of the Augustines at Toulouse (now the Museum), but in all other respects the design is not only very different, but also extremely inferior to that of the brick buildings in that city.

The church of St. Foi, at Agen, and Notre Dame la Bonne in the same city, are both of brick, the former of the twelfth, and the latter of the thirteenth century, whilst the church of the Jacobins is of the same material and planned in the same way as the church of the same order at Toulouse, with a row of columns down the centre.

Early brick bridges exist at Montauban and at Albi. The latter has bold pointed arches with bold circular covering arches above them, which look as if they had been added in order to widen the roadway.

At Cahors are some remains of brick buildings. A chimney to a house here is remarkable for its great height and good design. It has a simple octagonal shaft, and a tall open stage for the escape of smoke, of stone, pierced on each side with a trefoiled opening; the capping is pyramidal, and of brick².

² See an illustration in *Archæologia*, vol. xxxvi. p. 317.

The church of St. Jean, at Perpignan, is worthy of mention here on account of the brick vault over its vast nave. This is sixty feet in width, and the brickwork is so roughly executed, that I suspect it was intended from the first for plastering or decoration.

Quite on the other side of the country, at Calais, there is one fine example of a brick church which quite deserves examination. In this case the early church seems to have been mainly, if not altogether, built of stone; and in the fifteenth century to have been completely transformed on the exterior. The whole of this later work was executed in brick, of the common light colour of London stock bricks, very roughly and coarsely executed. Large brick buttresses and pinnacles flank the principal fronts; the window jambs and arches are of moulded brick, but have lost their traceries, which were probably of stone; and a continuous arcade of intersecting brick arches is carried all along the parapets. By far the most important part of the work is the central steeple. This is of magnificent size, so broad, massive, and stately, as to give unusual dignity to the whole building. It is divided into three bays in width, on each side, by brick buttresses, with brick pinnacles in front of them, and the lines of the three belfry windows on each side are continued down in the form of panelling in the lower stage. The parapet is arcaded in brick, and from behind it rises a spire with four octagonal pinnacles at the angles; the sloping roofs of these, as also the spire itself, are all built of brick. Unfortunately the spire is truncated, and is finished with an insignificant slated spire rising from within it. It was pierced in the fashion of the spires of this part of France, with traceried openings below, and quatre-foiled circles above, which are executed partly in stone and partly in brick. Stone is also used generally here for the projecting string-courses and mouldings, but the weatherings of buttresses and the slopes of the gables are nearly all of brick, set at right angles to the slope in the usual fashion.

The old lighthouse at Calais is similarly all built of light-coloured brick, but is so damaged and decayed, as to have little architectural value.

At Lille I remember a good example of a brick tower and gateway of the fifteenth century, and no doubt throughout the

parts of France bordering upon Belgium many other examples of brickwork are to be seen, but all seem to be very similar in their character to the grand brick buildings of the latter country, upon which, in a future paper, I hope to have somewhat to say.

I know but little more about French work. Unfortunately M. Viollet le Duc, generally so full of information on all points in his *Dictionnaire de l'Architecture*, is almost silent about ancient brickwork, dismissing the whole subject in two or three pages, in the most hasty and superficial manner. But there are, besides the examples I have given, in various parts of France examples of the use of brickwork combined with stone and wood, very similar to those which exist plentifully in England. Of the former the house of Tristan at Tours is a good example, but brick is only used here for the plain surface of the walls, and all the window and door jambs are of stone. Of the latter I cannot give better examples any where than may be seen in old houses in the streets of Lisieux, Beauvais, and Orleans. In these the whole frame of the building is of wood, and bricks are used for filling in the spaces between the timbers, being generally arranged in diagonal lines, herring-bone fashion.

Two examples may also be properly mentioned here of the decoration of stonework by means of tiles let into the surface of the stone, because such a mode of decoration seems to harmonize admirably with the *motif* of ornamental brickwork. At the Archevêché at Lyons—a very fine example of Romanesque work—tiles are introduced between the voussoirs of an archway, and circular tiles in medallions in the cornice; and in another place a series of similar medallions is so arranged as to form a cross. Again, over the north doorway of the fine church of St. Etienne at Beauvais, a diaper in the stonework is rendered doubly effective by the introduction of square tiles at regular intervals in the centres of the diaper.

On the whole, so far as my experience enables me to speak, it seems clear that much less is to be learnt generally as to mediæval brickwork in France, than in most parts of Europe. But at the same time there are few towns so rich in examples as Toulouse, and I doubt not that other towns in the same neighbourhood would afford a good store of examples if they were properly examined.

G. E. S.

Church-building.

THE lovely form of God's own Church
It riseth in all lands ;
On mountain sides, in wooded vales,
And by the desert sands.

There is it with its solemn aisles,
A heavenly holy thing,
And round its walls lie Christian dead,
Blessedly slumbering.

Though sects and factions rend the world,
Peace is its heritage :
Unchanged, though empires by it pass,
The same, from age to age.

The hallowed form our fathers built,
That hallowed form build we ;
Let not one stone from its own place
Removéd ever be.

Scoff as thou passest, if thou wilt,
Thou man that hast no faith ;
Thou that no sorrows hast in life,
Nor blessedness in death.

But we will build, for all thou scoff,
And cry, "What waste is this !"
The Lord our God hath given us all,
And all is therefore His.

Clear voices from above sound out
Their blessing on the pile :
The dead beneath support our hands,
And succour us the while.

Yea, when we climb the rising walls
Is peace and comfort given ;
Because the work is not of earth,
But hath its end in Heaven.

H. A. 1844.

Warming of Churches. No. II.



N apparatus for warming churches and schools has been contrived by Mr. C. Sidgwick, of Skipton, in Yorkshire, to whom members of the Church of England in that neighbourhood are greatly indebted; it is manufactured by Messrs. Rimington and Son, of Skipton; and also by Mr. Porrit, of Dixon Green, Farnworth, near Manchester. It may be described as consisting of a stove, which is a box about sixteen inches square to contain the fire, with another box beneath it to receive the ashes, each provided with doors well fitted, and with proper fasteners both to the fire and ash boxes; this last has two openings with pipes and valves to admit fresh air to supply the fire, the latter alone acting as the regulator of the heat given out by the stove. These air-openings are carried by flues under ground to the outside of the church, care being taken to avoid places which are not subject to currents; in general, one is placed on each side of a church, so as to be prepared for any wind; the fire can thus be supplied with air without any opening to the church. The box which forms the stove has an opening by which the smoke escapes through a cast-iron pipe sixteen feet long, and thence into a flue under the floor. Where possible, this under-ground flue is carried up the tower, as by this means a proper draught is obtained, and a greater freedom from opposite currents of wind. The stove, ash-box, and pipe are placed below the floor of the church, and the whole covered with iron gratings, which are so hinged, that they can be easily lifted up and down, to attend to the fire. One or more of these stoves can be put down, as may be required, but the same upright and horizontal flues can be made to receive the smoke from all the stoves. If practicable, they should always be placed as near the principal entrance as possible. The principle upon which this acts is that of a hot surface of iron and stone giving heat to the surrounding air; and although the process of combustion is rapid, there is no reason to fear that the stove can become over-heated, if proper attention be paid in shutting close the valves to the ash-box, which communicates with the external air. The objection to this apparatus is, that

the access to the stove is within the church, the dust and dirt that arise from the receptacle in which it is placed being likely to cause annoyance.

These stoves are in use in the churches of Arncliffe; Coniston; St. John's, Keighley; Embsay, near Skipton (all in Yorkshire); Mixbury, Bucks; Brampton Ash, Hollowell, and Welford, Northamptonshire; Morley, Derbyshire; Middleton, Oxfordshire; and also in several schools.

Fig. 1. Plan of stove with two pipes.

— 2. *Longitudinal section of ditto.*

Fig. 1.

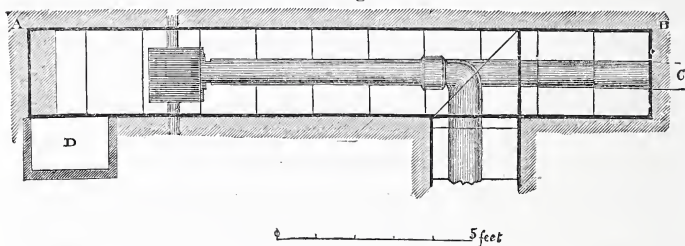


Fig. 2.

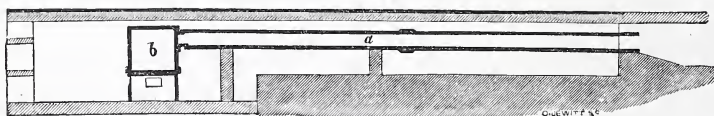


Fig. 1. From A to B, sixteen feet in length, covered with open grating of cast iron, to admit the warm air into the building. C, smoke flue. D, place for coals.

Fig. 2. a, Stove pipe. b, Stove with stand.

The following plan of warming has been adopted with certain modifications, and with great success, from the ancient Roman Hypocaust. The furnace is constructed outside of the building, three feet below the level of the floor, consisting of an arched chamber, 2 ft. deep, 1 ft. 6 in. high, and 10 in. wide, from which, a flue 1 ft. square conducts the smoke and hot air, by a gradual rise of six inches in a foot. The throat of the furnace, as will be

seen by a reference to the engraving, is contracted by the insertion of a bridge (E) at the top, in order to cause the consump-

Fig. 1.

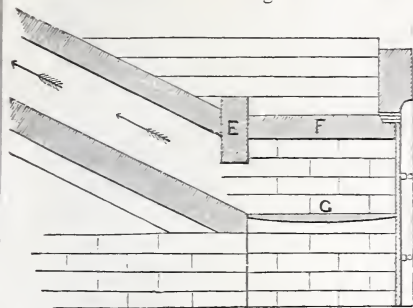
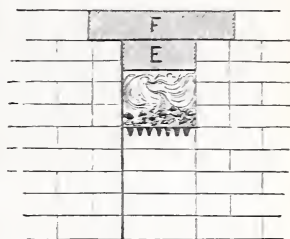
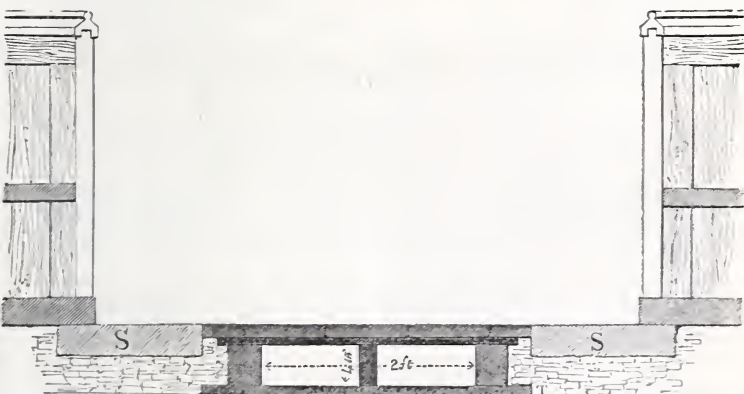


Fig. 2.



tion of as much smoke as possible in the fire; the whole of this portion should be constructed with fire bricks and tiles, as it is here that the greatest amount of heat is produced. The flue, commencing with the dimensions of one foot square, *gradually increases in width* to two feet, but *decreases in depth* to four inches, when it reaches the level of the floor. It is then carried along the passage between the seats, the pavement itself forming

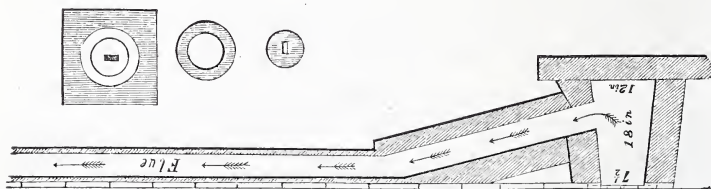
Fig. 3.



the roof, which consists of blue and red Staffordshire tiles, set in cement, resting upon thick blue slates, supported at intervals of

six inches, by thin bricks set on edge, in the centre of the flue, the sides being made of ordinary bricks, and the bottom lined with tiles. A space of eighteen inches is left on each side from the woodwork of the seats, to prevent any danger. The furnace should be constructed in such a position that a rise may be obtained for the flue. The best place, in general, will be under the porch, the ground beneath which being excavated, and a vault formed, easy access can be obtained to the furnace, as well as a convenient receptacle for fuel. An important advantage is also gained by this position; every time the door opens, and a current of air enters, it is at once warmed by coming in contact with the heated tiles. It will be seen that, from the length of the flue, the heat is equally diffused; and the higher the chimney is carried, the greater certainty there is of a good draught; the tower, therefore, is the best place for the chimney. Where one furnace cannot produce sufficient warmth, a fire-hole may be added, which runs into the main flue. It consists of a circular

Fig. 4.



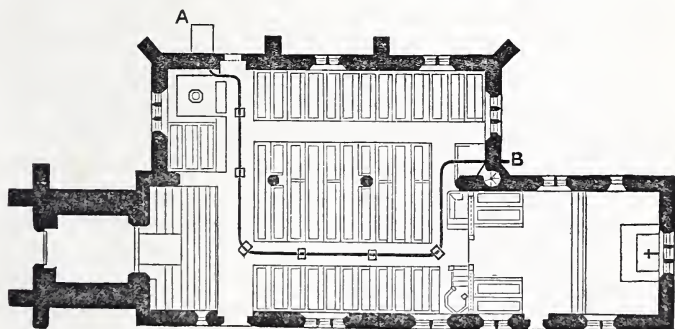
hole, eighteen inches deep, below the level of the floor (*vide Fig. 4*), one foot in diameter at the bottom, and eight inches at the top, lined with fire bricks, and having a flue at the bottom running into the main flue, at the distance of about three feet. A fire-hole should always be placed at the lower end of the chimney, to be lighted before the furnace, in order to ensure a good draught. In order to light it, the coals should be placed at the bottom, then some small sticks and cinders, and shavings at the top. When these are lighted, the flame is carried downwards by the pressure of the air above, igniting the coals, and consuming the smoke in descending.

The superiority of this plan of warming over that by means of

iron stoves, consists in the purity of the air which is warmed ; a larger heating surface is provided, and thus a more general diffusion of heat ; its safety from fire, the access to the furnace being from the outside ; the absence of dust, dirt, and smoke in the church ; and the economy of fuel.

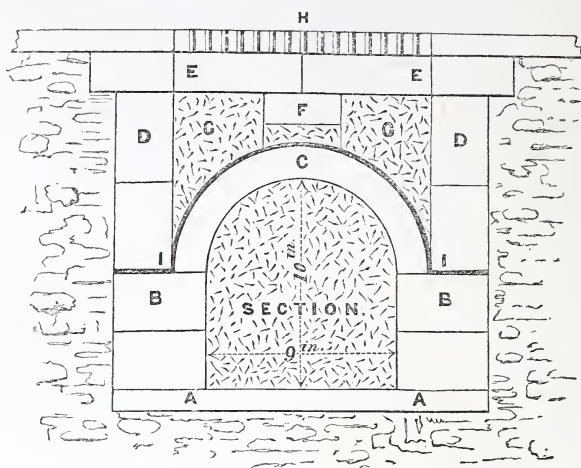
The application of this principle has been carried out by Mr. Mitchell, builder, of Leamington, and also by Mr. Bradshaw, builder, of the same place. It has been adopted in the churches of the Holy Trinity, Coventry ; Woolston Heath ; Radford and Wormleighton, in Warwickshire ; Rockingham and Weldon, in Northants ; and Theddingworth, Leicestershire.

Another instance of the above method, with some difference in the construction, has been adopted in Roydon church, Essex, the restoration of which has been carried out under the superintendence of Mr. J. Clarke, the diocesan architect. By reference to the annexed illustration, it will be seen that the flue is carried beneath the floor, indicated by the line A B, the furnace being at A, and the chimney at B, and this extent of flue is said to be sufficient to warm the church. The furnace is outside, and below the level of the ground, being arched over and turfed, having a small space left for access, with steps down on the west side. The furnace is of the common description, with close bars and an ash-pit beneath, being carried under the outside wall of the church.



The construction of the flue itself, which runs under the

paving, is shown by the engraving of the section, and is thus arranged—



AA bottom of paving tile ; BB two courses of bricks laid flat ; C semicircular tile, $1\frac{1}{2}$ inch thick, with a piece of plain tile, slate, or brick, at F, to take the joints of the paving EE, to receive the gratings ; the sides DD carried up in two courses of brick on edge ; leaving the open space GG for the heated air, which escapes at the regulating ventilators H. These are about a foot square, and the number will be regulated by the size of the church ; at the curves or angles they should be a little larger, to allow of clearing out the flue. Over the joints of the semicircular tiles forming the flues, iron straps II are laid, turned down under the brick sides ; these serve to secure the whole together, and to make the flues compact. The joints were pointed with Portland cement, which was considered better for the purpose than Roman cement. The cost of the whole was under £20. This, like the preceding, is an advantageous application of the smoke flue ; but it appears that, as compared with the former plan, a considerable amount of heating surface is lost, as the gratings only occur at intervals ; it may be doubted also, whether the joints of the semicircular tiles can be made so close as to prevent the escape of smoke ; the small cost,

however, if effectual, would be likely to recommend its adoption.

In towns where gas is manufactured, it may be applied for the purpose of warming churches, provided sufficient care be taken to attach a pipe to the stove to carry off the unconsumed gas. A "Patent Gas Stove" is manufactured by Ricketts, Agar Street, Strand, London. It is stated to *require no chimney*, though it seems to be more desirable for an exit pipe to be attached to the stove, communicating with a chimney or flue.



The accompanying engraving represents a Gas Stove, designed and manufactured by Mr. Skidmore of Coventry, well known for the excellence of his iron and brass work. It represents the outer case of the stove, the frame being of cast, and the sides and top of wrought iron, pierced in an ornamental form. The peculiarity of the stove consists in the burners not being enclosed, as is the case in other gas stoves in present use; but a free admission of air is provided by the trefoil openings at the base.


Inside there is a series of cast-iron plates, one above another, and diminishing in size; these, when heated, present a considerable radiating surface to the outer air, through the perforated sides. These stoves have been erected in St. Peter's and St. Michael's, Coventry.

By the kindness of J. W. Hugall, Esq., architect, of Cheltenham, we are favoured with a description of a gas stove, which has lately been constructed with good results. It consists of an

earthenware chamber, within which the gas-burners are placed. Around this there is another chamber of the same material; between these two the fresh air is admitted, and is warmed by coming in contact with the heated surface. A tube carries away any foul vapours into an adjoining chimney.

These remarks have been extended to too great a length, were it not that the importance of the subject, and the opportunity afforded of bringing forward the opinions of scientific and experienced persons, appeared to be a sufficient apology. It is accompanied also by a feeling, that the cause of religion will be promoted by such an inquiry as the present, if it shall contribute towards rendering our churches more attractive to the congregation, since the superior comfort of modern houses renders them impatient of discomfort in places of worship—and to many of whom, when suffering from ill-health or infirmity, an attendance would be followed by serious results; the only alternative being an exclusion altogether from the services of the church. In conclusion, therefore, we may with good reason adopt as our motto, though with a slight modification in its application, the old Roman proverb—*PRO ARIS ET FOCIS*. H. I. B.

Difficulties in the way of Church Restoration in Country Places.

HE difficulties which attend Church Restoration on an extensive scale must be experienced to be fully appreciated. In rich town parishes, and in those rural districts which are fortunate enough to number wealthy and liberal landed gentry amongst their inhabitants, these difficulties are greatly diminished; but in poor country parishes, subdivided, as they frequently are, into numerous small properties, and peopled almost entirely by the labouring classes, the impediments in the way of a clergyman desirous of putting a ruinous church into a state of decent repair seem, at first sight, insurmountable.

These, however, are the parishes in which it is of great importance that the appliances for the solemn ministration of Divine Service, and the comfort of the congregation, should be as perfect as possible: their population consists of that par-

ticular class which uniformly exhibits the strongest tendency to dissent; and any thing distasteful to the people in the accommodation provided for them in church, is sure to drive them to the meeting-house, which always thrives in parishes which have been neglected in this particular.

The first duty, therefore, of a clergyman, on succeeding to the charge of a parish of this nature, is to form plans for remedying the evils of past neglect; however formidable the difficulty may seem, patience and energy will assuredly enable him to surmount it; and he will be amply compensated for his labour and anxiety by the spiritual improvement produced in his parish.

I speak from a happy, though hardly earned, experience: perhaps a short sketch of what I have been fortunate enough to accomplish, may not be without profit and interest to the readers of "THE CHURCH-BUILDER."

I succeeded to my present charge nearly nine years ago; and found a church, magnificent in architectural proportions, and externally in a state of excellent preservation. The interior, however, was a sad monument of the bad taste of a past generation. The spacious nave and aisles were almost entirely occupied by a few large square pews, equally inconvenient and unsightly; and as is usually the case with such ecclesiastical (?) erections, jealously devoted to the use of the few who owned them. For the accommodation of the poor, large and dismal galleries had been built, which not only intercepted the light, but altogether destroyed the beauty of the building. To meet the requirements of the people thus banished from their church by discomfort, a large, well-warmed, well-lighted meeting-house had arisen, in which crowded congregations assembled; and dissent had become the prevailing feature of the parish. The decadence of Church principles displayed itself mournfully in the general disorder and lack of interest which characterized the Services: a shattered font was replaced by a small Parian basin, and the communion table gave unmistakeable evidence of having formerly done duty in a kitchen. For some time I endeavoured in vain to promote a higher reverence for the Services of the Church: it seemed quite out of my power to effect any thing like a complete restoration. I therefore struggled hard to amend the choir, and to render the Services as attractive as

circumstances would permit; and trusted, by these means, together with private exhortation, to remedy the spiritual slothfulness in which my people lay buried. After striving fruitlessly for a year or two with these minor matters of detail, I arrived at a conviction that a restoration of the church on a grand scale would alone enable me to cope with the difficulties under which I was labouring.

The few who felt as I did regarded my scheme as Utopian; however, with earnest prayer for success, I devoted myself to the task, and determined to make it the prime object of my life.

My first step was to consult an architect, Mr. H——, who kindly drew plans for the proposed restoration, and to whose valuable suggestions I am indebted beyond expression for the ultimate success of my undertaking. Having procured estimates of the cost from numerous contractors, I found to my dismay that the tenders ranged from £530 to £1100, for carrying out the plans, as I had intended to do, in oak. I then commenced the work of canvassing for contributions amongst a very poor population, and after *five years' incessant labour* I succeeded in raising a fund, which, together with the grant made by the Church Building Society, justified me in commencing operations. In a few months, as the beauties of the church began to develope themselves, I found an increasing interest in the work arising amongst the people: a voluntary class was formed for the practice of church singing; and great numbers expressed a hope that they would be provided with sittings in the church from which they had been excluded against their wish.

By the new arrangement we gained nearly a hundred seats more than were provided by the old one, galleries included. I had anticipated some objection on the part of the old pew-owners to the system of open sittings; very slight opposition was, however, offered to this change; and since the reopening of the church in February last, I have had a large and decorous congregation. As an instance of the elevation of spiritual tone produced by what we have been enabled to effect, I may observe that the number of baptisms since February last is sixty, whereas the greatest number in any previous year of my incumbency has been thirty-one.

S. W.

Stones of the Temple.

No. IX. THE PAVEMENT.

"It was a robe, and a stone lay upon it."—ST. JOHN xi. 38.



Brass of Sir Roger de
Trumpington, 1289.

"THAT costumes are pretty accurately represented on brasses," continued Mr. Ambrose, "we are sure, from the fact that many different artists have made the dresses of each particular period so much alike; and this circumstance adds much interest and importance to these monuments. I will now describe some of these dresses, and you must try to find out as I go on, the several parts of the dress I am describing, on Ernest's rubbings which hang upon the wall. But I shall only be able to say a little about each. First there come the persons holding sacred office in the Church. The priests are usually, you see, dressed in the robes worn at Holy Communion, and they commonly hold the chalice and wafer in their hands. The robe which is most conspicuous is the *chasuble*. It was usually richly embroidered in gold and silk. This robe is not retained by us now. At

the top of it you see the *amice*. This too was worked in various colours and patterns. The academic *hood*, perhaps, now represents this part of the priest's dress. You must remember we are looking at the dresses worn five hundred years ago, and which had been in use long before that time. The narrow band which hangs from the shoulders nearly to the feet, embroidered at the ends, is called the *stole*. This you know is still worn by us just as it was then. It is one of the most ancient vestments

of the Church, and is intended to represent the *yoke of Christ*. The small embroidered strip hanging on the left arm is the *maniple*. It is used for cleaning the sacred vessels. Beneath the chasible is the *albe*, a white robe which—changed somewhat in form—we still wear. It is derived from the linen ephod of the Jews. Sometimes on brasses, as on that beautiful one to the memory of Henry Sever¹, the *cope* is represented. This is a very rich and costly robe, and is still always worn at coronations, and by some bishops and priests on other occasions. Then the bishops wore other robes besides those I have mentioned:—the *mitre*, like the *albe*, handed down from the time of the Jews to our own period; the *tunic*, a close-fitting linen vestment; the *dalmatic*, so called because it was once the regal dress of Dalmatia; the gloves, often jewelled. They hold the *crozier*, or *cross staff*; or else the *crooked*, or *pastoral staff*, in their hand. As bishops and priests were then, as now, very often buried in their ecclesiastical vestments, the brass probably in such cases represented, as near as could be, the robed body of the person beneath. The earliest brasses of ecclesiastics are at Oulton, Suffolk, and Merton College, Oxford. The date of both is about 1310.

“We must next come to the monumental brasses of *knights* and warriors; and that curious brass to Sir Peter Legh, which is taken from Winwick church, will do well for a connecting link between the clergy and the warriors. He is, you see, in armour, but over the upper part of it is a chasible, on the front of which is his shield of arms. And this tells his history. He was formerly a soldier, but at the decease of his wife he relinquished his former occupation, and became a priest of the Church. You see before you, soldiers in all kinds of armour, and you can easily trace the gradual change from the *chain mail* to the *plated armour*, till you find the former almost entirely abandoned, and the latter adopted, in the early part of the 15th century. Now I should soon tire you if I were to describe all the curious sorts of armour these soldiers wear, so I must just take one of them, and that will go far towards explaining others. There hangs Sir Roger de Trumpington², of Trumpington, Cambridgeshire;

¹ See page 134.

² See page 177.

his date is 1289. You see he is cross-legged, and so you would put him down for a Knight Templar, and a warrior in the Holy Land. And so he was; but nevertheless you must remember all cross-legged figures are not necessarily Knights Templar. He rests his head upon a *bascinet* (A), or helmet. His head and neck are protected by chain mail (B), to which is attached his *hauberk* (C), or shirt of mail. On his shoulders are placed *ailettes*, or little wings, and these are ornamented with the same arms as those borne on his shield. They were worn both for defence and ornament, as soldiers' epaulets are now. The defence for the knees (G) was made of leather, and sometimes much ornamented. At a later time it was made of plated metal. The legs and feet are covered with chain mail, called the *chausse* (F), and he wears *goads*, or 'prick spurs,' on his heels (H). Over the hauberk he has a *surcoat* (E), probably of wool or linen. Here you see it is quite plain; but it is frequently decorated with heraldic devices; and such devices on the surcoat or armour are often the only clue left to the name and history of the wearer.

On the brasses of *civilians* we find nothing like the present ungraceful and unsightly mode of dress; indeed we can scarcely imagine any thing more ridiculous than the representation of the modern fashionable dress on a monumental brass. But on these memorials you see the robes are, with rare exceptions, flowing and graceful. In the sixteenth century there was but slight difference between the male and female attire of persons in private life. Of course the dresses of professional men have always been characteristic. Civilians were, with hardly an exception, always represented on brasses *bare-headed*. Happily for the good people in those times they did not know the hideous and inconvenient *hat* which continues to torture those who live in towns, but from which we in the country have presumed to free ourselves. The dresses *actually worn* by the deceased are probably sometimes represented on the brasses of *ladies*. You have before you every variety of costume, from the simple robe of the time of Edward II. and III., down to the extravagant dresses of Elizabeth's reign. On the early brasses the wimple under the chin marked the rank of the wearer. Till about the year 1550 ladies are not infrequently represented with

heraldic devices covering their kirtles and mantles, but I should think such ornamentation was never really worn by them. The different fashions of wearing the hair here represented are most fantastic. St. Paul tells us that 'if a woman have long hair, it is a glory to her;' but these English matrons too often forgot that *simplicity* which gives to this beauty of nature its chief charm. See here is the *butterfly head-dress*, of the 15th century, extending two feet at the back of the head; and there is the *horn head-dress*, spreading a foot on either side of the head. The fashions among women then appear to have been as grotesque as they have been in our own day.

"*Children* on these tombs are represented either behind or beneath their parents; sometimes they wear the *tabard*, a short coat, with heraldic figures upon it, as on this brass to John Ansty; you see there are twelve sons below the father, and four daughters below the mother; sometimes they wear a dress which marks their occupation; and in a few instances the name of each child is placed below it. *Skeletons* and emaciated figures, sometimes in shrouds, were represented on brasses after the 15th century. *Crosses*, with or without figures of the deceased, are very frequently to be met with, and their form is often exceedingly elegant³. You will not fail to notice the *canopies* of many of these brasses; the beauty of some of these designs it would be impossible to surpass. But I fear you must be tired of my long lecture, so I must hasten to bring it to a close. These memorials I like better than any others for churches; for, first, they are by far the most *durable* of all; then they are the most *convenient*, for they take up little space, and are a great *ornament* to the *pavement of the church*; moreover they teach their own *moral*, they occupy a *lowly* place in God's House, and are all on one *common level*. I am, therefore, very glad to see them introduced again into many of our cathedrals and parish churches. And, my dear Constance, I must end with a word to you. I fancy by this time you have learnt that *Monumental Brasses* are not dull and stupid. To the student of antiquity, history, genealogy, heraldry, and architecture, these *pavement monuments* are, I assure you, of the greatest interest and value. They help

³ See page 59.

to fix dates to ancient documents, to illustrate various periods of ecclesiastical architecture, and throw much light on the manners and customs of other times. They are, too, a constant protest against that excess in 'wearing of gold and putting on of apparel,' against which St. Paul wrote, and which is one of the great sins of our day; for though we find elaborate and costly robes represented on the brasses of the great and the wealthy, you always see the figures of the humbler classes clothed in neat and simple attire. If people would only follow the good advice of old Polonius to his son,—

‘Costly thy habit as thy purse can buy,
But not express’d in fancy⁴,’

there would be less sin, and less want, and less misery in the world.”

“The warrior from his armed tent,
The seaman from the tide—
Far as the Sabbath chimes are sent,
In Christian nations wide,—
Thousands and tens of thousands bring
Their sorrows to His shrine,
And taste the never-failing spring
Of Jesus’ love divine.

“If at the earthly chime, the tread
Of million million feet
Approach whene’er the Gospel’s read
In God’s own Temple-seat;
How blest the sight, from death’s dark sleep
To see God’s saints arise,
And countless hosts of angels keep
The Sabbath of the skies!”

Lyra Sacra.

Mission Churches and Mission Houses.

MISSION CHAPEL AT ROWNEY GREEN.



LVECHURCH, in the Diocese of Worcester, is a large parish, some portions of which—Hopwood and Rowney Green, for instance—are two miles or more from the church, and the character of the intervening country is entirely prohibitory to ancient church-going people, and indeed almost impassable by

⁴ *Hamlet*, Act i. Sc. iii.

the young, being exceedingly steep, and so foul and miry as to be worse than any highway we ever walked over. Archdeacon Sandford, rector of Alvechurch, had some years ago introduced into his then parish of Dunchurch, Warwickshire, a School Chapel intended to accommodate the outlying portions of the parish, and it was found to answer well; but it cost a comparatively large sum of money; and in the case of Alvechurch, as indeed in the majority of other large and scattered populations, it was a question between a chapel which should occasion but a very moderate outlay or no chapel at all. Mr. G. T. Robinson, of Leamington, designed a model for such a structure, which is at once cheap, commodious, easily removable, and calculated to serve both as school and chapel; and Mr. Hardwick, of Birmingham, has given effect to this design by offering to construct such buildings at a cost of not more than £1 a sitting; and he likewise estimates that the cost of removing any chapel-school of this sort from one site to another, where necessary, would not exceed half-a-crown a sitting. The object is to increase the usefulness of the Church, and extend her teaching to populations previously denied the means of grace, or left to take refuge in dissent. This was precisely the case at Rowney Green and Hopwood; and in such districts it would be useless attempting the construction of a permanent expensive church. The only way was to make a beginning, however humble, by means of what is very aptly termed a "Mission Chapel." This was accordingly done. Funds for such an object may generally be raised in the very poorest neighbourhood, and then, when a footing has been gained among the people, the effect of the regular ministrations of the Church having begotten a habit of attending the House of God, and an affection for its associations, before the sun and the rain have worn out the timbers of the little Mission House—to accomplish which a period of thirty or forty years would be necessary—no doubt the means would be forthcoming to erect a larger building, fit to be handed down to distant posterity. The want of such a cheap make-shift, if we may use the term, has unquestionably prevented any thing being done in hundreds of large parishes whose extremities lie in semi-heathenism; but now that the remedy is at hand, the clergy and the influential lay members of the

Church will, it is hoped, lose no time in applying it. Already we hear that at Bromsgrove and two or three other places it will soon be adopted, and many orders have been given for similar structures.

To describe the little building is very easy: it is an oblong room, 46 by 20 feet, with sittings for 125 persons; it has a steep pointed roof and bell-cot. The foundation is of brick; and the walls, which are of wood, are double—that is, the wood framing is about 4 inches apart up to between 4 ft. and 5 ft. from the ground, and above that the inner wall is of canvas. This arrangement secures warmth and excludes the wet. Iron buttresses inserted in brick bases at regular intervals externally give strength to the building. The roof is canvassed and slated. The windows are triangular-headed and filled with fluted glass. This triangular shape was adopted as being the easiest to cut, for all the timbers are cut by machinery, to certain sizes, lengths, and forms, or else such a piece of work could not be accomplished for so marvellously small a sum. And all the fixtures and furniture are included in this charge of £1 per sitting—such as communion table, desk, lectern, and seats. Of course all the sittings are free and unappropriated. A little ornamentation has been introduced at the east end, but this is “an extra,” and not necessarily a part of the plan, which is originally plainness and simplicity itself. However, no one will complain of that laudable feeling which induces well-to-do friends of the Church to supply a little decoration for the house of worship intended for the reception of their poorer brethren; and accordingly the east end of Rowney chapel has been decorated in diaper and other work, and the roof has been adorned with gold stars. Close to the communion steps are stalls for the singers. On the north side of the chancel is a small vestry. The whole building is ecclesiastical in character, and is substantially built, the timber used being red deal. Warmth is provided in the building by double doors at the entrance, and by a brick stove, with descending flue, at the west end, on a plan prepared by the architect. Ventilation is by dormer windows in the roof, and other windows in the building open with pulley and cord. Altogether the little structure took but four weeks in the erection, and cost but £125! J. S.

Insurance of Churches from Damage by Fire.



THE circumstance of several new Churches having been burnt down within the last few years, which had but a short time been used for Divine Service, seems to render it expedient to call attention to the necessity of insuring churches from damage by fire. It has been the practice of the Society for many years past, in communicating its Grants, to point out the importance of attending to this matter, but it is to be feared with but little effect. The notice has been given in these words:—"If a stove or warming apparatus of *any* kind be introduced, the church should be insured from fire. It is desirable that it should also be insured from the effects of lightning." As this kind of insurance would most probably be taken at a low rate by insurance companies, it seems to be matter of wonder that so few churches are insured, considering the smallness of the annual premium. But the difficulty appears to be how to obtain the means, and to what account it is to be charged. It would appear to be most natural to let it be defrayed out of the annual church-rate; but probably churchwardens do not feel authorized in charging it thereon, and possibly vestries in many cases would not exonerate them from so doing. It is, therefore, left to the voluntary principle, although, perhaps, it would be difficult to raise a subscription for such a purpose, and so nothing is done. No doubt it is considered that churches are not frequently burnt down, and each parish hopes that its own church may escape.

When, however, an event of this kind does take place, the matter becomes a very serious one to the persons concerned. One of the churches above referred to was built chiefly at the expense of a gentleman residing near the place, the grant from the Church Building Society being, perhaps, the only other contribution. Another was erected by a general subscription among the inhabitants of the township in which it is situated, who then contributed liberally, but who afterwards declared themselves unable to reinstate their church, and craved a second grant from the Society to enable them to do so. Having, however, neglected its admonition to insure the building from fire, it

is dealing hardly with the Society to expect a second contribution from its limited funds.

But now that the necessity of providing funds for the repair of new churches is felt, and the Society is receiving in trust the money raised for the purpose, it is worth while to consider whether these funds should not in all cases comprehend as well the insurance of churches; and that there may be no neglect in the matter from the circumstance of its being no one's business to attend thereto, that the insurance be effected in one of the best London offices by the Society itself, who shall be empowered to appropriate as much of the interest arising from the trust-money deposited in its hands by any particular parish as may be necessary to pay the premium. This scheme may be applied to old churches, in places where it shall be found impossible to defray the expense of an insurance out of the Church-rate. Thus, a subscription may be started, and the proceeds placed in the Society's hands in trust; if small at first, it may be increased by yearly additions, until it shall reach an amount sufficient to bring a yearly interest equal to the premium. In the mean time, the Society will insure for as much as the fund in hand will allow; and a principal sum of £117 Stock will yield £3 10s. at 3 per cent., a sufficient premium for insuring £1,500 as a common risk; but the amount of premium will depend much upon the nature of the warming apparatus in use.

New Churches.

*** Those Churches marked with an asterisk have received Grants from the Incorporated Church Building Society.*

* *All Saints, Ascot.*—Dioc., Oxford. Archt., Mr. T. H. Rushforth. Plan: nave, S. aisle, and chancel. Accom., 246; free seats, 181. Cost, £2,200. Her Majesty has contributed £100, and the Board of Woods and Forests the site and £400. Grant, £150. Consecrated May 26, 1864.

St. Saviour's, Aughton.—Dioc., Manchester. Archt., Mr. E. G. Paley. Style, Early English. Consecrated July, 1864.

* *Christ Church, Chesham.*—Dioc., Oxford. This is a chapel-of-ease to the Parish Church of Waterside. Grant, £200. Consecrated August 18, 1864.

* *Cononley-in-Craven.*—Dioc., Ripon. Archt., Mr. F. H. Pownall. Accom., 220, all free. Cost, £1,200. Grant, £100. Consecrated July 25, 1864.

* *Emery Down*.—Dioc., Winchester. Areht., Mr. W. Butterfield. Aecom., 170. Cost, £1,300. The church is endowed and partly built at the cost of Admiral Boulton. Grant, £100.

Great Haulbois.—Dioc., Norwich. Archt., Mr. Jeekyl. Aecom., 300, including chairs. Erected in the place of the old church, much dilapidated, which is retained as a mortuary chapel. Cost, £800. Consecrated May 26, 1864.

St. Peter's, Hascombe.—Dioc., Winchester. Areht., Mr. H. Woodyer. Style, Early English. Plan: nave, transept, and chancel. Aecom., 180. Cost, £2,000, defrayed by J. Godman, Esq. Consecrated June 2, 1864.

St. Augustine's, Highbury.—Dioc., London. An iron church. Aecom., 1,000. Cost, £2,000.

Hollingsworth.—Dioc., Chester. Arehts., Messrs. Clegg and Knowles. Style, Early English. Aecom., 450. Cost, £1,700.

St. Mary the Virgin, Horton.—Dioc., Durham. Arehts., Messrs. Austin and Johnson. Aecom., 300, all free. Cost, £1,600. Consecrated June 14, 1864.

Holy Trinity, Hove.—Dioc., Chichester. Archt., Mr. Woodman. Plan: nave, aisle, S. tower, and apsidal chancel. Aecom., 650. Consecrated June 15, 1864.

St. Michael's, Hulme.—Dioc., Manchester. Archt., Mr. J. M. Taylor. Style, Early Pointed. Plan: nave, N. and S. aisles, chancel with aisles. Cost, £4,500.

* *Kempsford*.—Dioc., Gloucester and Bristol. Areht., Mr. G. E. Street. Plan: nave and apsidal chancel. Grant, £80. Consecrated June 4, 1864.

St. Michael's, Islington, London.—Dioc., London. Areht., Mr. R. L. Roumieu. Aecom., 750; free seats, 400. Cost, £3,000. Consecrated August 5, 1864.

* *St. Paul's, Bethnal Green, London*.—Dioc., London. Areht., Mr. Wigginton. Plan: nave, N. and S. aisles, chancel with S. aisle. Grant, £500. Consecrated May 28, 1864.

* *St. Peter's, Vauxhall, London*.—Dioc., London. Areht., Mr. J. L. Pearson. Style, First Pointed. Plan: nave, N. and S. aisles, western narthex, baptistry, and chancel. Hitherto there has been no church for this district of 6,000 people. Aecom., 900, all free. Cost, £7,800. Grant, £500. Consecrated June 28, 1864.

* *St. Saviour's, St. Pancras, London*.—Dioc., London. Areht., Mr. J. Peacock. Style, Italian. Plan: nave, N. and S. aisles, and sacristy. Formerly Fitzroy Chapel. Aecom., 1,000; free seats, 500. Grant, £50. Consecrated July 19, 1864.

St. Saviour's, Pimlico, London.—Dioc., London. Areht., Mr. T. Candy. Style, Decorated. Plan: nave, N. and S. aisles, and chancel. Aecom., 1,140; free seats, 360. Cost, £12,000. Consecrated July 16, 1864.

Newland.—Dioc., Worcester. Archt., Mr. Hardwick. Style, Early Decorated. Plan: nave and chancel. Aecom., 230. This church is built in connexion with the Beauchamp Alms Houses.

St. John's, Over Darwen.—Dioc., Manchester. Areht., Mr. E. G. Haley.

Plan: nave, N. and S. aisles, N. and S. transepts, apsidal chancel, tower and spire. Accom., 750. Built at the sole cost of Mr. Graham, of Turncroft.

* *St. Stephen's, Rushcliffe*.—Dioc., Ripon. Archts., Messrs. Blackmoor. Accom., 600; free seats, 300. Cost, £2,300. Grant, £250. Consecrated July 14, 1864.

Churches Restored or Enlarged.

Barrington.—Dioc., Hereford. Archt., Mr. G. F. Bodley. Entirely rebuilt at the cost of A. B. Knight, Esq. Accom., 200.

* *Chilham*.—Dioc., Canterbury. Archt., Mr. Brandon. This church has been completely restored, chiefly at the expense of C. Hardy, Esq., of Chilham Castle. Grant, £80.

Crayke.—Dioc., York. Archt., Mr. Paley. General repair and a new aisle. Cost, £1,000. Reopened July 12, 1864.

* *Ditchling*.—Dioc., Chichester. Archts., Messrs. Slater and Carpenter. Thorough restoration. A gain of 30 sittings is obtained by the use of chairs. Cost, £1,554. Grant, £50. Reopened July 13, 1864.

* *Earle's Colne*.—Dioc., Rochester. Archt., Mr. Hayward. New S. aisle and general restoration. Cost, £3,000. Grant, £70. Reopened July, 1864.

Happisburgh.—Dioc., Norwich. Archt., Mr. J. H. Brown. Completely repaired and restored, with new roofs, clerestory, windows, &c. Reopened June, 1864.

* *St. Mary the Virgin, Hewelsfield*.—Dioc., Gloucester and Bristol. Archt., Mr. W. Butterfield. Restored and partly rebuilt. Cost, £1,100. Grant, £30. Reopened April 6, 1864.

* *St. James', Horton*.—Dioc., Gloucester and Bristol. Archt., Mr. T. H. Wyatt. Restored, and seats rearranged, by which 93 new seats are obtained. Cost, £950. Grant, £30.

St. Mary, Hunslet.—Dioc., Ripon. Archts., Messrs. Perkin and Backhouse. Entirely rebuilt. Cost, £8,000; defrayed by the family of the late J. Ingham, Esq. Reopened July 19, 1864.

St. Stephen's, Kirkstall.—Dioc., Ripon. Repaired, rearranged internally, and partially rebuilt. Reopened August 10, 1864.

* *Little Compton*.—Dioc., Gloucester and Bristol. Archt., Mr. Bruton. Entirely rebuilt. Cost, £1,000. Grant, £100. Re-dedicated May, 1864.

St. Nicholas, Little Langford.—Dioc., Salisbury. Archt., Mr. T. H. Wyatt. The church has been partly rebuilt, and restored, and richly decorated. Reopened July 20, 1864.

St. Mary the Virgin, Aldermanbury, London.—Dioc., London. Re-seated and repaired. Reopened May 29, 1864.

Lympstone.—Dioc., Exeter. Archt., Mr. Ashworth. The church has been almost rebuilt. Cost, £2,500. Reopened July 7, 1864.

* *All Saints', Milton Keynes*.—Dioc., Oxford. Archt., Mr. G. E. Street.

The whole of the interior has been rearranged, and the church generally restored. Grant, £50. Reopened June 18, 1864.

* *St. Andrew's, Minting*.—Dioc., Lincoln. Archt., Mr. E. Christian. Restored and decorated. Cost, £816. Grant, £45.

* *St. Dunstan's, Monk's Risborough*.—Dioc., Oxford. Archt., Mr. G. E. Street. Restored and reseatd. Cost, £2,000. Grant, £45. Reopened May 3, 1864.

* *Nevern*.—Dioc., Llandaff. Archt., Mr. Withers. Repaired and restored. Cost, £1,300. Grant, £100. Reopened May 26, 1864.

* *New Church*.—Dioc., Llandaff. Archt., Mr. J. P. Seddon. Entirely rebuilt. Cost, £550. Grant, £35. Reopened July 5, 1864.

* *St. Andrew's, North Pickenham*.—Dioc., Norwich. Archt., Mr. D. Mall. Almost rebuilt. Addl. accom., 27. Cost, £2,500. Grant, £25. Reopened April 14, 1864.

* *St. Peter's, Old Windsor*.—Dioc., Oxford. Archt., Mr. G. G. Scott. Restored and decorated, with entire rearrangement of the interior. Cost, £2,800. Grant, £50. Reopened June 29, 1864.

Holy Cross, Pershore.—Dioc., Worcester. Archt., Mr. G. G. Scott. Restored, with new roofs. Cost, £5,410. Reopened June 8, 1864.

Pinchbeck.—Dioc., Lincoln. Archt., Mr. W. Butterfield. Restored and richly decorated. Cost, £5,000, defrayed by the Rev. W. Wayet. Reopened May 25, 1864.

Quinton.—Dioc., Worcester. Restored and reseatd. Cost, £2,000. Reopened June 2, 1864.

St. Mary's, Rainton.—Dioc., Durham. Archt., Mr. E. R. Robson. Entirely rebuilt. Cost, £2,300. Reopened May, 1864.

St. Mary's, Reading.—Dioc., Oxford. Archt., Mr. Clacy. New S. aisle, chancel rebuilt, galleries removed, and complete restoration. Reopened July, 1864.

Scrooby.—Dioc., York. Archt., Mr. Neale. Restored and decorated. Cost, £600. Reopened August, 1864.

St. John the Baptist, Shuckburgh.—Dioc., Worcester. Archt., Mr. Crofts. The church has been entirely rebuilt. Reopened July, 1864.

Staveley.—Dioc., Ripon. Archt., Mr. Lowe. Entirely rebuilt. Cost, £2,000. Reopened July 20, 1864.

Weedon.—Dioc., Peterborough. Archt., Mr. E. F. Law. New chancel and general internal restoration. Reopened July, 1864.

* *St. Mary's, Westow*.—Dioc., York. Archts. of the nave, Messrs. Mallinson and Healey; of the chancel, Mr. E. Christian. Grant, £70. Reopened July 11, 1864.

POSTSCRIPT.

The Editor will be greatly obliged to any one who will kindly send him copies of regulations for the management of *Church Choirs*, and of *Bell-ringers*; also suggestions as to the best means of keeping a *Country Church-yard* in good order, for publication in this periodical.

Grants

In aid of Church Building, made by the "Incorporated Society for Promoting the Enlargement, Building, and Repairing of Churches and Chapels."

At a Meeting held at the Society's House, 7, Whitehall, on July 18th, 1864 (the last Meeting for the present Session), grants of money, amounting to £1,510¹, were made in behalf of the following objects:—

Building new Churches at Arnside, near Milnthorpe, Westmoreland; Ashford, Kent; Holy Trinity, Bingley, near Bradford; Thornton Road, Bradford; St. James's, Derby; Filey, Yorkshire; Hamer, near Rochdale; Hayton, near Carlisle; Haslingden Grane, near Whalley; and Kintbury, near Hungerford.

Rebuilding the Churches at Bradley, near Bromsgrove; Haworth, near Bradford; Llandinam, near Shrewsbury; Holy Trinity, Louth; Pangbourne, near Reading; Theddlethorpe, near Alford; and Willenhall, near Wolverhampton.

Enlarging or otherwise increasing the accommodation in the Churches at Amberley, near Arundel; Bassingbourne, near Royston; Byfleet, near Weybridge; Chapel Hill, near Chepstow; Cheddleton, near Leck; Denford, near Thrapstone; Emneth, near Wisbech; Fenny Stratford, Bucks; The Mariners' Chapel, Folkestone; Gyffyn, near Conway; Hampton-in-Arden, near Birmingham; Leckhampton, near Cheltenham; Milton, near Bath; Nempnett, near Bristol; Newton Blossomville, near Olney; North Leigh, near Witney; Rennington, near Alnwick; St. Bartholomew-the-Great, West Smithfield; St. Saviour's, St. Pancras; Tenbury, Worcester; Wheatthampstead, Herts; and York Town, near Farnboro' Station.

An additional grant was made towards enlarging the church of St. John the Evangelist, Durdham Downs, Bristol.

The Society likewise accepted the following repair funds—viz. Cononley, near Leeds; St. Luke's, Portsea; Raventhorpe, near Dewsbury; and St. Bartholomew's, Southsea.

¹ Had the Society's funds admitted of grants being made on the usual scale, the sum of at least £5,644 would have been voted in aid of applications brought before this Meeting. In lieu of this, £1,510 only was promised, and a great portion of this sum was in anticipation of funds expected during the recess.

Quarterly List of SERMONS preached, and MEETINGS held, in aid of the Incorporated Church Building Society.

. The letter O denotes Offertory; S, Sermon; M, Meeting; A, Association.

Diocese of Canterbury.

May 10	Dover, St. James	S	£11	10	5
June 4	Wilmington	S	5	3	6
July 6	Folkestone, Parish Ch. O	8	12	11	
6	„ St Peter's Chap. O	2	0	0	
12	Bromley	S	23	3	1
20	Tunstall	S	8	0	0
27	Willesborough	S	4	13	6

York.

June 3	Sheffield, St. Jude's ...	S	£5	10	0
Aug. 5	Bagby	S	1	3	0
5	Catwick	S	1	1	8
11	Ryther (½)	S	1	0	0

London.

June 13	Twickenham, H. Trin.	S	14	13	7
23	Victoria Docks, St. Mark	S	2	13	0
Aug. 15	Teddington	S	11	5	8

Durham.

Aug. 19 Durham, St. Cuthbert's S £4 0 0

Winchester.

June 2 Richmond Clerical Soc. 7 2 0
 23 Byfleet S 6 18 11
 25 Weyhill S 3 9 5
 July 14 Norbiton S 12 12 0
 18 Wykeham S 5 2 0
 Aug. 17 Southampton, St. Paul's S 6 10 3

Bath and Wells.

June 6 Isle Brewers S 3 10 0
 14 Aller ($\frac{1}{2}$) S 0 16 10
 July 23 Chelwood S 1 0 0

Carlisle.

Aug. 31 Crosby Ravensworth . . . S 0 9 3

Chester.

July 15 Chester, H. Trin. (portn.) O 10 0 0

Chichester.

Apr. 2 Diocesan Society 38 0 3
 July 20 Selmeiston and Aiciston S 1 9 0

Ely.

Jan. 1 Bury St. Edmund's . . . A 16 9 6
 June 22 Caxton S 1 6 7
 23 Diddington S 3 10 3
 29 Biggleswade S 6 0 6
 29 Cavendish S 3 14 0
 July 4 Sandy S 2 15 6
 16 Holwell S 1 10 6
 26 Ampthill S 4 16 1
 26 Flitwick S 1 14 1 $\frac{1}{2}$
 26 Ridgmont S 2 18 6
 29 Colnworth S 1 10 0

Exeter.

June 8 Woolfardisworthy . . . S 3 18 0
 8 Tideford O 1 11 0
 9 Cotleigh S 0 13 10
 11 Farringdon S 1 4 1
 14 Staverton S 3 2 0
 14 Heavitree (portion) . . . S 10 11 0
 16 St. Merryn (portion) . . . S 0 6 6
 21 Scilly Islands S 4 15 5
 22 Witheridge S 2 9 3
 23 Barnstaple S 8 15 8
 23 Minver S 0 15 0
 29 Starcross S 3 2 6
 29 Camborne S 6 0 0
 July 1 Penzance S 9 5 2
 6 Oakford S 2 3 0
 14 Bucks Mills, St. Ann's S 1 7 8
 16 Broadhembury S 8 2 6
 19 Chudleigh S 8 12 0
 25 Martinhoe S 0 10 0
 26 St. Erth S 4 3 6
 Aug. 3 Highweek S 6 10 0
 17 Helston S 7 8 0
 18 Lustleigh S 1 1 6
 23 Torpoint Chapel S 1 18 0
 24 Alverdiscott S 3 10 0
 26 Madron S 2 4 6

Gloucester and Bristol.

June 22 South Cerney S 7 11 0
 July 26 Nympsfield S 1 1 2

Hereford.

June 14 Yarkhill ($\frac{1}{2}$) S £2 5 0
 25 Chustoke ($\frac{1}{2}$) S 2 9 9
 July 12 Helenswick O 2 0 0
 Aug. 13 Bridgnorth, St. Mary's S 5 0 0
 13 „ St. Leonard's S 5 0 0

Lichfield.

June 8 Fauls ($\frac{1}{2}$) O 1 5 6

Lincoln.

June 1 Minting S 1 9 10
 Aug. 10 Lincoln, St. Peter-at-Ar. S 6 6 0
 30 Ravendale, East S 4 0 0
 30 Hatcliffe S 3 10 0
 30 Coddington S 1 14 6
 31 Collingham S 6 10 0

Llandaff.

Aug. 18 Rockfield S 2 5 0
 23 Bonvilstone S 2 7 3

Manchester.

July 21 Norden S 2 7 10

Norwich.

June 2 Swaffham S 6 17 11
 13 Blofield S 6 5 0
 14 North Walsham S 5 10 0
 Aug. 10 Burnham Thorpe . . . S 2 4 6
 18 Heigham S 9 6 6
 23 Loddon S 1 6 10
 30 Antringham S 3 3 0

Oxford.

June 7 Chieveley S 6 13 9
 29 Barkham S 7 2 6
 Aug. 2 Bicester S 5 14 6
 2 Tackley S 4 7 9
 30 Burnham S 11 8 4
 30 Weston Turville S 1 10 0

Peterborough.

June 21 Ringstead S 3 11 4
 July 5 Loughborough S 14 15 8
 11 Leicester, St. Andrew's S 5 2 6

Ripon.

June 29 Lockwood S 5 10 10
 30 Adel ($\frac{1}{2}$) S 1 3 6
 July 29 Startforth S 1 13 0

Rochester.

June 1 Bulmer S 2 2 9
 13 Stanford Rivers S 2 14 5
 14 Brentwood A 4 3 0
 23 Harpenden S 18 14 9
 July 12 Frogmore, Holy Trinity S 4 5 10
 Aug. 11 Abbott's Langley . . . S 10 1 2
 31 Braughing S 6 2 10

Salisbury.

June 2 Redlynch S 1 2 0
 3 Figheldean S 0 13 8
 22 Osborne S 1 2 2
 24 Chitterne S 4 0 0
 July 5 Bemerton S 3 0 0

St. Asaph.

Aug. 6 Rhydnywyn S 1 13 4

Worcester.

June 1 Snitterfield S 6 2 6
 July 6 Shelsley Beauchamp . . S 3 1 0
 Aug. 18 Stourbridge, St. John's S 5 0 0
 23 Offenham O 2 0 0





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